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THE

ILIAD OF HOMER

BOOKS I—VI

WITH AN INTRODUCTION AND NOTES

BY

ROBERT P. KEEP

FIFTH EDITION.

Boston
JOHN ALLYN, PUBLISHER
1888

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PREFACE.

This edition of a part of the Iliad differs from any other which has hitherto appeared in our country, in the amount and variety of the introductory matter which immediately precedes the text; and a few words may seem called for, explaining why this matter has been introduced, and suggesting how it may be most profitably used.

The object of the Introduction is to open the way to the study of Homer, by giving the student some idea of Epic Poetry, in general, and information upon the origin, history, and transmission of the Homeric poems, in particular. A sufficient account of Homeric criticism is also given to enable the reader to enter intelligently into the discussion which is wont to arise among educated men when the name Homer is mentioned.

The Essay on Scanning has been inserted on account of the difficulty which the writer has observed that his own pupils have always found in learning to scan well. The dactylic hexameter is not usually treated in our Greek grammars as a distinct subject by itself, but boys are ordinarily left to depend entirely upon the metrical knowledge which they have acquired in connection with their study of Vergil. The Homeric hexameter can never be well understood by this process, and it is believed that no teacher of experience will refuse his attention to the attempt here made to

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present the subject of scanning by itself, in a simple, untechnical way.

The Sketch of the Peculiarities of the Homeric Dialect was originally prepared for the American edition of Autenrieth's Homeric Dictionary, and it is inserted here by the kind permission of Messrs. Harper & Brothers. It is translated and condensed from the first Appendix of Koch's *Griechische Grammatik*. The project was seriously considered of expanding this sketch so that it should include a summary of the peculiarities of Homeric Syntax, and particularly of the uses of the Moods in Homer, but was at length abandoned on account of the belief that these peculiarities are best explained and easiest understood as they are met with in their connection. This is especially the case with the Moods, which show an elasticity of usage quite different from that of the Attic dialect, and not easily exhibited in a brief outline.

In the judgment of the editor, the thorough acquisition by the pupil of all the introductory matter just referred to — Introduction, Essay on Scanning, Sketch of Dialect (excepting perhaps the latter sections) — should be insisted upon. The Table of Contents furnishes a full summary of this matter, and may suggest questions for examination upon it.

The text is substantially that of La Roche, 1877. The only important variations are that the forms of the article ὁ, ἡ, οἱ, αἱ, are printed as in prose, (instead of ὅ, ἥ, οἵ, αἵ,) and that the dat. sing. τῷ, 'therefore,' is printed with a subscript ι (instead of τῶ). A fuller punctuation than that of La Roche, and a more frequent use of the diaeresis, will also be noticed, especially in Books I. and II., where Sidgwick's edition is followed.

The notes have been made quite full, but they are designed not so much to aid in translation as to supply that collateral information which is so much needed in the study of Homer. A constant attempt will be noticed, by very frequent cross-references, to make Homer his own interpreter. The sources

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from which the editor has chiefly drawn in the preparation of the notes will be seen by reference to the List on p. 157.

It is emphatically true of this edition that it is an outgrowth of the editor's experience of the needs of the class-room. What would be the direction of his aim and effort in the teaching of Homer will sufficiently appear as the notes are read, but a suggestion or two may not be out of place. Respecting the style of translation, the rule he would follow is contained in two words: "Be Homeric." Imitate in general, with scrupulous care, the order of words and the constructions of the original as far as our language permits. The cases are few in which it is impossible to translate a passage with literal fidelity and, at the same time, into idiomatic English. The ideal method in teaching is one which combines variety with thoroughness, and emphasizes different matters at successive stages in the pupil's progress. At the outset, while the lessons are very short (the editor usually devotes fifteen lessons to the first 150 lines of the Iliad), it is of course indispensable to go over, with minutest care, translation, scanning, comparison of every Homeric form with the corresponding form in the Attic dialect and all those points respecting inflection and syntax which naturally suggest themselves. But when the pupil has acquired some familiarity with the dialect and begins to translate twenty lines at each lesson, it will no longer be possible to proceed with such minuteness; and the scholar's interest in Homer will be heightened if, without tolerating superficial preparation in any particular, the teacher is able to bring some *one point* into prominence at each lesson. On one day, for example, etymologies and the composition of words may come to the foreground; on another, the use of moods, running back perhaps through a hundred lines; on a third, metrical peculiarities; on a fourth, words may be examined which illustrate Grimm's law of the interchange of mutes; on a fifth, a metrical (hexameter) version of a part of the advance lesson

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may be required; on a sixth, an essay may be assigned on some point of custom or morals suggested by the lesson. It is indeed surprising how much grammar, philology, literature, folk-lore, religion may be taught in natural connection with the Homeric poems. They are like the great ocean, *ἐξ οὗπερ πάντες ποταμοὶ καὶ πᾶσα θάλασσα*, Φ 196.

Without further words the editor commits to teachers and to students this book, which has occupied much of his time and thoughts for several years. He asks, from all who may use it, correction of any errors that may be discovered, and questions or suggestions respecting any points which may seem to need further comment.

ROBERT P. KEEP.

EASTHAMPTON, MASS.,
July 13, 1883.

PREFACE TO THE SECOND EDITION.

IN this edition the grammatical references to Hadley's Grammar have been adapted to that work in its new form,—as revised by Professor F. D. Allen, of Harvard College.

Special thanks are due to Professor M. W. Humphreys, of the University of Texas, for a valuable list of corrections and suggestions.

ROBERT P. KEEP.

July 5, 1884.

PREFACE TO THE THIRD EDITION.

A FEW changes and corrections have been made in the plates preparatory to this edition, and in compliance with many requests the book is now for the first time issued in two styles, that its essential portions may be brought within the reach of all persons.

ROBERT P. KEEP.

FREE ACADEMY, NORWICH, CONN.,
July, 1885.

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CONTENTS.

PAGE

FRONTISPIECE. *Fac-simile* of a page of *Codex Venetus*. Text and *Scholia*.

TITLEPAGE i

PREFACE iii

TABLE OF CONTENTS vii

INTRODUCTION:

I. Epic Poetry. II. Ancient traditions concerning Homer. III. Birthplace and early history of the Homeric Poems. IV. Rhapsodes. V. Place of the Homeric Poems in Greek Culture. — Civic Editions. VI. Homeric studies at Alexandria.—Three great Alexandrian critics.—Scholia. VII. *Codex Venetus A*. VIII. F. A. Wolf's Theory and its influence. IX. Present aspect of the Homeric Question. X. Outline of Plot of the Iliad ix

ON SCANNING HOMERIC VERSE:

1. Structure of the Homeric Hexameter. 2. Metrical accent. — Thesis and Arsis. 3. Diaeresis and Caesura. 4. Synizesis and Hiatus. 5. Rules of Quantity and Hints for Scanning. 6. Prerequisites to good Scanning. 7. Specimens of English Hexameters. 8. Translation into English Hexameters xxiii

CHIEF PECULIARITIES OF THE HOMERIC DIALECT:

1–8. PHONOLOGY: 1. Vowel changes. 2. Concurrent vowels, how treated. 3. Hiatus. 4. Elision. 5. Apocope. 6. Anastrophe. 7. Consonant changes. 8. Digamma. 9–14. DECLENSION: 9. Suffixes having force of case-endings. 10. First Declension. 11. Second Declension. 12. Third Declension. 13. Declension of Adjectives. 14. Declension of Pronouns. 15–25. CONJUGATION: 15. Augment and Reduplication. 16. Endings. 17. Mood-vowels of subjunctive. 18. Contract-verbs. 19. Formation of Present-stem. 20. Formation of Future

Digitized by Google

PAGE

and First Aorist active and middle. 21. Formation of Second Aorist without variable vowel. 22. Formation of Perfect and Pluperfect. 23. Passive Aorists. 24. Verbs in -μι. 25. Iterative Forms. xxxi

TEXT 1

LIST OF BOOKS OF REFERENCE ON HOMER AND THE ILIAD . 157

LIST OF ABBREVIATIONS 158

NOTES 159

APPENDIX A. Contents of Iliad, I.–VI., distributed with reference to rapid reading 303

APPENDIX B. Explanation of *Fac-simile* 305

GRAMMATICAL REFERENCES TO ALLEN'S HADLEY AND GOODWIN 308

INDEXES 316

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INTRODUCTION.

I. EPIC POETRY.

The Iliad and the Odyssey are the earliest extant works of Greek literature, and they are also the best examples of what are called Epic Poems. They are the survivors of an immense Epic literature which was produced by Greeks in the period prior to 700 B.C. Three things may be mentioned as characteristic of Epic poetry: a grand, stirring theme (usually of heroic adventure), unfolded in a more or less elaborate plot; an elevated diction, somewhat removed from the language of common intercourse; a peculiar metrical form. The Greek designation for epic poems is τὰ ἔπη, lit. 'utterances,' 'sentences.' The same name was also applied to the responses of oracles, for the most important oracles, those given from the shrine at Delphi, were similar to Epic poems, both in diction and in meter.

Examples may be given of epic poems in other literatures than the Greek. Thus we have: in Latin, the Aeneid of Vergil; in Italian, Dante's Divina Commedia; in English, Milton's Paradise Lost. Of these, only the first is written, like the Homeric poems, in dactylic hexameter: but in the style and thought of all, the influence of the great master of epic song may be traced. The accepted meter for English epic or heroic, as for dramatic, poetry is the so-called "heroic verse,"—a ten-syllabled line containing five feet. It is, however, proper to add, that since the hexameter has been seriously attempted by

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English poets, and has become naturalized in English poetry, several poems in this meter have been produced which have some of the qualities of epics, though they lack length and an absorbing theme. Such are Kingsley's Andromeda, Clough's Bothie of Tober-na-Vuolich, Longfellow's Evangeline.

II. ANCIENT TRADITIONS CONCERNING HOMER.

The Iliad and the Odyssey contain no allusion to their author; and although Homer has become a household word, and even a familiar Christian-name, we know nothing of his personality. Several ancient "Lives of Homer" exist, which describe with minuteness various details of the poet's life. Two of them, according to their titles, were composed by Herodotus and Plutarch; but it is certain that neither of these great authors had anything to do with their composition, and their only value is in showing what was the popular tradition respecting Homer at or before the commencement of the Christian era. It is a passage from the Hymn to Apollo[1] which has given rise to the legend of the poet's blindness. Many towns in antiquity where the Homeric poems were especially studied and admired claimed the honor of being Homer's birth-place, and the names of seven claimants are preserved in the following epigram: —

> Ἑπτὰ πόλεις μάρναντο σοφὴν διὰ ῥίζαν Ὁμήρου,
> Σμύρνα, Χίος, Κολοφών, Ἰθάκη, Πύλος, Ἄργος, Ἀθῆναι.

> Seven were the towns that laid claim to the gifted root of Homeros,
> Smyrna, Chios, Colophon, Ithake, Pylos, Argos, Athenae.

The claim of Smyrna was conceded to be the strongest. Next came that of Chios, where there was a school of bards called Homerĭdae, who claimed (as is shown by their name) descent from Homer, and transmitted the Homeric poems from father to son.

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[1] The name "Homeric Hymns" is given to a series of Hymns to the gods, in style not unlike the Iliad, but as a whole of somewhat later date.

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III. BIRTHPLACE AND EARLY HISTORY OF THE HOMERIC POEMS.

The Iliad and the Odyssey undoubtedly originated on the Ionian coast of Asia Minor and in the islands of the Aegean sea. Here the dialect was developed in which they were composed, and such indications of locality as can be discovered in the poems point to this region. Various stories explain how they were transmitted to Greece proper. Lycurgus (about 776 B. C.) is said to have brought them to Sparta, where they furnished the Lacedaemonians with the model for the perfect soldier. But it was at Athens that the poems received that care to which their preservation is due. Here, even before the time of Solon (600 B. C.), there seems to have grown up the custom of reciting portions of the poems at popular festivals, which recitations Solon appears to have regulated. To Pisistratus, however, tyrant of Athens (560–527 B. C.), the gratitude of lovers of Homer is due beyond all others. He collected, through a commission of four competent men, the Homeric rhapsodies[1] which were previously sung separately, and united them into the two poems which bear the names of Iliad and Odyssey.

IV. RHAPSODES, OR RHAPSODISTS.

The singers or reciters of the Homeric poems were called rhapsodes. The word rhapsode (ῥαψῳδός) is variously explained. Some would derive it ἀπὸ τοῦ ᾄδειν ῥαπτὰ ἔπη,[2] 'from singing verses fitted (lit. 'sewed') together.' Verses 'sewed together' might refer to the weaving into songs what had previously been separate verses, or might have reference to the metrical

[1] The word 'rhapsody,' as here used, is not to be understood as identical with the twenty-four divisions or books into which each poem was subsequently divided by Aristarchus.

[2] Another explanation of ῥαψῳδός, perhaps quite as plausible as the one mentioned above, gives it the sense of 'stitchers of song,' — ἀπὸ τοῦ ῥάπτειν ᾠδάς.

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combination of words in the hexameter. The term ῥαψῳδός describes 'singers' (ᾄδειν), not merely 'reciters;' and it is probable that in early times the song was constantly accompanied by the music of the lyre. Later the singing passed into a sort of intonation, — the chord being struck, before commencing, on the lyre. Finally it became a dramatic recitation or declamation. In the earliest times the rhapsodes were poets, and often originated the songs which they sang, like a Neapolitan improvisator or a Scotch minstrel. In later times they had little poetical taste or talent, and plied their art simply as a means of livelihood. The rhapsodes are spoken of several times by Xenophon and Plato, and by both contemptuously, as not always understanding the sense of what they declaimed. They made a study of their personal appearance, sometimes adorning themselves with gay garments and wearing a gold crown upon their heads. They recited with much action and with impassioned gesture. Was the passage sad, they wept; was it horrible, their hair stood on end. Thus, like many modern actors, they strove, by overdoing the manifestation of the sentiment contained in the passage recited, to stir the feelings of their auditors. To persons of the best taste, their recitation became, in later times, offensive: but to the people in general of the period about 400 B.C., it must have been agreeable; and the popular conception of many passages of both poems must have been formed upon the rhapsode's interpretation of them.

V. PLACE OF THE HOMERIC POEMS IN GREEK CULTURE. — CIVIC EDITIONS.

We can hardly form an adequate idea of what the Homeric poems were to the ancient Greeks. What the influence of a great epic may be upon the religious belief of a nation, we see from Milton's Paradise Lost, which has unquestionably contributed much to form the popular theology of both English and Americans. It should of course be remembered that the Homeric poems do not profess either to be or to rest upon a divine revelation, and that they are not didactic in the sense of laying

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down formal rules of conduct. But they contain passages which were accepted by the Greeks as the best description of the power and majesty of their deities, and they abound in illustrations of all the virtues of a patriarchal age. Plato often quotes a passage from Homer in finishing an argument, as a theologian quotes from Scripture.

A verse of Homer was an important make-weight in settling a disputed boundary or in establishing a doubtful pedigree. Both Iliad and Odyssey were often learned entire at school, and large portions of them were carried in memory through subsequent years. Copies of them were so multiplied that it was easy to possess them, as is illustrated by the story told of Alcibiades, who is said in righteous indignation to have beaten his teacher, who confessed that he did not own a copy of the Iliad. The poems served too as a standard of taste; and though their origin dates back to the very beginning of Greek literature, they influenced to a surprising degree the works of subsequent writers. Herodotus, Plato, and even the late writer Lucian (160 A. D.), illustrate how familiar Homer was to educated men. That they should have retained their charm so long is indeed the highest proof of their merit. Fresh and spontaneous, they gave delight at the simple popular festivals which called them into existence nearly three thousand years ago; and yet they had such perfection of form as to attract and satisfy the exacting criticism of the Alexandrian and later periods. One of the very latest works of erudition in the twelfth century — only three centuries before the fall of Constantinople (1453 A.D.) — is the commentary on Homer by Eustathius, Bishop of Thessalonica.

Different ancient cities had their civic or public editions, — perhaps prepared at the public expense, and from which copies could be made for private individuals. The best known of these editions were those of Massilia (Marseilles), Chios, Sinope, Argos, Cyprus, Crete. Private editions, supervised by individuals, were also numerous. One of the most famous of these was the edition prepared by Aristotle for his pupil, Alexander. This was called the 'edition of the casket,' from the jewelled

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case (said to have been part of the spoils taken, after the battle of Arbēla, from the tent of Darius) in which the conqueror carried it with him in his campaigns in Asia.

VI. HOMERIC STUDIES AT ALEXANDRIA. — THREE GREAT ALEXANDRIAN CRITICS. — SCHOLIA.

When the Greek mind ceased to be productive, it turned itself toward the study of what it had created. The earliest and for many centuries the chief seat of Greek learning was Alexandria. This city, from the time of its foundation by Alexander, grew with wonderful rapidity; and in the second generation after its founder, under the peaceful reign of the Ptolemies, literature was cultivated here with a zeal and success unparalleled elsewhere in the Greek world. Ptolemy II., called Philadelphus (285–247 B.C.), established the Musēum (Μουσεῖον), — an institution combining the functions of a university and a learned academy, like the French Academy. It was provided with a corps of salaried professors, who gave public lectures in the various departments of human knowledge. But it was also intended to promote research; and the most important work of the scholars who were maintained under stipends at the Museum, and of the eminent men who directed their labors, was to sift, classify, and elucidate the immense collection of manuscripts which the Ptolemies had gathered together at lavish expense in the two great libraries.[1] The names of three heads of the Mu-

[1] The number of volumes in the Alexandrian libraries is said to have been 500,000. By volumes we are to understand rolls of parchment or of papyrus containing the equivalent of a book of Homer, a single tragedy, or a philosophical dialogue. It may be worth while to mention here that Jewish tradition represents that the Greek translation of the Old Testament, known as the Septuagint, was made at the direction of Ptolemy Philadelphus, that it might be placed in the Alexandrian library. Another story relates how foreigners, who brought with them treatises of value, were liable to have them confiscated, and were obliged to be content with receiving copies, while the originals went to enrich the Alexandrian library. The Alexandrian library, or what remained of it, was burned 641 A. D.

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seum of Alexandria are particularly famous for Homeric criticism, though their work was not confined to Homer, — Zenodotus of Ephesus, Aristophanes of Byzantium, Aristarchus of Samothrace. They flourished about 250–150 B. C.; and they followed certain common principles of criticism, as was natural, since Aristophanes, who was the pupil of Zenodotus, was the teacher of Aristarchus. The time had been when not only the Iliad and the Odyssey, but a vast mass of epic poetry known as the Epic Cycle, had been ascribed to Homer. This period was now passed, and Zenodotus restricted the authorship of Homer to the Iliad and the Odyssey. He edited the text of the two poems without commentary, and his revision gained such a reputation that it eclipsed all predecessors. He was the first to employ the *obelus* (ὀβελός), a heavy horizontal line like our dash (—), to indicate that the verses to which it was prefixed were spurious. He is said to have had a partiality for rare and archaic forms, and to have rejected with great boldness. Of Aristophanes we know but little. Another revision of the text was called for, which he edited, and which in its turn became a standard. He employed the *asterisk* (*) to designate particularly fine or repeated verses, and he invented the marks, ´ ˆ ` (acute, circumflex, and grave), which are now used in indicating Greek accent. These marks were devised for the convenience of foreigners at Alexandria, to whom Greek was not a native tongue. The third great Alexandrian critic was Aristarchus, whose fame overshadowed all his predecessors. He was the oracle of his day; and the estimation in which he was held is shown by a passage in the ancient *Scholia*: 'It is better to err with Aristarchus than to be right with others.' His great object was to secure a correct text of Homer. This he strove to do by a comparison of the civic editions and by attention to metrical considerations; and he succeeded so far that his text is that to which most of our best modern editions strive to approach. The division of the Iliad and Odyssey into twenty-four books and the employment of the large and small letters of the Greek alphabet to designate these books are ascribed to Aristarchus. During the lifetime of

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this great critic, the views of Hellanīcus, who maintained the separate authorship of the Iliad and Odyssey, gained some prominence. A school formed itself about Hellanicus; and the doctrine of what were called the Chorizontes (οἱ Χωρίζοντες), or 'Separatists,' might have gained more adherents had not Aristarchus thrown the whole weight of his authority against it, and crushed it so completely that it was hardly heard of again until within the last hundred years.

It does not appear that the great Alexandrian critics published anything but text-editions. They lectured, however, upon the classic authors, and much of their comments (ὑπομνήματα) was preserved in the meagre notes of their students. These notes were never carefully edited, but were copied, with more or less correctness, by successive generations of grammarians of inferior knowledge; and it is in this way that they have reached us. Didymus, a grammarian of the Roman period, and a contemporary of Cicero, may be mentioned for his services in the way just described. He was called Χαλκέντερος, 'Tough-gut' (*cf.* Carlyle's *Zähdarm*), from his wonderful industry. He is said to have written 3,500 books.[1]

The manuscript copies of the Greek authors upon which our printed editions rest were mostly made in the period from the tenth to the fifteenth century by Greeks who had received their education at Constantinople or Athens. These copyists had access to a great mass of grammatical commentary which originated at Alexandria, and was preserved by such men as Didymus; and they often selected from it to the best of their judgment, and filled with it a broad margin of the parchment page upon which they wrote the text of their author. Such explanatory notes, written in Greek, usually upon lines much closer together than the main text, and often in so fine a character as not to be easily decipherable, are called *scholia*;[2] and their original author, in many cases unknown, is called a *Schòliast*.

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[1] Book is of course to be taken in the same sense as was the word volume in the note on page xiv.

[2] We see the singular of this word employed in Geometry, where scholium signifies a remark appended to a proposition.

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VII. CODEX VENETUS A.

Our oldest complete manuscript[1] of the Iliad, which is also one of the most legible and beautiful of all existing classical manuscripts, was probably written in the tenth century. Where it was written, or how it came to its present resting-place, — the library of the Church of St. Mark at Venice, — is purely a matter of conjecture. It is known to scholars as the Codex Venetus A, — being thus distinguished from another manuscript of the Iliad in the same library, the Codex Venetus B. It is written upon vellum or parchment leaves, in size about 13 × 10 inches, and originally contained the entire Iliad upon 327 leaves, of which only 19 have disappeared. It was first published in the year 1788 at Venice by the Abbé Villoison, a French scholar, and its great importance was immediately recognized. It is interesting in three respects: (1) It contains the best text of the Iliad; (2) it preserves many of the critical marks (obelus, asterisk, etc.) used by the Alexandrian grammarians; (3) it contains the best collection of scholia upon the Iliad, with the information that these scholia are derived from four grammarians ranging in date from the first century before Christ to the second century after Christ. One of these grammarians was Didymus, who has been just mentioned.

The publication of the Venetian scholia shed a new light upon Homeric studies. Up to the date of their publication, it had been generally assumed that the received text of the Iliad had come down to us from about the time of the poet himself, which was sometimes placed at 1144 B.C. But the Venetian scholia made it plain that the Alexandrian scholars had had before them no complete accepted text of the Iliad; that they depended chiefly upon the civic editions, and sought by comparing them one with another to determine the form which the poem had originally borne. None of the civic editions dated farther back than the age of Pericles (450 B.C.), and the earliest date which could

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[1] See Frontispiece for facsimile of a page of the Codex Venetus.

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be called historical in connection with the poems was that of the revision of Pisistratus, less than a century earlier, which, strange to say, there is no evidence that the great Alexandrian critics used. The question soon arose: "How account for the preservation of the poem, substantially unaltered, during the five centuries and more prior to Pisistratus?"

VIII. F. A. WOLF'S THEORY AND ITS INFLUENCE.

F. A. Wolf, Professor in the University of Halle, maintained in his famous *Prolegomena ad Homerum*,[1] published in 1795, that the preservation of the poems during this long period was impossible. The earliest Greek inscription, he pointed out, scarcely antedated 600 B. C., and writing was not in general use before the time of Pisistratus. Without the common use of writing he affirmed that the preservation of the poems in an unaltered form was impossible. They neither originated so early as had been supposed, nor was the present their original form. Their origin was to be sought in the numerous songs which bards (ἀοιδοί) sang at the popular festivals at a time when the gift of epic song was common to many. Each song was poured forth spontaneously by some gifted singer without any thought of the whole, the Iliad, of which by the version of Pisistratus it long after became a part. This view explained the many birth-places attributed to Homer; for the name of the poet was to be interpreted as really the name of a style of composition. Wherever schools of bards flourished, there was a Homer. This theory, which saw in the Homeric poems only the spontaneous outgrowth of a certain phase of the Greek language and life, speedily gained warm adherents; and the world was soon divided into Wolfians and anti-Wolfians. It is a theory the conclusions of which have the most important bearing upon the credibility of all early history, and are by no means limited in their application to the Homeric poems.

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[1] *Prolegomena* = Introduction.

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The admission, which would not now be made, that the art of writing was scarcely known or little used before the time of Pisistratus is not fatal, as Wolf supposed, to the oral transmission (*i. e.* transmission by the voice and by the power of memory) from a remote past of poems as long as the Iliad. Upon this point, many interesting facts illustrating the power of memory may be brought forward. In antiquity, when the number of books was much smaller than at the present time, and the variety of subjects which one was compelled to keep in mind much less great, the memory often performed feats which now seem incredible. It was, for example, no infrequent accomplishment of educated men at Athens to repeat the entire Iliad and the entire Odyssey. In these days, on the contrary, we content ourselves with remembering where things are to be found, instead of attempting to remember things themselves. Yet, in our time, Macaulay found that he could on occasion repeat half of Paradise Lost, and some of De Quincey's exploits of memory were even more extraordinary than Macaulay's. On the whole, then, it is impossible to set limits to the power of memory in such matters as these. It is probable that the poems could have been transmitted substantially unaltered, if it be granted that they could have been composed, without the aid of writing.

Another argument against the unity of authorship of the Iliad is drawn from inconsistencies in the narrative. This line of investigation has been followed up with the minutest diligence in Germany during the last fifty years, and Lachmann has divided the Iliad into eighteen originally distinct songs. But inconsistencies in an epic poem are not necessarily fatal to unity of authorship; and so differently do such inconsistencies affect different persons that, while they lead Bonitz (a Wolfian) to find the secret of the power of the Iliad "in the overpowering charm of the "separate pictures, which draw away the attention from their con-"nection with each other," they allow Gladstone (a defender of the unity of authorship) to remark that "the plot of the Iliad "is one of the most consummate works known to literature. Not "only is it not true that a want of cohesion and proportion in the

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"Iliad betrays a plurality of authors, but it is rather true that a "structure so highly and so delicately organized constitutes in "itself a powerful argument to prove its unity of conception and "execution."

IX. PRESENT ASPECT OF THE HOMERIC QUESTION.

The following is a statement of conclusions which may be considered as established after nearly a century of agitation of the Homeric Question. The language is that of Professor R. C. Jebb, a most candid and judicious English scholar:

"The Iliad and Odyssey belong to the end, not to the beginning of a poetical epoch. They mark the highest point "reached by a school of poetry in Ionia which began by shap-"ing the rude war-songs of Aeolic bards into short lays, and "gradually developed a style suited to heroic narrative."

"The Iliad has been enlarged and remodelled by several "hands from a shorter poem, *by one poet*, on the 'Wrath of Achil-"les.' This original 'Wrath of Achilles,' probably composed "about 940 B. C., was not merely a short lay, but a poem on a "large plan, in which the central motive gave unity to a varied "action, and which might properly be called an epic. It may "have been only the last and best of a lost series of similar "poems. But if it was the first of its kind, then its author was "the *Founder of the Epic art*, who made the advance, not from "the primitive war-song to the epic on a grand scale, but from "the lay to the short epic." [1]

X. OUTLINE OF PLOT OF THE ILIAD.

The word Iliad means Poem about Ilium. Ilium, or Troy, was a city of what was later called Mysia, in the northwest of Asia Minor, and was situated three miles south of the Hellespont.[2]

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[1] Primer of Greek Literature, p. 36.

[2] See map of region in Autenrieth's Homeric Dictionary, Plate V.

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The poem describes only an episode in the ten years' siege of Troy by the Greeks.

The following are the chief facts mentioned, or assumed as known, in the Iliad. Paris, also called Alexander, had carried off the fairest woman in Greece, — Helen, wife of Menelaos, King of Sparta. Helen had had many suitors, all of whom had promised her father Tyndareos, at his daughter's wedding, that they would maintain her husband's rights, should any one interfere with them. So Menelaos's brother Agamemnon, King of Mykenae, then the leading sovereign in Greece, called together all the suitors and some other heroes, and the whole force in 1100 ships sailed to besiege Troy. For ten years they besieged it without result, — not being able to come to a pitched battle with the Trojans, who would not venture forth from the city-walls on account of their dread of the Greek hero Achilles, the son of Peleus, king of Phthiotis, and Thetis, a sea-goddess. But, in the tenth year of the siege, Achilles suffered an affront from Agamemnon, who took away from him his prize, the captive maiden Brisēis, who had been assigned to him after the sack of Lyrnessos, one of the lesser towns of the Troad, or plain about Troy. In consequence he withdrew from the conflict, and retired to his tent by the sea shore. This is the point at which the Iliad begins. The wrath of Achilles — its causes, its effects, and how it was appeased — is the subject of much of the poem. The immediate consequence of Achilles's retirement is that the Trojans now dare to come forth and engage in combat with the Greeks. Fifteen out of the twenty-four books describe the varying strife. Finally (in Π) Patroclos begs Achilles to lend him his armor, and goes with it into the combat. The Trojans flee before him, thinking that Achilles has re-entered the fray; but at last Patroclos is slain by Hector aided by Apollo. Achilles's desire for vengeance on the slayer of his friend now overcomes his resentment against Agamemnon (in Σ). A new and splendid suit of armor is prepared for him by Hephaistos, — Hector had stripped his former armor from the corpse of Patroclos, — and he rushes into the combat, slays Hector, and drags his body back to the ships (in Χ).

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The last scene of the Iliad presents King Priam begging of Achilles, the slayer of his son, the body of Hector. His prayer is granted, and a truce is observed while Hector is buried.[1]

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ON SCANNING HOMERIC VERSE.

I. STRUCTURE OF THE HOMERIC HEXAMETER.

Two different feet occur in the Homeric hexameter: the dactyl and the spondee. The *dactyl* consists of a long syllable followed by two short syllables; the *spondee*, of two long syllables. As a long syllable occupies in pronunciation twice the time of a short syllable, the two feet may be represented to the eye in two ways: (1) by marks of long and short quantity, dactyl — ◡ ◡, spondee — —; (2) by quarter and eighth notes, dactyl ♩♪♪, spondee ♩♩.[1]

The unit, or fundamental foot, of the verse is the dactyl. This greatly preponderates in the first five of the six feet of which the line is composed. Occasionally, as A 10, each of the first five feet is a dactyl; more often, spondees interchange with dactyls, except in the fifth foot which is so commonly a dactyl that, when a spondee is found there, the verse receives the special name of 'spondaic verse.' Examples of spondaic verses are A 14, 21, 74, 107. About one verse in every twenty is spondaic. The last foot of the verse is never a dactyl, but always consists of two syllables.[2] We see then that the number of syllables in a verse may vary between seventeen (all the feet dactyls except the last) and twelve (all the feet spondees, of which the only example in Books I–VI, is B 544).

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[1] Dactyl is derived from δάκτυλος 'finger,' — more probably from the use of the finger in beating time than because the finger, like the dactyl, contains one long and two short portions. Spondee is a derivative from σπένδομαι, 'pour libation' (σπονδή, 'libation'), because slow solemn chants in this measure were sung in propitiating the gods.

[2] The last foot of a verse is sometimes an apparent trochee (- ◡ or ♩♪), since the slight pause which always occurs at the end of the line tends to obscure the difference between a preceding long or short syllable. A similar remark may be made respecting short syllables used as long before a caesura. See § 5, 4.

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2. METRICAL ACCENT.—THESIS AND ARSIS.

The first syllable of each foot receives, in scanning, a metrical accent. This is entirely distinct from the written accent, with which it may, or may not, coincide. Each hexameter verse has six metrical accents. The stress which the metrical accent gives to the accented syllable is called *ictus*. The accented part of each foot is called the *thesis*; the unaccented part, the *arsis*. In the dactyl the arsis consists of two syllables; in the spondee, of one. As the spondee is the precise equivalent of the dactyl (♩ ♩ = ♩ ♪♪), the length of the thesis is precisely equal to that of the arsis.

3. DIAERESIS AND CAESURA.

Pauses, both those indicated by punctuation and those not thus indicated, are as important to good scanning as they are to the good reading of prose. They may occur at the end of a foot or in the heart of a foot; a pause of the first kind is called a *diaeresis*; one of the second kind, a *caesura*. A diaeresis at the end of the third foot, which would divide the verse exactly at the center, is avoided; but diaereses, at the end of the second and especially at the end of the fourth foot, are not infrequent. This latter is called the Bucolic diaeresis, because more frequent in Bucolic or Pastoral poetry than in Epic poetry. Examples are Α 4, 14, 15, 30.

Caesura (*caesura*, the Latin equivalent of the Greek τομή, lit. 'cutting') designates that break in the verse which is caused whenever a word ends in the heart of a foot. Caesurae can occur in any foot, and there are usually several in a verse; but the most important or main caesura is always near the middle of the line, and commonly in the third foot. This caesura of the third foot may come *after the thesis*, as is the case in Α 1, 8, 11, and in 247 out of the 611 verses in Book I. This is the favorite Vergilian caesura. Or, if the third foot is a dactyl, so that the arsis consists of two syllables, the caesura may come *in the arsis; e. g.* Α 5, 6. This latter caesura is the most frequent in the Homeric poems. It occurs 356 times in Book I.[1]

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[1] The caesura after the thesis is sometimes called the masculine caesura; it was also called by the ancients τομὴ πενθημιμερής, *i.e.* 'the caesura after the first five half-feet' (πέντε, ἡμι-, μέρος). The caesura in the arsis, also called the feminine caesura, was often called τομὴ κατὰ τὸν τρίτον τροχαῖον, 'caesura at the end of the third trochee,' because, by cutting off the last syllable of a dactyl in the third foot, it left a trochee. Much less common than the caesurae just described is the caesura in the fourth foot, generally accompanied by a caesura in the second foot; *e.g.* Α 7, 10, 16.

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4. SYNIZESIS AND HIATUS.

Two successive vowels (or a vowel and diphthong) are often fused in pronunciation. This is called *synizesis* (συνίζησις, lit. 'settling together'). The contiguous vowels may be in different words or in the same word. Synizesis differs from the elision so common in Vergil in that neither vowel is lost, for where vowels are elided in utterance in Greek they are omitted in writing; it differs from contraction because the vowels are merged only in utterance, though written out in full. It might be said to add other diphthongs to those commonly recognized as such. Examples are A 1, 15, 18.

Hiatus is said to exist when two vowels immediately follow one another, either as the final and initial vowel in two successive words, or in the parts of a compound word. There are certain conditions, specified in the Sketch of the Dialect, § 3, in which hiatus is tolerated. There are many other cases where it is only apparent. In these the second of the two words had originally an initial consonant, the effect of which was remembered, though the consonant itself was no longer written and not always uttered. Examples are in A 4, 7, 24. See also Sketch of Dialect, § 3, 2.

5. RULES OF QUANTITY AND HINTS FOR SCANNING.

In order to divide a line correctly into feet, we need to know the quantity of each syllable. This is more easily recognized in Greek than in Latin. A few rules of special importance may be given: —

1. η, ω, and all diphthongs are long by nature.

2. ε, ο are short by nature.

3. A vowel naturally short is made long by position when it stands before two consonants or a double consonant. One or both of these consonants may be in the following word, and a mute with a liquid usually gives long position. A single liquid may give long position; *e.g.* A 283.

4. A vowel naturally short is often used as long in the thesis before the caesura. The ictus, or stress of voice, doubtless has a tendency to prolong the vowel, and so does the slight pause accompanying the caesura (*cf.* § 1, note 2). Examples of this lengthening are found in A 45, 153.

5. A long final vowel or diphthong is frequently used as short when the following word begins with a vowel, *i.e.* before a hiatus.[1]

[1] This apparent shortening may perhaps be best explained by saying that the long vowel or diphthong loses, as if by elision, half of its quantity.

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This shortening occurs, of course, only in the arsis of the foot. Examples are A 14, 15.

The beginner will be aided in his first attempts to divide a line into feet by remembering that dactyls decidedly predominate above spondees. He should also understand that there is no such general principle in Greek as that expressed by the common rule in Latin 'a vowel before another vowel is short.' Examples of the contrary are Ἀχιλλῆος A 1, ἡρώων A 4. The marks of accent aid in many cases in determining the quantity of the doubtful vowels *α*, *ι*, *υ*, as does also the fact that most inflectional and formative suffixes are short.

The following hints for scanning, beginning anywhere in a hexameter verse, will be found useful: —

1. When a long syllable is followed by a short syllable, the long syllable always has a metrical ictus; *e.g.* ⊥ ⏑.

2. The syllable following two short syllables always has a metrical ictus; *e.g.* — ⏑ ⏑ ⊥ ⏑ ⏑.

3. A short syllable always indicates the presence of a dactyl.

4. Two contiguous long syllables always indicate the presence of a spondee which either (*a*) ends with the first long syllable, or (*b*) begins with it.

The beginner will find it a useful exercise to scan half a line at a time, making a long pause near the middle of the verse, *i.e.* in the third foot. One must begin in the first half with an ictus on the first syllable; in the second half of the line, the first ictus will come on the first long syllable not immediately following the pause.

It will also be well to select a few verses of which the first five feet are dactyls (στίχοι ὁλοδάκτυλοι), — *e.g.* A 10, 12, 13, — and to practise these until one is familiar with the rhythm. There are 120 such verses in Book I of the Iliad. Then one may pass to verses containing two spondees, and gradually increase the complexity.

6. PREREQUISITES TO GOOD SCANNING.

The three prerequisites to good scanning are: a correct division of the verse into feet; the placing of the metrical accent upon the first syllable of each foot (ictus on the thesis); the correct location of the main caesura. The scholar should distinctly understand that attention to the second of these points often in-

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volves the neglect of the written accent, which he has hitherto carefully observed.[1]

Attention to the marks of punctuation will often aid in fixing the place of the main caesura, as will also the fact that many verses are so constructed that the sense is already complete at the middle of the third (or of the fourth) foot, while the part that remains is simply explanatory, and serves to round out the verse. Examples are A 17, 18, 19, 20, 21.

Three prerequisites to good scanning have been named; two other essential things must now be mentioned, without which scanning, though it may be correct, will be lifeless and intolerable. One must have such familiarity with the Greek words as to recognize and utter them without hesitation or conscious effort; one must also be familiar with the movement, the *swing*, of the hexameter. A good way to secure this familiarity is by memorizing selected hexameters, which may be repeated by pupils singly or by a class in concert. The following passages are suitable for this purpose: A 38–49, Chryses's prayer to Apollo, and Apollo's speedy answer; A 148–157, Achilles's angry reply to Agamemnon. If memorizing hexameters is considered to make too great demands upon the time of a class, simple reading in concert, at first with the lead of the teacher, then without his lead, will give that idea of the rhythm without which there can be no good scanning. It may be well to expressly remind the pupil that he should never, in scanning, forget the sense, and to suggest that several words closely connected in sense may be uttered with hardly more pause between them than between the parts of a compound word; *e.g.* Πηληιάδεω Ἀχιλῆος, A 1; *οἰωνοῖσί τε πᾶσι*, A 5; *Τίς τ' ἄρ σφωε θεῶν*, A 8.

7. SPECIMENS OF ENGLISH HEXAMETERS.

It will also be highly profitable to call the attention of scholars to the best English accentual hexameters. Among the best-known English poems in this meter may be mentioned Longfellow's Evangeline, Kingsley's Andromeda, and Clough's Bothie of Tober-na-Vuolich.

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[1] This fact, that the written and metrical accent cannot both be regarded at the same time, is one of the strongest reasons for believing that the marks of written accent indicated varieties of pitch, not differences of stress, between different syllables.

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be called historical in connection with the poems was that of the revision of Pisistratus, less than a century earlier, which, strange to say, there is no evidence that the great Alexandrian critics used. The question soon arose: "How account for the preservation of the poem, substantially unaltered, during the five centuries and more prior to Pisistratus?"

VIII. F. A. WOLF'S THEORY AND ITS INFLUENCE.

F. A. Wolf, Professor in the University of Halle, maintained in his famous *Prolegomena ad Homerum*,[1] published in 1795, that the preservation of the poems during this long period was impossible. The earliest Greek inscription, he pointed out, scarcely antedated 600 B. C., and writing was not in general use before the time of Pisistratus. Without the common use of writing he affirmed that the preservation of the poems in an unaltered form was impossible. They neither originated so early as had been supposed, nor was the present their original form. Their origin was to be sought in the numerous songs which bards (ἀοιδοί) sang at the popular festivals at a time when the gift of epic song was common to many. Each song was poured forth spontaneously by some gifted singer without any thought of the whole, the Iliad, of which by the version of Pisistratus it long after became a part. This view explained the many birth-places attributed to Homer; for the name of the poet was to be interpreted as really the name of a style of composition. Wherever schools of bards flourished, there was a Homer. This theory, which saw in the Homeric poems only the spontaneous outgrowth of a certain phase of the Greek language and life, speedily gained warm adherents; and the world was soon divided into Wolfians and anti-Wolfians. It is a theory the conclusions of which have the most important bearing upon the credibility of all early history, and are by no means limited in their application to the Homeric poems.

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[1] *Prolegomena* = Introduction.

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The admission, which would not now be made, that the art of writing was scarcely known or little used before the time of Pisistratus is not fatal, as Wolf supposed, to the oral transmission (*i. e.* transmission by the voice and by the power of memory) from a remote past of poems as long as the Iliad. Upon this point, many interesting facts illustrating the power of memory may be brought forward. In antiquity, when the number of books was much smaller than at the present time, and the variety of subjects which one was compelled to keep in mind much less great, the memory often performed feats which now seem incredible. It was, for example, no infrequent accomplishment of educated men at Athens to repeat the entire Iliad and the entire Odyssey. In these days, on the contrary, we content ourselves with remembering where things are to be found, instead of attempting to remember things themselves. Yet, in our time, Macaulay found that he could on occasion repeat half of Paradise Lost, and some of De Quincey's exploits of memory were even more extraordinary than Macaulay's. On the whole, then, it is impossible to set limits to the power of memory in such matters as these. It is probable that the poems could have been transmitted substantially unaltered, if it be granted that they could have been composed, without the aid of writing.

Another argument against the unity of authorship of the Iliad is drawn from inconsistencies in the narrative. This line of investigation has been followed up with the minutest diligence in Germany during the last fifty years, and Lachmann has divided the Iliad into eighteen originally distinct songs. But inconsistencies in an epic poem are not necessarily fatal to unity of authorship; and so differently do such inconsistencies affect different persons that, while they lead Bonitz (a Wolfian) to find the secret of the power of the Iliad "in the overpowering charm of the "separate pictures, which draw away the attention from their con-"nection with each other," they allow Gladstone (a defender of the unity of authorship) to remark that "the plot of the Iliad "is one of the most consummate works known to literature. Not "only is it not true that a want of cohesion and proportion in the

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"Iliad betrays a plurality of authors, but it is rather true that a "structure so highly and so delicately organized constitutes in "itself a powerful argument to prove its unity of conception and "execution."

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3. A vowel naturally short is made long by position when it stands before two consonants or a double consonant. One or both of these consonants may be in the following word, and a mute with a liquid usually gives long position. A single liquid may give long position; *e.g.* A 283.

4. A vowel naturally short is often used as long in the thesis before the caesura. The ictus, or stress of voice, doubtless has a tendency to prolong the vowel, and so does the slight pause accompanying the caesura (*cf.* § 1, note 2). Examples of this lengthening are found in A 45, 153.

5. A long final vowel or diphthong is frequently used as short when the following word begins with a vowel, *i.e.* before a hiatus.[1]

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[1] This apparent shortening may perhaps be best explained by saying that the long vowel or diphthong loses, as if by elision, half of its quantity.

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This shortening occurs, of course, only in the arsis of the foot. Examples are A 14, 15.

The beginner will be aided in his first attempts to divide a line into feet by remembering that dactyls decidedly predominate above spondees. He should also understand that there is no such general principle in Greek as that expressed by the common rule in Latin 'a vowel before another vowel is short.' Examples of the contrary are Ἀχιλλῆος A 1, ἡρώων A 4. The marks of accent aid in many cases in determining the quantity of the doubtful vowels *α*, *ι*, *υ*, as does also the fact that most inflectional and formative suffixes are short.

The following hints for scanning, beginning anywhere in a hexameter verse, will be found useful: —

1. When a long syllable is followed by a short syllable, the long syllable always has a metrical ictus; *e.g.* ⊥ ∪.

2. The syllable following two short syllables always has a metrical ictus; *e.g.* — ∪ ∪ ⊥ ∪ ∪.

3. A short syllable always indicates the presence of a dactyl.

4. Two contiguous long syllables always indicate the presence of a spondee which either (*a*) ends with the first long syllable, or (*b*) begins with it.

The beginner will find it a useful exercise to scan half a line at a time, making a long pause near the middle of the verse, *i.e.* in the third foot. One must begin in the first half with an ictus on the first syllable; in the second half of the line, the first ictus will come on the first long syllable not immediately following the pause.

It will also be well to select a few verses of which the first five feet are dactyls (*στίχοι ὁλοδάκτυλοι*), — *e.g.* A 10, 12, 13, — and to practise these until one is familiar with the rhythm. There are 120 such verses in Book I of the Iliad. Then one may pass to verses containing two spondees, and gradually increase the complexity.

6. PREREQUISITES TO GOOD SCANNING.

The three prerequisites to good scanning are: a correct division of the verse into feet; the placing of the metrical accent upon the first syllable of each foot (ictus on the thesis); the correct location of the main caesura. The scholar should distinctly understand that attention to the second of these points often in-

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volves the neglect of the written accent, which he has hitherto carefully observed.[1]

Attention to the marks of punctuation will often aid in fixing the place of the main caesura, as will also the fact that many verses are so constructed that the sense is already complete at the middle of the third (or of the fourth) foot, while the part that remains is simply explanatory, and serves to round out the verse. Examples are A 17, 18, 19, 20, 21.

Three prerequisites to good scanning have been named; two other essential things must now be mentioned, without which scanning, though it may be correct, will be lifeless and intolerable. One must have such familiarity with the Greek words as to recognize and utter them without hesitation or conscious effort; one must also be familiar with the movement, the *swing*, of the hexameter. A good way to secure this familiarity is by memorizing selected hexameters, which may be repeated by pupils singly or by a class in concert. The following passages are suitable for this purpose: A 38–49, Chryses's prayer to Apollo, and Apollo's speedy answer; A 148–157, Achilles's angry reply to Agamemnon. If memorizing hexameters is considered to make too great demands upon the time of a class, simple reading in concert, at first with the lead of the teacher, then without his lead, will give that idea of the rhythm without which there can be no good scanning. It may be well to expressly remind the pupil that he should never, in scanning, forget the sense, and to suggest that several words closely connected in sense may be uttered with hardly more pause between them than between the parts of a compound word; *e.g.* Πηληιάδεω Ἀχιλῆος, A 1; οἰωνοῖσί τε πᾶσι, A 5; Τίς τ' ἄρ σφωε θεῶν, A 8.

7. SPECIMENS OF ENGLISH HEXAMETERS.

It will also be highly profitable to call the attention of scholars to the best English accentual hexameters. Among the best-known English poems in this meter may be mentioned Longfellow's Evangeline, Kingsley's Andromeda, and Clough's Bothie of Tober-na-Vuolich.

[1] This fact, that the written and metrical accent cannot both be regarded at the same time, is one of the strongest reasons for believing that the marks of written accent indicated varieties of pitch, not differences of stress, between different syllables.

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The following example is from Kingsley's Andromeda: —

Smiling, she | answered in | turn, || that | chaste Tri | tonid A | thené,
Dear unto | me, no | less than to | thee, || is the | wedlock of | heroes,
Dear who can | worthily | win him || a | wife not un | worthy and | noble,
Pure with the | pure to be- | get brave | children || the | like of their | father.

I add two translations of detached passages of the Iliad and Odyssey. First, from the Iliad, Γ 233–242, by Dr. Hawtrey, former Head-master of Eton College: —

Clearly the | rest I be | hold of the | dark ey'd | sons of A | chaia.
Known to me | well are the | faces of | all; their | names I re | member;
Two, two, | only re | main whom I | see not a | mong the com | manders, —
Kastor | fleet in the | car, Poly | deukes | brave with the | cestus;
Own dear | brethren of | mine, one | parent | loved us as | infants.
Are they not | here in the | host, from the | shores of | lov'd Lake | daimon,
Or, though they | came with the | rest, in | ships that | bound through the | waters
Dare they not | enter the | fight or | stand in the | council of | Heroes,
All for | fear of the | shame and the | taunts my | crime has a | wakened?

Second, from the Odyssey, ε 55–69, by William Cullen Bryant:[1] —

Now as he | reached, in his | course, that | isle far | off in the | ocean,
Forth from the | dark blue | swell of the | waves he | stepped on the | sea-beach,
Walking right | on till he | came to the | broad-roofed | cave where the | goddess
Made her a | bode — that | bright-haired | nymph, — in her | dwelling he | found her.
There, on the | hearth, was a | huge fire | blazing, and | over the | island
Floated the | odorous | fume sent | up from the | cedar and | cypress,
Cloven and | burning, while | she sat | far in the | grotto and | sweetly
Sang, as the | shuttle of | gold was | flung through the | web from her | fingers.
Round that | grot grew | up, on all | sides, a lux | uriant | forest.
Alders were | there, and | poplars, and | there was the | sweet smelling | cypress,
Haunted by | broad-winged | birds which | build their | nests in the | branches,
Owls of the | wood, and | falcons, and | crows with | far-sounding | voices,
Birds of the | shore which | seek their | food on the | beaches of | ocean.
There, all | over the | rock from | which that | grotto was | hollowed,
Clambered a | strong-growing | vine whose | fruit hung | heavy in | clusters.

The reader of the selections just given will observe how greatly the dactyl preponderates in English hexameters. This is indeed

[1] This translation, never elsewhere published, so far as I know, than in the "Evening Post," was made by Mr. Bryant as an experiment, before he had decided what meter to employ in his translation of the Odyssey.

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their great defect, because fatal to variety. Another defect is the frequent occurrence of the diaeresis at the end of the third foot (see § 3). It will be also noticed that the same syllable is now used as long, now as short. Little regard, in fact, is had for quantity, which is wholly subordinated to accent. The last two specimens (from Hawtrey and Bryant) show a regard for quantity much greater than is usually found in English hexameters.

8. TRANSLATION INTO ENGLISH HEXAMETERS.

It is a good exercise to turn a few lines of Homer into English hexameter. Some verses will go into the same English measure with little effort; *e.g.* B 23: —

Εὕδεις, Ἀτρέος υἱὲ δαΐφρονος ἱπποδάμοιο;
Sleep'st thou, | O son of | Atreus || the | furious | tamer of | horses?

or the following (A 148–151): —

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
ὤ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον·
πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν,
ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἶφι μάχεσθαι;

Him then with | stern glance re | garding ad | dressed the swift- | footed A | chilles:
Ah me! | mantled in | arrogance, | greedy in | spirit and | temper,
How to thy | words shall | any A | chaian | render o | bedience
Either to | go on a | foray or | valiantly | combat with | heroes?

A moderate amount of practice will give considerable ease in writing such hexameters. The writer has sometimes had an entire lesson voluntarily prepared by a class in hexameter translation, and pupils have frequently in examination written, in this meter, their translation of the passage set. There are several familiar combinations of words in English which naturally close a dactyl. As such may be mentioned the monosyllabic prepositions followed by the article; *e.g.* 'of the,' 'in the,' 'for the,' 'with the,' etc. The translator will soon notice, however, that the Greek line literally translated does not furnish, in most cases, enough material to fill out the English hexameter. The obvious reason for this is the lack in English of that multitude of particles and conjunctions for which in English there is no precise equivalent, and which in Greek sup-

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ply so readily the short syllables for the dactyls. The translator has no alternative but to expand; and it is perhaps this inevitable introduction of foreign matter, more than anything else, which explains the failure of hexameter translations of extended portions of the Iliad to interest the reader. Of course, this fact constitutes no objection to the hexameter as an English meter, nor to its use for original English poems. But it is a question whether it does not render it an unsuitable meter for a translation of Homer as a whole.

NOTE ON § 2.—The terms *thesis* and *arsis* are employed in the preceding pages in the same sense as they were originally used by the Greek grammarians, where θέσις, 'placing,' indicated the *fall* of the foot (or hand or finger), with an accompanying accent, in beating time. Ἄρσις, 'raising,' was the corresponding *lifting* of the foot, unaccompanied by accent. Since the time of the Roman grammarians these two terms have been used in the reverse of their original signification.

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THE CHIEF PECULIARITIES OF THE HOMERIC DIALECT.[1]

PHONOLOGY.

1. Vowel Substitutions.

1. η is used in Homer after ρ, ε, ι, where the Attic uses ᾱ; *e.g.* ἀγορή [ἀγορά], ὁμοίη [ὁμοία], πειρήσομαι [πειράσομαι].

2. Similarly, ει is found for ε, ου for ο; *e.g.* ξεῖνος [ξένος], χρύσειος [χρύσεος, χρυσοῦς], πουλύς [πολύς], μοῦνος [μόνος].

3. More rarely, οι is found for ο, αι for α, η for ε; *e.g.* πνοιή [πνοή], αἰετός [ἀετός], τιθήμενος [τιθέμενος].

4. By what is called *metathesis quantitatis*, 'transposition of quantity,' ᾱο becomes εω; *e.g.* Ἀτρείδεω interchangeable with Ἀτρείδαο. Similarly, we find ἕως and εἷος [ἕως], ἀπερείσιος for ἀπειρέσιος [ἄπειρος], κτλ.

2. Treatment of Concurrent Vowels.

1. Contraction, when it occurs, follows the ordinary rules, except that εο and εου contract only into ευ; *e.g.* θάρσευς [θάρσους], βάλλευ [βάλλου].

2. But contraction often does not take place; *e.g.* ἀέκων [ἄκων], ἄλγεα [ἄλγη]; and, on the other hand, a few unusual contractions occur; *e.g.* ἐυῤῥεῖος, instead of ἐυῤῥεοῦς from ἐυῤῥεέος.

3. Two vowels (or diphthongs) are often blended in pronuncia-

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[1] The Homeric dialect, also called the Epic or older Ionic, is the oldest form of the Greek language of which we have knowledge. To this the newer Ionic in which Herodotus wrote, and the Attic dialect which became the accepted standard for ordinary composition, stand related as younger sisters. The Homeric dialect was undoubtedly based upon the Greek as spoken, during the tenth and ninth centuries, in the islands of the Aegean Sea and on the Ionian coast of Asia Minor. But the variety of forms which it contains is greater than could have been employed at one time in any spoken dialect. Hence it is inferred that the originators of Epic poetry created in fact their dialect, developing and amplifying it in the direction of certain tendencies which they found existing in common every-day speech.

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tion (synizesis); *e.g.* Ἀτρεΐδεω (pronounce -dyo), δὴ αὖ, ἐπεὶ οὐ, ἢ οὐ. See Essay on Scanning Homer, § 4.

3. Hiatus.

1. Hiatus is allowed (*i.e.* may be considered regular) in the following cases: —

(*a*) after the vowels ι and υ;
(*b*) when the two vowels are separated by a principal caesura, a diaeresis, or a mark of punctuation;
(*c*) when the final vowel of the first word is long and stands in the accented part of the foot;
(*d*) when the first of the two vowels, though naturally long, stands in the unaccented part of the foot, and loses half of its quantity before the following vowel.
(*e*) when the last vowel of the first word has been lost by elision.

These cases are illustrated by the following examples: —

(*a*) ζωστῆρι ἀρηρότι. — | — ∪ ∪ | — ∪ ∪.
(*b*) καθῆστο, ἐπιγνάμψασα, κτλ. ∪ | — ∪ ∪ | — — | — ∪.
(*c*) ἀντιθέῳ Ὀδυσῆι. — ∪ ∪ | — ∪ ∪ | — ∪.
(*d*) ὀϊστοὶ ἐπ' ὤμων. ∪ | — ∪ ∪ | — —.
(*e*) μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν. — ∪ ∪ | — — | — ∪ ∪ | — ∪.

2. Hiatus in other circumstances is generally only apparent, and disappears on supplying the original consonant (now no longer written); *e.g.* τὸν δ' ἠμείβετ' ἔπειτα Ϝάναξ ἀνδρῶν Ἀγαμέμνων. See § 8; also see Essay on Scanning Homer, § 4, and *Apparent Hiatus* in Index.

4. Elision.

Elision is allowed in some cases where it would not occur in prose. α, ε, ι, ο are elided in declension and conjugation; αι in the endings μαι, σαι, ται, σθαι; οι in μοι, σοι, τοι.

5. Apocope.

Before a following consonant, the final short vowel of ἄρα, and of the prepositions ἀνά, παρά, κατά may be cut off, leaving ἄρ, ἄν, πάρ, κάτ. This is called apocope.

Remark. The accent in this case recedes to the first syllable, and the consonant, now final, is assimilated to a following consonant; *e.g.* κὰδ δύναμιν [κατὰ δύναμιν], κάλλιπε [κατέλιπε], ἂμ πεδίον [ἀνὰ πεδίον].

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6. Anastrophe.

Anastrophe, or the retraction of the accent from the ultima to the penult, may occur in the case of all oxytone prepositions except *ἀμφί, ἀντί, ἀνά, διά*. It regularly occurs: (1) when a preposition follows its case (but not if the final vowel of the preposition has been elided), — *e.g.* *ᾧ ἔπι* [*ἐφ' ᾧ*], but *θῖν' ἐφ' ἁλός* [*ἐπὶ θῖνα ἁλός*]; (2) when a preposition is placed after a verb from which it has been separated by tmesis (see note on A 25); *e.g.* *ὀλέσας ἄπο* [*ἀπολέσας*].

Remark. The adverb of comparison *ὡς*, 'as,' when placed after the noun which it would naturally precede, is accented; *e.g.* *ὄρνιθες ὥς*, 'as birds.'

7. Consonant Changes.

1. Single consonants, especially *λ, μ, ν, ρ, σ*, are often doubled in the heart of a word after a vowel; *e.g.* *ἔλλαβον* [*ἔλαβον*], *τόσσοι* [*τόσοι*]. Here may also be mentioned the occasional lengthening of a short final vowel before certain words beginning with a liquid (perhaps the liquid was doubled in pronunciation); *e.g.* *ἐνὶ μεγάροισι*.

2. Metathesis (*μετάθεσις*, 'transposition') of a vowel and a liquid is common; *e.g.* *κραδίη* and *καρδίη* [*καρδία*], *θάρσος* and *θράσος* [*θάρσος*.]

3. Between *μ* and *ρ*, as also between *μ* and *λ*, *β* is sometimes inserted; *e.g.* *ἄ-μβροτος*, where *μβροτός* [*βροτός*] is for *μροτός*, and shows the same root as Latin *mor-ior*. *Cf.* also *μέ-μβλωκα*, from stem *μλο-*, *μολ-*.

8. Digamma, or Vau.

For fuller statements respecting this letter (called digamma, *i.e.* double-gamma, from its form, but in pronunciation having the power of *w*), see the grammars. The following words had originally initial *F*: —

ἄγνυμι	*εἴκω*	*ἕξ*	*ἔτης*	*ἶρις*
ἅλις	*εἴλω*	*ἕου, οἷ, ἕ*	*ἔτος*	*ἴς, ἶφι*
ἁλῶναι	*εἴρω* ('say')	*ἔπος, εἶπον*	*ἡδύς*	*ἴσος*
ἄναξ	*ἕκαστος*	*ἔργον*	*ἰάχω, ἰαχή*	*ἰτέη*
ἁνδάνω	*ἑκα-*	*ἔρρω*	*ἰδεῖν, οἶδα*	*οἶκος*
ἄστυ	*ἕκητι, ἕκων*	*ἐρύω*	*ἔοικα*	*οἶνος*
ἔαρ	*ἑκυρός*	*ἕννυμι,*	*ἴκελος*	*ὅς, ἥ, ὅν*
ἕδνον	*ἕλιξ*	*εἷμα, ἐσθής*	*εἴκελος*	
εἴκοσι	*ἔλπομαι*	*ἕσπερος*	*ἴον* ('violet')	

DECLENSION.

9. Suffixes having Force of Case-Endings.

1. The termination -φι(ν) serves for the ending of the genitive and dative, in both singular and plural; *e.g.* ἐξ εὐνῆφι, βίηφι, ὀστεόφι θῖς, σὺν ἵπποισιν καὶ ὄχεσφι. These forms would be written, in the Attic dialect, ἐξ εὐνῶν, βίᾳ, ὀστέων (ὀστῶν) θῖς, σὺν ἵπποις καὶ ὄχεσι.

2. The three local suffixes -θι, -θεν, -δε are frequently appended to a substantive to answer the questions 'where?' 'whence?' 'whither?' (-δε being appended to the accusative case and -θεν being often the equivalent of the genitive ending); *e.g.* οἴκοθι [οἴκοι], οὐρανόθεν [ἐξ οὐρανοῦ], ὅνδε δόμονδε [εἰς τὸν δόμον αὐτοῦ].

10. First Declension.

[Here are included feminine forms of several classes of words in -ος, -η, -ον; *e.g.* of adjectives and of participles, of pronouns, and of the article.]

1. For ᾱ we find regularly, in the singular, η; *e.g.* θύρη [θύρα], νεηνίης [νεανίας]. To this statement θεά must be excepted, and some proper names; *e.g.* Ἑρμείας.

2. The nominative singular of some masculines in -ης ends in -ᾰ; *e.g.* ἱππότα [ἱππότης], νεφεληγερέτα [νεφεληγέτης]. *Cf.* in Latin the nouns *nauta*, *poeta*, the equivalents of the Greek ναυτής, ποιητής.

3. The genitive singular of masculines ends in -ᾱο or -εω; *e.g.* Ἀτρεΐδαο, Ἀτρεΐδεω [Ἀτρείδου].

4. The genitive plural ends in -άων or -έων, but is rarely contracted, as in Attic, into -ῶν; *e.g.* θεάων [θεῶν], ναυτέων [ναυτῶν], παρειῶν.

5. The dative plural ends in -ησι or -ης (which may usually be read -ησ', *i.e.* -ησι with ι elided), rarely in αις; *e.g.* πύλῃσι (πύλῃσ') [πύλαις], σχίζῃς (σχίζῃσ') [σχίζαις], θεαῖς.

11. Second Declension.

[Here are included masculine and neuter forms of adjectives and participles in -ος, -η, -ον, of pronouns, and of the article.]

1. The genitive singular has retained the old ending -ιο, which, added to the final ο of the stem, gives the termination -οιο. Hence arise the three terminations -οιο, -οο, -ου. Of these only -οιο and -ου occur in existing texts of Homer; but there seems to be evidence that the termination -οο originally stood in a number of places where we now find -ου.

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2. The genitive and dative dual end in -οιιν.

3. The dative plural ends in -οισι or -οις (which may usually be read -οισ').

12. Third Declension.

1. The genitive and dative dual end in -οιιν; *e.g.* ποδοῖιν [ποδοῖν].

2. The dative plural has the endings -σι(ν) and -σσι(ν), usually joined to consonant stems by a connecting vowel ε. Hence arise many different forms of the dative plural, — all, however, easily recognizable; *e.g.* from βέλος, — βελέεσσι [βέλεσι], βέλεσσι, βέλεσι; from πούς, — πόδεσσι [ποσί], ποσσί, ποσί.

3. Stems ending in σ are generally uncontracted in declension, though -εος may contract into -ευς; *e.g.* θέρευς [θέρους], genitive singular of θέρος.

4. Words in -ις generally retain the ι in all their cases; *e.g.* μάντις, μάντιος [μάντεως].

Remark. The following are the forms of πόλις (πτόλις) which are not met with in the Attic dialect: in the singular, G. πόλιος, πόληος, D. πόλῑ, πόληι, πόλεϊ; in the plural, N. πόλιες, πόληες, G. πολίων, D. πολίεσσι, A. πόλιας, πόληας, πόλῑς.

5. Stems in -ευ generally lengthen ε to η in compensation for the omitted υ (Ϝ); *e.g.* βασιλῆος, βασιλῆι; yet not always, *e.g.* Τυδέος, Τυδέι, Τυδέα.

13. Adjectives.

1. The feminine singular of adjectives of the first and second declensions is regularly formed in η; *e.g.* ὁμοίη [ὁμοία], αἰσχρή [αἰσχρά], except δῖα. See § 10, 1.

2. The Attic rule, that compound adjectives have only two terminations, is not always observed; and, conversely, some adjectives which in Attic have three terminations have only two in Homer.

3. Adjectives in -υς often change the feminine termination from -εῖᾰ to -έᾰ and -εη; *e.g.* from βαθύς we find βαθείης, βαθέης [βαθείας].

Remark. Πολύς has well-nigh a full declension from two stems, πολυ- (πολεϜ-) and πολλο-. Thus πολλός and πολλόν occur; also πολέος, πολέες, πολέων, πολέσσι, πολέσι, πολέεσσι, πολέας.

4. The comparative and superlative endings -ίων and -ιστος are much more extensively used in the Homeric than in the Attic dialect.

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14. Pronouns.

1. The following table shows the personal and possessive pronouns as they occur in Homer. For Attic forms, see the grammars.

Sing. N.	ἐγώ, ἐγών	σύ, τύνη	
G.	ἐμεῖο, ἐμέο, ἐμεῦ, μευ, ἐμέθεν	σεῖο, σέο, σεῦ, σέθεν	εἷο, ἕο, οὗ, ἕθεν
D.	ἐμοί, μοι	σοί, τοι, τεΐν	οἷ, ἑοῖ
A.	ἐμέ, με	σέ	ἕ, ἑέ, μιν
Possessive.	ἐμός.	σός, τεός	ὅς, ἑός
Dual N.A.V.	νῶι (acc. νώ)	σφῶϊ, σφώ	σφωέ
G.D.	νῶιν	σφῶϊν, σφῷν	σφωΐν
Possessive.	νωΐτερος	σφωΐτερος	
Plur. N.	ἡμεῖς, ἄμμες	ὑμεῖς, ὔμμες	
G.	ἡμέων, ἡμείων	ὑμέων, ὑμείων	σφέων, σφείων, σφῶν
D.	ἡμῖν, ἧμιν, ἄμμι(ν)	ὑμῖν, ὗμιν, ὔμμι(ν)	σφίσι(ν), σφι(ν)
A.	ἡμέας, ἧμας, ἄμμε	ὑμέας, ὔμμε	σφεας, σφάς, σφε
Possessive.	ἡμέτερος, ἁμός	ὑμέτερος, ὑμός	σφέτερος, σφός

2. The article ὁ, ἡ, τό in Homer is usually a demonstrative pronoun. In the nominative plural, the forms *τοί* and *ταί* occur by the side of *οἱ* and *αἱ*. The forms beginning with *τ* are very often used with relative signification.

Ὅδε has the peculiar forms τοίσδεσσι and τοίσδεσι.

By the side of ἐκεῖνος, κεῖνος is also found.

3. Homeric forms of the relative pronoun are ὅ for ὅς, ὅο for οὗ ἕης for ἧς. The nominative masculine forms ὅς and ὅ sometimes have demonstrative signification.

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4. The following are the forms in use of the interrogative and of the indefinite pronoun. For Attic forms, see the grammars.

	INTERROGATIVE.		INDEFINITE.	
	Singular.	*Plural.*	*Singular.*	*Plural.*
N.	τίς, ntr. τί	τίνες, ntr. τίνα	τις, ntr. τι	τινές, ntr. τινά and ἄσσα
G.	τέο	τέων	τεο	τεῶν
	τεῦ		τευ	
D.	τέῳ	τέοισι	τεῷ	τέοισι
			τῳ	
A.	τίνα, ntr. τί	τίνας, ntr. τίνα	τινά, ntr. τι	τινάς, ntr. τινά and ἄσσα

5. The compound relative has a great variety of forms: —

N.	ὅστις, ὅτις; ἥτις; ὅτι, ὅττι	οἵτινες; ἄσσα (for ἅ-τι-α)
G.	ὅττεο, ὅττευ, ὅτευ	ὅτεων
D.	ὁτέῳ, ὅτῳ	ὁτέοισι
A.	ὅντινα, ὅτινα; ἥντινα; ὅτι, ὅττι	οὕστινας, ὅτινας; ἅστινας; ἅσσα

Homer also uses very frequently the form ὅστε, which is regarded by Monro as equivalent in meaning to ὅστις.

CONJUGATION.

15. Augment and Reduplication.

1. The augment, either temporal or syllabic, may be omitted. In this case, the accent is thrown back as far as possible toward the beginning of the word; *e.g.* λῦσε [ἔλυσε], κάθεμεν [καθεῖμεν]. Monosyllabic forms with a long vowel are circumflexed; *e.g.* βῆ [ἔβη].

2. The second aorist active and middle is often formed in Homer from a reduplicated theme. (The only examples in Attic of such reduplicated aorists are ἤγαγον, ἤνεγκον (ην-ενεκ-ον), and εἶπον (εϝεϝε-πον).) There are about twenty reduplicated aorists in Homer; the most important are: ἐπέφραδον (φράζω), ἐκέκλετο and κέκλετο (κέλομαι), πεφιδέσθαι (φείδομαι), πεπίθοιμεν (πείθω), πεπυθοίατο (πυνθάνομαι), ἀμπεπαλών (ἀναπάλλω).

Examples of a very peculiar reduplication are: ἐνίπ-απ-ον (ἐνίπτω) and ἐρύκ-ακ-ον (ἐρύκω). Here the last consonant of the theme is repeated after a connecting α.

3. There are a few examples of a reduplicated future of similar formation with the reduplicated aorist; *e.g.* πεφιδήσομαι, πεπιθήσω.

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16. Endings.

1. The older endings of the singular number, *-μι*, *-σθα*, *-σι*, are more common in Homer than in the Attic dialect; *e.g.* *ἐθέλωμι* [ἔθελω] (subj.), *ἐθέλησι*, also written *ἐθέλῃσι* [ἐθέλῃ] (perhaps an example of reasoning from false analogy on the part of the copyists).

2. The ending of the third person dual in the historical tenses is *-τον* as well as *-την* in the active, *-σθον* as well as *-σθην* in the middle voice. In the first person plural *-μεσθα* is often used for *-μεθα*.

3. The second person singular of the middle and passive often loses *σ* from the ending, and remains uncontracted; *e.g.* *ἔχηαι* [ἔχῃ], *βάλλεο* [βάλλου], *ἔπλεο* (also *ἔπλευ*) [ἐπλέου], *ὠδύσαο* [ὠδύσω]. We even find *βέβληαι* [βέβλησαι] in the perfect middle.

4. For the endings *-νται* and *-ντο* of the third person plural, *-αται* and *-ατο* are often substituted; *e.g.* *δεδαίαται* [δέδαινται], *γενοίατο* [γένοιντο]. Before these endings (*-αται* and *-ατο*) smooth or middle labial and palatal mutes become rough; *e.g.* *τετράφαται* (τρέπω].

5. Active infinitives (with the exception of the first aorist infinitive) frequently end in *-μεναι*, also shortened into *-μεν*; *e.g.* *ἀκουέμεναι* [ἀκούειν], *ἐλθέμεν(αι)* [ἐλθεῖν], *τεθνάμεν(αι)* [τεθνάναι]. The second aorist infinitive active sometimes ends in *-έειν*; *e.g.* *ἰδέειν* [ἰδεῖν].

17. Mood-Vowels of Subjunctive.

The long characteristic vowels of the subjunctive frequently appear as *ε* and *ο*. The shorter vowel does not appear in the singular, nor in the third person plural of the active voice. Thus we have *ἴομεν* [ἴωμεν], *θωρήξομεν* [θωρήξωμεν], *εὔξεαι* [εὔξηαι (εὔξῃ)]. This shorter form is especially common in the first aorist subjunctive, which thus becomes identical in form with the future indicative.

18. Contract-Verbs.

1. Verbs in *-αω* appear in uncontracted, contracted, and assimilated forms. The assimilated forms may be regarded as intermediate between the uncontracted and contracted forms. They are called assimilated forms because the two vowels (or the vowel and diphthong) which would ordinarily be contracted are assimilated, so as to give a double-A or a double-O sound. Thus we have *ὁρόω* for *ὁράω*, *ὁρόῳτε* for *ὁράοιτε*, *ἐλόωσι* for *ἐλάουσι* (fut. of *ἐλαύνω*) *ἐλάαν* for *ἐλάειν* (*ἐλάεν*). This assimilation never occurs unless the second vowel is long either by nature or by position. It may be accompanied by a lengthening of either (very rarely both) of the assimilated vowels.

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2. Verbs in -εω are generally uncontracted, but sometimes form ει from εε and εει, ευ from εο or εου. In uncontracted forms, the theme-vowel ε is sometimes lengthened into ει; *e.g.* ἐτελείετο [ἐτελεῖτο].

3. Verbs in -οω are generally contracted, except in a few cases where assimilation, see § 18, 1, occurs; *e.g.* ἀρόωσι [ἀρῶσι].

19. Peculiarities in the Formation of the Present Stem.

1. Several presents in -ζω are formed from themes ending in γ; *e.g.* πολεμίζω (fut. πολεμίξομεν [πολεμίσομεν, or πολεμιοῦμεν]), μαστίζω (aor. μάστιξεν). The theme of πλάζω is πλαγγ- (πλάγχ-θη aor. pass.).

2. Several presents in -σσω are formed from lingual themes; *e.g.* κορύσσω (pf. pass. ptc. κεκορυθμένος), λίσσομαι (aor. ἐλισάμην).

3. νίζω shows a theme νιβ- (aor. infin. νίψασθαι).

4. Several other themes, additional to καίω (theme καϝ-) and κλαίω (theme κλαϝ), form the present stem by the addition of ι; *e.g.* μαίομαι (pf. μέμαμεν).

20. Formation of Future and First Aorist Active and Middle.

1. Such pure verbs as do not lengthen the final theme vowel in the formation of tenses often double σ in the future and first aorist active and middle; *e.g.* αἰδέσσομαι [αἰδέσομαι], νείκεσσε [ἐνείκεσε], ἐτάνυσσε [ἐτάνυσε]. Sometimes, dental themes show a similar doubling of σ; *e.g.* κομίσσατο [ἐκομίσατο].

2. The future of liquid verbs is generally uncontracted; *e.g.* ἀγγελέω [ἀγγελῶ]. A few liquid themes form their first aorist with the tense-sign σ; *e.g.* ἐκέλσαμεν [ὠκείλαμεν (ὀκέλλω)] (κέλλω), ὦρσε [ὄρνυμι].

3. A few verbs form the first aorist active and middle without σ; *e.g.* ἔχευα and χεῦα [ἔχεα] (χέω = χεύω), ἔσσευα (σεύω), ἠλεύατο, ἀλέασθαι (ἀλεύομαι), ἔκηα [ἔκαυσα], subj. κήομεν [καύσωμεν], infin. κῆαι [καῦσαι] (καίω).

4. ο and ε sometimes take the place of α as intermediate vowels of the first aorist; *e.g.* ἷξον, ἷξες (ἱκνέομαι), δύσετο (δύω). The same thing is seen in the imperatives βήσεο (βαίνω) ὄρσεο and ὄρσευ (ὄρνυμι), ἄξετε (ἄγω), οἶσε (φέρω), and in the infinitives ἀξέμεναι, οἰσέμεναι.

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21. Formation of Second Aorist without Variable Vowel.

Many verbs have a second aorist active and middle without a variable vowel, formed similarly to the second aorist of verbs in -μι. Of this formation there are many instances; *e.g.* ἔκτα, ἔκταν, ἔκτατο (stem κτα-, κτεν-), σύτο (σεύω), ἔχυτο (χέω), λῦτο (λύω), optatives φθίμην, φθῖτο, infin. φθίσθαι, ptc. φθίμενος (φθί-ν-ω), imperatives κλῦθι, κλῦτε (κλύω), ἔβλητο, βλῆσθαι (βάλλω), ἆλτο (ἅλλομαι), δέκτο (δέχομαι), ἔμικτο and μίκτο (μίγνυμι) ὦρτο, ὄρσο (ὄρνυμι). The imperatives κέκλυθι, κέκλυτε are similarly formed, from a reduplicated theme.

22. Formation of Perfect and Pluperfect.

1. In the forms ἔμμορα (μείρομαι) and ἔσσυμαι (σεύω), we see the same doubling of the initial consonant of the theme after the augment (reduplication), as if the theme began with ρ.

Ἔοικα (ϝεϝοικα), ἔολπα (ϝεϝολπα), ἔοργα (ϝεϝοργα), when the lost consonants are supplied, are seen to have the full reduplication.

In δέχαται [δεδεγμένοι εἰσί] the reduplication has been lost, and it is irregular in δείδεγμαι [δέδεγμαι] (δέχομαι) and δείδοικα [δέδοικα], δείδια [δέδια].

2. The first perfect is formed from vowel-verbs only, and is rare.

3. The second perfect is common, but always wants the aspiration; *e.g.* κέκοπα [κέκοφα] (κόπτω). There frequently occur, from vowel-verbs, forms without the tense-sign κ, and perfect participles thus formed are particularly common; *e.g.* πεφύασι [πεφύκασι] (φύω), κεκμηῶτι [κεκμηκότι] (κάμνω), τεθνηῶτας [τεθνηκότας] (θνήσκω).

4. In the pluperfect the endings -εᾰ, -εᾰς, -εε(ν), contracted ει(ν) or η, appear; *e.g.* ᾔδεα [ᾔδη], ᾔδεε [ᾔδει].

Remark. Compare ᾔδεα = ϝηδ-εσαμ with Lat. vid-eram; ᾔδεας = ϝηδ-εσας with vid-eras; ᾔδεσαν = ϝηδ-εσαντ with vid-erant. The Greek pluperfect is thus seen to be, like the Latin pluperfect, a compound tense, of which the last part doubtless contains the root εσ- of the verb εἰμί.

23. Passive Aorists.

1. The third plural indicative often ends in ν instead of σαν; *e.g.* ἔμιχθεν [ἐμίχθησαν], φόβηθεν [ἐφοβήθησαν], τράφεν [ἐτράφησαν].

2. The subjunctive remains uncontracted; at the same time the ε of the passive sign is often lengthened into ει or η, and the following mood-sign (in the dual and 2, 3 pl.) shortened to ε or ο; *e.g.* δαείω [δαῶ] (theme δα-, διδάσκω), δαμείῃς or δαμήῃς [δαμῇς] (δάμνημι).

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REMARK. A peculiar form is τραπείομεν, 2 aor. pass. from τέρπω. This arises by metathesis from ταρπείομεν [ταρπῶμεν].

24. VERBS IN -μι.

1. By the side of the ordinary forms of the present indicative of verbs in -μι, there occur also forms as if from presents in -εω and -οω; *e.g.* τιθεῖ [τίθησι], διδοῖ [δίδωσι].

2. As the ending of the third person plural of the imperfect and second aorist indicative active, ν often takes the place of -σαν; *e g.* ἵεν [ἵεσαν], ἔσταν στάν [ἔστησαν], ἔβαν βάν [ἔβησαν], ἔφαν φάν [ἔφασαν], ἔφυν [ἔφυσαν].

3. In the second aorist subjunctive active, the mood-sign is sometimes shortened and the stem-vowel lengthened. Thus arise such forms as: θείω [θῶ], θείῃς θήῃς [θῇς], στήῃς [στῇς], γνώω [γνῶ], δώῃσι (δώησι) δώῃ [δῷ]. Sometimes α of the stem is weakened into ε, and this again protracted into ει. Thus arise the forms βείομεν [βῶμεν], στέωμεν, στείομεν [στῶμεν].

4. The following are the forms of the so-called irregular verbs in -μι which do not occur in the Attic dialect.

(*a*) From ἵημι: 3 pl. pres. indic. act. ἱεῖσι, 3 sing. subj. ἵησι, infin. ἱέμεναι, ipf. 1 sing. ἵειν, 3 pl. ἵεν, aor. indic. act. 1 sing. ἕηκα, 3 pl. ἕσαν, subj. 1 sing. μεθ-είω, 3 sing. ἧσι, ἀν-ήῃ, infin. μεθ-έμεν, 3 pl. 2 aor. indic. ἕντο.

(*b*) From εἶμι: 2 sing. pres. indic. εἶσθα, subj. 2 sing. ἴῃσθα, 3 sing. ἴῃσιν, 1 pl. ἴομεν, 3 sing. opt. ἰείη, infin. ἴμεν(αι), ipf. 1 sing. ᾔια, ᾔïον, 3 sing. ᾔïε(ν) ἴε(ν), 1 pl. ᾔομεν, 3 pl. ᾔïσαν ἴσαν ᾔïον, fut. εἴσομαι, 1 aor. εἰσάμην and ἐεισάμην.

(*c*) From εἰμί: pres. indic. 2 sing. ἐσσί εἶς, 1 pl. εἰμέν, 3 pl. ἔασι(ν), subj. 1 sing. ἔω μετ-είω, 2 sing. ἔῃς, 3 sing. ἔῃσι ᾖσι ἔῃ, 3 pl. ἔωσι(ν), opt. 2 sing. ἔοις, 3 sing. ἔοι, imv. ἔσσο, infin. ἔμμεν(αι) and ἔμεν(αι), ptc. ἐών ἐοῦσα ἐόν, etc., ipf. 1 sing. ἦα ἔα ἔον, 2 sing. ἔησθα, 3 sing. ἦεν ἔην ἤην, 3 pl. ἔσαν, fut. 3 sing. ἔσσεται ἐσσεῖται.

(*d*) From οἶδα: 2 pf. indic. 2 sing. οἶδας, 1 pl. ἴδμεν, subj. 1 sing. εἰδέω, 1 pl. εἴδομεν, 2 pl. εἴδετε, infin. ἴδμεν(αι), ptc. fem. ἰδυῖα, plupf. 2 sing. ᾐείδης, 3 sing. ᾐείδη ᾔδεε, 3 pl. ἴσαν, fut. εἰδήσω.

(*e*) From ἧμαι: pres. indic. 3 pl. ἕαται and εἵαται, ipf. 3 pl. ἕατο and εἵατο.

(*f*) From κεῖμαι: pres. indic. 3 pl. κείαται κέαται κέονται.

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25. Iterative Forms.

The endings -σκον and -σκόμην indicate repetition of the action, whence they are called iterative endings. They do not occur in the same sense in the Attic dialect. Iterative forms have the inflection of the imperfect indicative of verbs in ω, and are rarely, if ever, augmented. The iterative terminations are attached to the present stem and to the second aorist stem of verbs in ω by the intermediate vowel ε, rarely α; *e.g.* ἔχ-ε-σκον, ῥίπτ-α-σκον, φύγ-ε-σκε. When joined to the first aorist stem, these endings follow directly after the suffix -σα- of the aorist indicative; *e.g.* ἐλάσα-σκε. Verbs in μι append the iterative endings directly to the stem; *e.g.* στά-σκεν, ζωννύσκετο, ἔ-σκον (= ἔσ-σκον).

Note. — The term *theme* is everywhere employed in the preceding sections instead of *verb-stem*, to designate the fundamental form of the verb from which the various tense-stems are made.

The term *variable vowel* is used instead of *connecting vowel*.

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THE ILIAD.

BOOK I.

Sing, Muse, the Wrath of Achilles, fatal, but foreordained.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,
οὐλομένην, ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
ἡρώων, αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν
οἰωνοῖσί τε πᾶσι — Διὸς δ' ἐτελείετο βουλή —
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

The cause: Apollo's priest, Chryses, came in state with gifts to redeem his daughter;

Τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆϊ χολωθεὶς
νοῦσον ἀνὰ στρατὸν ὦρσε κακήν, ὀλέκοντο δὲ λαοί,
οὕνεκα τὸν Χρύσην ἠτίμασεν ἀρητῆρα
Ἀτρεΐδης. ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν,
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιούς,
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν·

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And thus addressed the Greeks:

Ἀτρεΐδαι τε καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες,
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἱκέσθαι·
παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τά τ' ἄποινα δέχεσθαι,
ἁζόμενοι Διὸς υἱὸν ἑκηβόλον Ἀπόλλωνα.

Most approve: not Agamemnon, who dismisses him scornfully.

Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί
αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν·
Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω,
ἢ νῦν δηθύνοντ', ἢ ὕστερον αὖτις ἰόντα,
μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
την δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν
ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἄργεϊ, τηλόθι πάτρης,
ἱστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιόωσαν·
ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι.

Chryses departs sadly, and prays to Apollo for vengeance.

Ὣς ἔφατ'· ἔδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ.
βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης·
πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἠρᾶθ' ὁ γεραιὸς
Ἀπόλλωνι ἄνακτι, τὸν ἠΰκομος τέκε Λητώ·
Κλῦθί μευ, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας,
Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις,
Σμινθεῦ, εἴποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
ἢ εἰ δή ποτέ τοι κατὰ πίονα μηρί' ἔκηα

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ταύρων ἠδ' αἰγῶν, τόδε μοι κρήηνον ἐέλδωρ·
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

Apollo hears: and begins to slay the Greeks with his bolts.

Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
βῆ δὲ κατ' Οὐλύμποιο καρήνων, χωόμενος κῆρ,
τόξ' ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην·
ἔκλαγξαν δ' ἄρ' ὀϊστοὶ ἐπ' ὤμων χωομένοιο,
αὐτοῦ κινηθέντος· ὁ δ' ἤϊε νυκτὶ ἐοικώς.
ἕζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἕηκεν·
δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
οὐρῆας μὲν πρῶτον ἐπῴχετο καὶ κύνας ἀργούς·
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχεπευκὲς ἐφιείς,
βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

Achilles calls an assembly, and proposes to ask advice of a seer.

Ἐννῆμαρ μὲν ἀνὰ στρατὸν ᾤχετο κῆλα θεοῖο·
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς·
τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·
κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὁρᾶτο.
οἱ δ' ἐπεὶ οὖν ἤγερθεν, ὁμηγερέες τ' ἐγένοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·
Ἀτρεΐδη, νῦν ἄμμε παλιμπλαγχθέντας ὀΐω
ἂψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιούς.
ἀλλ' ἄγε δή τινα μάντιν ἐρείομεν, ἢ ἱερῆα,
ἢ καὶ ὀνειροπόλον — καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν —
ὅς κ' εἴποι ὅ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
εἴτ' ἄρ' ὅ γ' εὐχωλῆς ἐπιμέμφεται, εἴθ' ἑκατόμβης·
αἴ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.

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Calchas, the soothsayer, asks leave to speak freely:

Ἤτοι ὅγ' ὡς εἰπὼν κατ' ἄρ' ἕζετο. τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος·
ὃς ᾔδη τά τ' ἐόντα, τά τ' ἐσσόμενα, πρό τ' ἐόντα,
καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω,
ἣν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
ὅ σφιν ἐῢ φρονέων ἀγορήσατο καὶ μετέειπεν·
Ὦ Ἀχιλεῦ, κέλεαί με, διίφιλε, μυθήσασθαι
μῆνιν Ἀπόλλωνος ἑκατηβελέταο ἄνακτος.
τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καί μοι ὄμοσσον,
ἦ μέν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
ἦ γὰρ ὀΐομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
Ἀργείων κρατέει καί οἱ πείθονται Ἀχαιοί.
κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηϊ·
εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
ἀλλά τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσσῃ,
ἐν στήθεσσιν ἑοῖσι· σὺ δὲ φράσαι, εἴ με σαώσεις.

And Achilles having reassured him, he announces that the daughter of Chryses must be restored.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
θαρσήσας μάλα εἰπὲ θεοπρόπιον ὅτι οἶσθα·
οὐ μὰ γὰρ Ἀπόλλωνα διίφιλον, ᾧτε σύ, Κάλχαν,
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
οὔ τις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,
σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
συμπάντων Δαναῶν· οὐδ' ἢν Ἀγαμέμνονα εἴπῃς,
ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι.
Καὶ τότε δὴ θάρσησε καὶ ηὔδα μάντις ἀμύμων·
οὔτ' ἄρ' ὅ γ' εὐχωλῆς ἐπιμέμφεται, οὔθ' ἑκατόμβης,

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ἀλλ' ἕνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων,
οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα.
τοὔνεκ' ἄρ' ἄλγε' ἔδωκεν Ἑκηβόλος, ἠδ' ἔτι δώσει·
οὐδ' ὅ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,
πρίν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπιδα κούρην
ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην
ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπίθοιμεν.

Agamemnon wrathfully consents, but insists on obtaining another gift in place of her.

Ἤτοι ὅγ' ὣς εἰπὼν κατ' ἄρ' ἕζετο· τοῖσι δ' ἀνέστη
ἥρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,
ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πίμπλαντ', ὄσσε δέ οἱ πυρὶ λαμπετόωντι ἐΐκτην.
Κάλχαντα πρώτιστα κάκ' ὀσσόμενος προσέειπεν·
Μάντι κακῶν, οὐ πώποτέ μοι τὸ κρήγυον εἶπας·
αἰεί τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος, οὔτ' ἐτέλεσσας·
καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις
ὡς δὴ τοῦδ' ἕνεκά σφιν Ἑκηβόλος ἄλγεα τεύχει,
οὕνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα
οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν
οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
κουριδίης ἀλόχου, ἐπεὶ οὔ ἑθέν ἐστι χερείων,
οὐ δέμας, οὐδὲ φυήν, οὔτ' ἂρ φρένας, οὔτε τι ἔργα.
ἀλλὰ καὶ ὣς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
βούλομ' ἐγὼ λαὸν σόον ἔμμεναι ἢ ἀπολέσθαι.
αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἑτοιμάσατ', ὄφρα μὴ οἶος
Ἀργείων ἀγέραστος ἔω, ἐπεὶ οὐδὲ ἔοικεν.
λεύσσετε γὰρ τό γε πάντες, ὅ μοι γέρας ἔρχεται ἄλλῃ.

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Achilles says he shall have it when Troy is sacked: Agamemnon reviles and threatens him, yet orders Chryseïs to be restored.

Τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·
Ἀτρεΐδη κύδιστε, φιλοκτεανώτατε πάντων·
πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
οὐδέ τί που ἴδμεν ξυνήϊα κείμενα πολλά·
ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται,
λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ Ἀχαιοὶ
τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἴ κέ ποθι Ζεὺς
δῷσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.
Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
μὴ δὴ οὕτως, ἀγαθός περ ἐών, θεοείκελ' Ἀχιλλεῦ,
κλέπτε νόῳ, ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.
ἦ ἐθέλεις ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὔτως
ἧσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;
ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί,
ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται —
εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι
ἢ τεὸν ἢ Αἴαντος ἰὼν γέρας, ἢ Ὀδυσῆος
ἄξω ἑλών· ὁ δέ κεν κεχολώσεται, ὅν κεν ἵκωμαι.
ἀλλ' ἤτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὖτις.
νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν,
ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἑκατόμβην
θείομεν, ἂν δ' αὐτὴν Χρυσηΐδα καλλιπάρῃον
βήσομεν· εἷς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
ἢ Αἴας, ἢ Ἰδομενεύς ἢ δῖος Ὀδυσσεύς,
ἠὲ σύ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
ὄφρ' ἡμῖν Ἑκάεργον ἱλάσσεαι ἱερὰ ῥέξας.

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Achilles replies: We have fought and toiled for you, and now you threaten to take our spoil from us: I will return to Phthia.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς·
ὤ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον·
πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν,
ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἶφι μάχεσθαι;
οὐ γὰρ ἐγὼ Τρώων ἕνεκ' ἤλυθον αἰχμητάων
δεῦρο μαχησόμενος· ἐπεὶ οὔ τί μοι αἴτιοί εἰσιν·
οὐ γάρ πώποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι, βωτιανείρῃ,
καρπὸν ἐδηλήσαντ'· ἐπεὶ ἦ μάλα πολλὰ μεταξὺ
οὔρεά τε σκιόεντα, θάλασσά τε ἠχήεσσα·
ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἅμ' ἑσπόμεθ', ὄφρα σὺ χαίρῃς,
τιμὴν ἀρνύμενοι Μενελάῳ, σοί τε, κυνῶπα,
πρὸς Τρώων—τῶν οὔ τι μετατρέπῃ, οὐδ' ἀλεγίζεις—
καὶ δή μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
ᾧ ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν.
οὐ μὲν σοί ποτε ἶσον ἔχω γέρας, ὁππότ' Ἀχαιοὶ
Τρώων ἐκπέρσωσ' εὖ ναιόμενον πτολίεθρον·
ἀλλὰ τὸ μὲν πλεῖον πολυάϊκος πολέμοιο
χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἤν ποτε δασμὸς ἵκηται,
σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε
ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεί κε κάμω πολεμίζων.
νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν,
οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' ὀΐω,
ἐνθάδ' ἄτιμος ἐών, ἄφενος καὶ πλοῦτον ἀφύξειν.

Agamemnon answers with scorn, and vows to take Briseïs, Achilles' captive, from him.

Τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται, οὐδέ σ' ἔγωγε

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λίσσομαι εἵνεκ' ἐμεῖο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι
οἵ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεύς.
ἔχθιστος δέ μοί ἐσσι Διοτρεφέων βασιλήων·
αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε.
εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τό γ' ἔδωκεν.
οἴκαδ' ἰὼν σὺν νηυσί τε σῇς καὶ σοῖς ἑτάροισιν
Μυρμιδόνεσσιν ἄνασσε· σέθεν δ' ἐγὼ οὐκ ἀλεγίζω,
οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ὧδε·
ὡς ἔμ' ἀφαιρεῖται Χρυσηΐδα Φοῖβος Ἀπόλλων,
τὴν μὲν ἐγὼ σὺν νηΐ τ' ἐμῇ καὶ ἐμοῖς ἑτάροισιν
πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρῃον,
αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας· ὄφρ' ἐῢ εἰδῇς
ὅσσον φέρτερός εἰμι σέθεν, στυγέῃ δὲ καὶ ἄλλος
ἶσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην.

Achilles, doubtful what to do in his wrath, is checked by Athena.

Ὣς φάτο· Πηλεΐωνι δ' ἄχος γένετ', ἐν δέ οἱ ἦτορ
στήθεσσιν λασίοισι διάνδιχα μερμήριξεν,
ἢ ὅ γε φάσγανον ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,
ἦε χόλον παύσειεν, ἐρητύσειέ τε θυμόν.
εἷος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμὸν
ἕλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
οὐρανόθεν· πρὸ γὰρ ἧκε θεὰ λευκώλενος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
στῆ δ' ὄπιθεν, ξανθῆς δὲ κόμης ἕλε Πηλεΐωνα,
οἴῳ φαινομένη· τῶν δ' ἄλλων οὔτις ὁρᾶτο.
θάμβησεν δ' Ἀχιλεύς, μετὰ δ' ἐτράπετ'· αὐτίκα δ' ἔγνω
Παλλάδ' Ἀθηναίην· δεινὼ δέ οἱ ὄσσε φάανθεν.
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

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Τίπτ' αὖτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο;
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθαι ὀΐω·
ᾗς ὑπεροπλίῃσι τάχ' ἄν ποτε θυμὸν ὀλέσσῃ.

She bids him abate his anger; and he obeys.

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἴ κε πίθηαι,
οὐρανόθεν· πρὸ δέ μ' ἧκε θεὰ λευκώλενος Ἥρη,
ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
ἀλλ' ἄγε, λῆγ' ἔριδος, μηδὲ ξίφος ἕλκεο χειρί·
ἀλλ' ἦ τοι ἔπεσιν μὲν ὀνείδισον, ὡς ἔσεταί περ.
ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
καί ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
ὕβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.
Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·
χρὴ μὲν σφωΐτερόν γε, θεά, ἔπος εἰρύσσασθαι,
καὶ μάλα περ θυμῷ κεχολωμένον· ὣς γὰρ ἄμεινον.
ὅς κε θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ.
Ἦ καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν·
ἂψ δ' ἐς κουλεὸν ὦσε μέγα ξίφος, οὐδ' ἀπίθησεν
μύθῳ Ἀθηναίης· ἡ δ' Οὔλυμπόνδε βεβήκει
δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Achilles charges Agamemnon with cowardice: and swears by his staff that the Greeks will one day find the want of him.

Πηλεΐδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
Ἀτρεΐδην προσέειπε, καὶ οὔπω λῆγε χόλοιο·
Οἰνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο
οὔτε ποτ' ἐς πόλεμον ἅμα λαῷ θωρηχθῆναι,

οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν
τέτληκας θυμῷ· τὸ δέ τοι κὴρ εἴδεται εἶναι.
ἦ πολὺ λώϊόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
δῶρ' ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἴπῃ.
δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
ἦ γὰρ ἄν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.
ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὅρκον ὀμοῦμαι·
ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους
φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,
οὐδ' ἀναθηλήσει· περὶ γάρ ῥά ἑ χαλκὸς ἔλεψεν
φύλλα τε καὶ φλοιόν· νῦν αὖτέ μιν υἷες Ἀχαιῶν
ἐν παλάμῃς φορέουσι δικασπόλοι, οἵτε θέμιστας
πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὅρκος·
ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται υἷας Ἀχαιῶν
σύμπαντας· τοῖς δ' οὔ τι δυνήσεαι ἀχνύμενός περ
χραισμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἕκτορος ἀνδροφόνοιο
θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις,
χωόμενος, ὅ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.
Ὣς φάτο Πηλεΐδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ,
χρυσείοις ἥλοισι πεπαρμένον, ἕζετο δ' αὐτός·

The aged Nestor advises moderation: let them listen to him, as heroes of old have done, and lay aside wrath.

Ἀτρεΐδης δ' ἑτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ
ἡδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,
τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή—
τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
ἐφθίαθ', οἵ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο
ἐν Πύλῳ ἠγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασσεν—
ὅ σφιν ἐῢ φρονέων ἀγορήσατο καὶ μετέειπεν·

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Ὢ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἱκάνει·
ἦ κεν γηθήσαι Πρίαμος, Πριάμοιό τε παῖδες,
ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
εἰ σφῶϊν τάδε πάντα πυθοίατο μαρναμένοιϊν,
οἳ περὶ μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.
ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο.
ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν, ἠέπερ ὑμῖν,
ἀνδράσιν ὡμίλησα, καὶ οὔποτέ μ' οἵ γ' ἀθέριζον.
οὐ γάρ πω τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι,
οἷον Πειρίθοόν τε Δρύαντά τε, ποιμένα λαῶν,
Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον.
[Θησέα τ' Αἰγεΐδην, ἐπιείκελον ἀθανάτοισιν.]
κάρτιστοι δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν·
κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,
φηρσὶν ὀρεσκῴοισι, καὶ ἐκπάγλως ἀπόλεσσαν·
καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἐλθών,
τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί·
καὶ μαχόμην κατ' ἔμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὔτις
τῶν, οἳ νῦν βροτοί εἰσιν ἐπιχθόνιοι, μαχέοιτο.
καὶ μέν μευ βουλέων ξύνιεν, πείθοντό τε μύθῳ.
ἀλλὰ πίθεσθε καὶ ὔμμες, ἐπεὶ πείθεσθαι ἄμεινον.
μήτε σὺ τόνδ', ἀγαθός περ ἐών, ἀποαίρεο κούρην,
ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἷες Ἀχαιῶν·
μήτε σύ, Πηλεΐδη, ἔθελ' ἐριζέμεναι βασιλῆϊ
ἀντιβίην· ἐπεὶ οὔποθ' ὁμοίης ἔμμορε τιμῆς
σκηπτοῦχος βασιλεύς, ᾧτε Ζεὺς κῦδος ἔδωκεν.
εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ,
ἀλλ' ὅ γε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
Ἀτρεΐδη, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε
λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, ὃς μέγα πᾶσιν
ἕρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.

Agamemnon pleads that Achilles' pride is intolerable: and Achilles replies that he will not obey. As for the maiden, he will not resist her surrender: but he defies them to take any thing else.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
πᾶσι δὲ σημαίνειν, ἅ τιν' οὐ πείσεσθαι ὀΐω.
εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἐόντες,
τοὔνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;
Τὸν δ' ἄρ' ὑποβλήδην ἠμείβετο δῖος Ἀχιλλεύς·
ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,
εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅττι κεν εἴπῃς·
ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε
σήμαιν'· οὐ γὰρ ἐγώ γ' ἔτι σοι πείσεσθαι ὀΐω.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
χερσὶ μὲν οὔτοι ἐγώ γε μαχήσομαι εἵνεκα κούρης,
οὔτε σοί, οὔτε τῳ ἄλλῳ, ἐπεί μ' ἀφέλεσθέ γε δόντες·
τῶν δ' ἄλλων, ἅ μοί ἐστι θοῇ παρὰ νηῒ μελαίνῃ,
τῶν οὐκ ἄν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.
εἰ δ' ἄγε μὴν πείρησαι, ἵνα γνώωσι καὶ οἵδε·
αἶψά τοι αἷμα κελαινὸν ἐρωήσει περὶ δουρί.

Chryseïs is sent away, and sacrifices are offered.

Ὣς τώ γ' ἀντιβίοισι μαχησαμένω ἐπέεσσιν,
ἀνστήτην· λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν.
Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἐΐσας
ἤϊε σύν τε Μενοιτιάδῃ καὶ οἷς ἑτάροισιν·
Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἅλαδε προέρυσσεν,
ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἑκατόμβην

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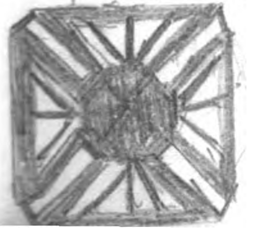
βῆσε θεῷ· ἀνὰ δὲ Χρυσηΐδα καλλιπάρηον
εἷσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.
Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,
λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
οἱ δ' ἀπελυμαίνοντο, καὶ εἰς ἅλα λύματ' ἔβαλλον·
ἔρδον δ' Ἀπόλλωνι τεληέσσας ἑκατόμβας
ταύρων ἠδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·
κνίση δ' οὐρανὸν ἶκεν, ἑλισσομένη περὶ καπνῷ.

Agamemnon sends heralds to fetch Briseïs from Achilles' tent.

Ὣς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ.
ἀλλ' ὅ γε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπεν,
τώ οἱ ἔσαν κήρυκε καὶ ὀτρηρὼ θεράποντε·
Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος·
χειρὸς ἑλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·
εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι
ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται.
Ὣς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.

They go reluctantly: but Achilles welcomes them and gives them the maiden, making them witnesses of his wrongs.

τὼ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο,
Μυρμιδόνων δ' ἐπί τε κλισίας καὶ νῆας ἱκέσθην.
τὸν δ' εὗρον παρά τε κλισίῃ καὶ νηῒ μελαίνῃ
ἥμενον· οὐδ' ἄρα τώ γε ἰδὼν γήθησεν Ἀχιλλεύς.
τὼ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα
στήτην, οὐδέ τί μιν προσεφώνεον, οὐδ' ἐρέοντο.
αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσί, φώνησέν τε·
Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἠδὲ καὶ ἀνδρῶν,



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ἆσσον ἴτ'· οὔ τι μοι ὔμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
ὃ σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.
ἀλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην
καί σφωϊν δὸς ἄγειν. τὼ δ' αὐτὼ μάρτυροι ἔστων
πρός τε θεῶν μακάρων, πρός τε θνητῶν ἀνθρώπων,
καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δὴ αὖτε
χρειὼ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι
τοῖς ἄλλοις. ἦ γὰρ ὅ γ' ὀλοιῇσι φρεσὶ θύει·
οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
ὅππως οἱ παρὰ νηυσὶ σόοι μαχέοιντο Ἀχαιοί.
  Ὣς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ·
ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,
δῶκε δ' ἄγειν. τὼ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν·
ἡ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν.

Achilles sits alone on the shore, and complains to his mother Thetis.

Αὐτὰρ Ἀχιλλεὺς
δακρύσας ἑτάρων ἄφαρ ἕζετο νόσφι λιασθείς
θῖν' ἐφ' ἁλὸς πολιῆς, ὁρόων ἐπὶ οἴνοπα πόντον·
πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο, χεῖρας ὀρεγνύς·
  Μῆτερ, ἐπεί μ' ἔτεκές γε μινυνθάδιόν περ ἐόντα,
τιμήν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι,
Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
ἦ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας·

She asks him the cause of his grief.

Ὣς φάτο δάκρυ χέων· τοῦ δ' ἔκλυε πότνια μήτηρ,
ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι.
καρπαλίμως δ' ἀνέδυ πολιῆς ἁλός, ἠΰτ' ὀμίχλη·

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καί ῥα πάροιθ' αὐτοῖο καθέζετο δάκρυ χέοντος,
χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·
Τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
ἐξαύδα, μὴ κεῦθε νόῳ· ἵνα εἴδομεν ἄμφω.

He tells the tale, how Chryses took his daughter back, and Agamemnon stole away Briseïs.

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς·
οἶσθα· τί ἤ τοι ταῦτ' εἰδυίῃ πάντ' ἀγορεύω;
ᾠχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἠετίωνος,
τὴν δὲ διεπράθομέν τε, καὶ ἤγομεν ἐνθάδε πάντα·
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἷες Ἀχαιῶν,
ἐκ δ' ἕλον Ἀτρεΐδῃ Χρυσηΐδα καλλιπάρῃον.
Χρύσης δ' αὖθ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος,
ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,
λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιούς,
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.
ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,
αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων
εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.
ἧκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
θνῆσκον ἐπασσύτεροι· τὰ δ' ἐπῴχετο κῆλα θεοῖο
πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἑκάτοιο·
αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἱλάσκεσθαι·

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Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν· αἶψα δ' ἀναστὰς
ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
τὴν μὲν γὰρ σὺν νηῒ θοῇ ἑλίκωπες Ἀχαιοὶ
ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·
τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
κούρην Βρισῆος, τήν μοι δόσαν υἷες Ἀχαιῶν.

And bids her intercede with Zeus, by her former services to him, to aid the Trojans.

ἀλλὰ σύ, εἰ δύνασαί γε, περίσχεο παιδὸς ἑῆος·
ἐλθοῦσ' Οὔλυμπόνδε Δία λίσαι, εἴ ποτε δή τι
ἢ ἔπει ὤνησας κραδίην Διός, ἠὲ καὶ ἔργῳ.
πολλάκι γάρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι
οἴη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
ὁππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη.
ἀλλὰ σὺ τόν γ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
ὦχ' ἑκατόγχειρον καλέσασ' ἐς μακρὸν Ὄλυμπον,
ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
Αἰγαίων' — ὁ γὰρ αὖτε βίῃ οὗ πατρὸς ἀμείνων —
ὅς ῥα παρὰ Κρονίωνι καθέζετο, κύδεϊ γαίων·
τὸν καὶ ὑπέδεισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
τῶν νῦν μιν μνήσασα παρέζεο, καὶ λαβὲ γούνων,
αἴ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἅλα ἔλσαι Ἀχαιοὺς
κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,
γνῷ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
ἣν ἄτην, ὅ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.

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She grieves for him, but promises to pray Zeus, when he returns from his banqueting with the Aethiopians. Then she departs.

Τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·
ὤ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα;
αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων
ἧσθαι· ἐπεί νύ τοι αἶσα μίνυνθά περ, οὔ τι μάλα δήν·
νῦν δ' ἅμα τ' ὠκύμορος καὶ ὀϊζυρὸς περὶ πάντων
ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
εἶμ' αὐτὴ πρὸς Ὄλυμπον ἀγάννιφον, αἴ κε πίθηται.
ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν
μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.
Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἕποντο·
δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὔλυμπόνδε,
καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
καί μιν γουνάσομαι, καί μιν πείσεσθαι ὀΐω.
Ὣς ἄρα φωνήσασ' ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ
χωόμενον κατὰ θυμὸν ἐϋζώνοιο γυναικός,
τήν ῥα βίῃ ἀέκοντος ἀπηύρων.

Odysseus arrives at Chryse, and restores Chryseis.

Αὐτὰρ Ὀδυσσεὺς
ἐς Χρύσην ἵκανεν, ἄγων ἱερὴν ἑκατόμβην.
οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηῒ μελαίνῃ·
ἱστὸν δ' ἱστοδόκῃ πέλασαν, προτόνοισιν ὑφέντες,
καρπαλίμως· τὴν δ' εἰς ὅρμον προέρεσσαν ἐρετμοῖς.
ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·

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ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·
ἐκ δ' ἑκατόμβην βῆσαν ἑκηβόλῳ Ἀπόλλωνι·
ἐκ δὲ Χρυσηῒς νηὸς βῆ ποντοπόροιο.
τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς
πατρὶ φίλῳ ἐν χερσὶ τίθει, καί μιν προσέειπεν·
Ὦ Χρύση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
παῖδά τε σοὶ ἀγέμεν, Φοίβῳ θ' ἱερὴν ἑκατόμβην
ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἱλασόμεσθα ἄνακτα,
ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν.

Chryses receives her gladly, and prays Apollo to avert the plague.

Ὣς εἰπὼν ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων
παῖδα φίλην· τοὶ δ' ὦκα θεῷ κλειτὴν ἑκατόμβην
ἑξείης ἔστησαν ἐΰδμητον περὶ βωμόν·
χερνίψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.
τοῖσιν δὲ Χρύσης μεγάλ' εὔχετο, χεῖρας ἀνασχών·
Κλῦθί μευ, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας,
Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις·
ἠμὲν δή ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
τίμησας μὲν ἐμέ, μέγα δ' ἴψαο λαὸν Ἀχαιῶν·
ἠδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ·
ἤδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.
Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.

They sacrifice, feast, and go to rest.

αὐτὰρ ἐπεί ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον, κατά τε κνίσσῃ ἐκάλυψαν,
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καῖε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἴθοπα οἶνον

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λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχν' ἐπάσαντο,
μίστυλλόν τ' ἄρα τἆλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο·
νώμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.
οἱ δὲ πανημέριοι μολπῇ θεὸν ἱλάσκοντο,
καλὸν ἀείδοντες παιήονα, κοῦροι 'Αχαιῶν,
μέλποντες 'Εκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
'Ημος δ' ἠέλιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθεν,
δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.

And at dawn return.

ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος 'Ηώς,
καὶ τότ' ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν 'Αχαιῶν·
τοῖσιν δ' ἴκμενον οὖρον ἵει ἑκάεργος 'Απόλλων.
οἱ δ' ἱστὸν στήσαντ', ἀνά θ' ἱστία λευκὰ πέτασσαν.
ἐν δ' ἄνεμος πρῆσεν μέσον ἱστίον, ἀμφὶ δὲ κῦμα
στείρῃ πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης·
ἡ δ' ἔθεεν κατὰ κῦμα, διαπρήσσουσα κέλευθον.
αὐτὰρ ἐπεί ῥ' ἵκοντο κατὰ στρατὸν εὐρὺν 'Αχαιῶν,
νῆα μὲν οἵ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἕρματα μακρὰ τάνυσσαν·
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

Achilles pines in solitude.

Αὐτὰρ ὁ μήνιε, νηυσὶ παρήμενος ὠκυπόροισιν,
Διογενὴς Πηλῆος υἱός, πόδας ὠκὺς 'Αχιλλεύς·

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οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν,
οὔτε ποτ' ἐς πόλεμον· ἀλλὰ φθινύθεσκε φίλον κῆρ,
αὖθι μένων, ποθέεσκε δ' ἀϋτήν τε πτόλεμόν τε.

The gods return, and Thetis makes her prayer to Zeus.

'Αλλ' ὅτε δή ῥ' ἐκ τοῖο δυωδεκάτη γένετ' ἠώς,
καὶ τότε δὴ πρὸς Ὄλυμπον ἴσαν θεοὶ αἰὲν ἐόντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθετ' ἐφετμέων
παιδὸς ἑοῦ, ἀλλ' ἥ γ' ἀνεδύσετο κῦμα θαλάσσης,
ἠερίη δ' ἀνέβη μέγαν οὐρανὸν Οὔλυμπόν τε·
εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἥμενον ἄλλων,
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
καί ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων
σκαιῇ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἑλοῦσα,
λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·
Ζεῦ πάτερ, εἴ ποτε δή σε μετ' ἀθανάτοισιν ὄνησα
ἢ ἔπει ἢ ἔργῳ, τόδε μοι κρήηνον ἐέλδωρ·
τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων
ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν 'Αγαμέμνων
ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ σύ πέρ μιν τῖσον, 'Ολύμπιε μητίετα Ζεῦ·
τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν 'Αχαιοὶ
υἱὸν ἐμὸν τίσωσιν ὀφέλλωσίν τέ ἑ τιμῇ.

He sits silent: and she prays him a second time to reply.

Ὣς φάτο· τὴν δ' οὔ τι προσέφη νεφεληγερέτα Ζεύς,
ἀλλ' ἀκέων δὴν ἧστο· Θέτις δ', ὡς ἥψατο γούνων,
ὣς ἔχετ' ἐμπεφυυῖα, καὶ εἴρετο δεύτερον αὖτις·
Νημερτὲς μὲν δή μοι ὑπόσχεο καὶ κατάνευσον,
ἢ ἀπόειπ', ἐπεὶ οὔ τοι ἔπι δέος, ὄφρ' ἐὺ εἰδῶ,
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεός εἰμι.

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He in wrath bids her depart, for fear of Hera: yet assents to her prayer.

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεύς·
ἦ δὴ λοίγια ἔργ', ὅ τε μ' ἐχθοδοπῆσαι ἐφήσεις
Ηρῃ, ὅτ' ἄν μ' ἐρέθῃσιν ὀνειδείοις ἐπέεσσιν.
ἡ δὲ καὶ αὔτως μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν
νεικεῖ, καί τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή τι νοήσῃ
Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσσω.
εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὄφρα πεποίθῃς·
τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον
τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλόν,
οὐδ' ἀτελεύτητον, ὅ τι κεν κεφαλῇ κατανεύσω.

After he has nodded, and Thetis has gone, he returns to his throne; but Hera, observant, asks him who has been in counsel with him.

Ἦ, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὄλυμπον.
Τώ γ' ὣς βουλεύσαντε διέτμαγεν· ἡ μὲν ἔπειτα
εἰς ἅλα ἆλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,
Ζεὺς δὲ ἑὸν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέσταν
ἐξ ἑδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.
ὣς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη
ἠγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς
ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·
Τίς δ' αὖ τοι, δολομῆτα, θεῶν συμφράσσατο βουλάς;

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αἰεί τοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἐόντα,
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσῃς.

Zeus rebukes her curiosity.

Τὴν δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους
εἰδήσειν· χαλεποί τοι ἔσοντ', ἀλόχῳ περ ἐούσῃ.
ἀλλ' ὃν μέν κ' ἐπιεικὲς ἀκουέμεν, οὔτις ἔπειτα
οὔτε θεῶν πρότερος τόν γ' εἴσεται, οὔτ' ἀνθρώπων·
ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
μή τι σὺ ταῦτα ἕκαστα διείρεο, μηδὲ μετάλλα.

She discloses her suspicions of Thetis.

Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες·
καὶ λίην σε πάρος γ' οὔτ' εἴρομαι οὔτε μεταλλῶ·
ἀλλὰ μάλ' εὔκηλος τὰ φράζεαι ἅσσ' ἐθέλῃσθα.
νῦν δ' αἰνῶς δείδοικα κατὰ φρένα μή σε παρείπῃ
ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
ἠερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων·
τῇ σ' οἴω κατανεῦσαι ἐτήτυμον ὡς Ἀχιλῆα
τιμήσῃς, ὀλέσῃς δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

With angry threats he silences her.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
δαιμονίη, αἰεὶ μὲν ὀΐεαι, οὐδέ σε λήθω·
πρῆξαι δ' ἔμπης οὔ τι δυνήσεαι, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσεαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.

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ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ·
μή νύ τοι οὐ χραίσμωσιν, ὅσοι θεοί εἰσ' ἐν Ὀλύμπῳ,
ἆσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.
  Ὣς ἔφατ'· ἔδεισεν δὲ βοῶπις πότνια Ἥρη·
καί ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·
ὤχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες.

Hephaistos counsels submission:

τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρῃ·
  Ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
εἰ δὴ σφὼ ἕνεκα θνητῶν ἐριδαίνετον ὧδε,
ἐν δὲ θεοῖσι κολῳὸν ἐλαύνετον· οὐδέ τι δαιτὸς
ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερείονα νικᾷ.
μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Διί, ὄφρα μὴ αὖτε
νεικείῃσι πατήρ, σὺν δ' ἡμῖν δαῖτα ταράξῃ.
εἴπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητὴς
ἐξ ἑδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτίκ' ἔπειθ' ἵλαος Ὀλύμπιος ἔσσεται ἡμῖν.

Gives her the cup, and warns her by his own punishment to endure.

  Ὣς ἄρ' ἔφη· καὶ ἀναΐξας δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χερσὶ τίθει, καί μιν προσέειπεν·
  Τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,
μή σε φίλην περ ἐοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι
θεινομένην· τότε δ' οὔ τι δυνήσομαι, ἀχνύμενός περ,
χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

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ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
ῥῖψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.
πᾶν δ' ἦμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι
κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.
  Ὣς φάτο· μείδησεν δὲ θεὰ λευκώλενος Ἥρη·
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.

The gods, with laughter at Hephaistos, banquet till sundown, and then retire to rest.

αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
ᾠνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.
ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.
  Ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσάων θ', αἳ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ.
  Αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἠελίοιο,
οἱ μὲν κακκείοντες ἔβαν οἶκόνδε ἕκαστος,
ἧχι ἑκάστῳ δῶμα περικλυτὸς Ἀμφιγυήεις,
Ἥφαιστος, ποίησεν ἰδυίῃσι πραπίδεσσιν.
Ζεὺς δὲ πρὸς ὃν λέχος ἤϊ' Ὀλύμπιος ἀστεροπητής,
ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι.
ἔνθα καθεῦδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἥρη.

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THE ILIAD.

BOOK II.

Zeus sends a false Dream to Agamemnon, encouraging him to attack Troy.

Ἄλλοι μέν ῥα θεοί τε καὶ ἀνέρες ἱπποκορυσταὶ
εὗδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος·
ἀλλ' ὅ γε μερμήριζε κατὰ φρένα, ὡς Ἀχιλῆα
τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
ἥδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὖλον Ὄνειρον·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Βάσκ' ἴθι, οὖλε Ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὡς ἐπιτέλλω.
θωρῆξαί ἑ κέλευε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοι πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται.
Ὣς φάτο· βῆ δ' ἄρ' Ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.

The Dream finds him asleep, and in the form of Nestor tells him the gods are now at one to aid the Greeks.

καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν

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εὕδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληΐῳ υἷϊ ἐοικώς,
Νέστορι, τόν ῥα μάλιστα γερόντων τῖ' Ἀγαμέμνων·
τῷ μιν ἐεισάμενος προσεφώνεε θεῖος Ὄνειρος·
  Εὕδεις, Ἀτρέος υἱὲ δαΐφρονος ἱπποδάμοιο;
οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
ᾧ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ, ἄνευθεν ἐών, μέγα κήδεται ἠδ' ἐλεαίρει.
θωρῆξαί σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται
ἐκ Διός. ἀλλὰ σὺ σῇσιν ἔχε φρεσί, μηδέ σε λήθη
αἱρείτω, εὖτ' ἄν σε μελίφρων ὕπνος ἀνήῃ.

In false confidence, Agamemnon awakes, arms himself, and at dawn summons the host to an assembly.

  Ὣς ἄρα φωνήσας ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ
τὰ φρονέοντ' ἀνὰ θυμόν, ἅ ῥ' οὐ τελέεσθαι ἔμελλον.
φῆ γὰρ ὅ γ' αἱρήσειν Πριάμου πόλιν ἤματι κείνῳ,
νήπιος· οὐδὲ τὰ ᾔδη, ἅ ῥα Ζεὺς μήδετο ἔργα.
θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας.
ἔγρετο δ' ἐξ ὕπνου· θείη δέ μιν ἀμφέχυτ' ὀμφή.
ἕζετο δ' ὀρθωθείς· μαλακὸν δ' ἔνδυνε χιτῶνα,
καλόν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον.

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εἵλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεί·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
Ἠὼς μέν ῥα θεὰ προσεβήσετο μακρὸν Ὄλυμπον,
Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν,
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιούς.
οἱ μὲν ἐκήρυσσον, τοὶ δ᾽ ἠγείροντο μάλ᾽ ὦκα.

First, however, he calls a council of elders and tells them his dream.

Βουλὴ δὲ πρῶτον μεγαθύμων ἷζε γερόντων,
Νεστορέῃ παρὰ νηῒ Πυλοιγενέος βασιλῆος·
τοὺς ὅ γε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν·
Κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὄνειρος
ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίῳ
εἶδός τε μέγεθός τε φυήν τ᾽ ἄγχιστα ἐῴκει.
στῆ δ᾽ ἄρ᾽ ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·
εὕδεις, Ἀτρέος υἱὲ δαΐφρονος ἱπποδάμοιο;
οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
ᾧ λαοί τ᾽ ἐπιτετράφαται, καὶ τόσσα μέμηλεν.
νῦν δ᾽ ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ, ἄνευθεν ἐών, μέγα κήδεται ἠδ᾽ ἐλεαίρει.
θωρῆξαί σ᾽ ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ᾽ ἀμφὶς Ὀλύμπια δώματ᾽ ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε᾽ ἐφῆπται
ἐκ Διός· ἀλλὰ σὺ σῇσιν ἔχε φρεσίν.—Ὣς ὁ μὲν εἰπὼν
ᾤχετ᾽ ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.

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He will make trial of the Greeks' spirit, bidding them sail away, while the chiefs must restrain them.

ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν.
πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,
καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.

Nestor replies: Another man we had doubted, but the King's dream must be obeyed.

Ἦτοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἕζετο. τοῖσι δ' ἀνέστη
Νέστωρ, ὅς ῥα Πύλοιο ἄναξ ἦν ἠμαθόεντος·
ὅ σφιν ἐῢ φρονέων ἀγορήσατο καὶ μετέειπεν·
Ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
εἰ μέν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν,
ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
νῦν δ' ἴδεν, ὃς μέγ' ἄριστος Ἀχαιῶν εὔχεται εἶναι.
ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν.
Ὣς ἄρα φωνήσας βουλῆς ἐξ ἦρχε νέεσθαι.

The people swarm in like bees, and the heralds make silence; Agamemnon, with his sacred sceptre, stands up,

οἱ δ' ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν,
σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
ἠΰτε ἔθνεα εἶσι μελισσάων ἁδινάων
πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
αἱ μέν τ' ἔνθα ἅλις πεποτήαται, αἱ δέ τε ἔνθα·
ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἠϊόνος προπάροιθε βαθείης ἐστιχόωντο

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ἰλαδὸν εἰς ἀγορήν· μετὰ δέ σφισιν Ὄσσα δεδήει,
ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα,
λαῶν ἱζόντων, ὅμαδος δ' ἦν· ἐννέα δέ σφεας
κήρυκες βοόωντες ἐρήτυον, εἴποτ' ἀϋτῆς
σχοίατ', ἀκούσειαν δὲ Διοτρεφέων βασιλήων.
σπουδῇ δ' ἕζετο λαός, ἐρήτυθεν δὲ καθ' ἕδρας,
παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων
ἔστη, σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων·
Ἥφαιστος μὲν δῶκε Διῒ Κρονίωνι ἄνακτι·
αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεϊφόντῃ·
Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ·
αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρέϊ, ποιμένι λαῶν·
Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ·
αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λεῖπε φορῆναι,
πολλῇσιν νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν.
τῷ ὅ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·

and speaks: Zeus will not let us win, as he promised, and we must return,—disgraced, for the Trojans are fewer than we.

Ὦ φίλοι, ἥρωες Δαναοί, θεράποντες Ἄρηος,
Ζεύς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ·
σχέτλιος, ὃς πρὶν μέν μοι ὑπέσχετο καὶ κατένευσεν
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
δυσκλέα Ἄργος ἱκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
[οὕτω που Διῒ μέλλει ὑπερμενέϊ φίλον εἶναι,
ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα,
ἠδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]
αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,

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μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
ἄπρηκτον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
ἀνδράσι παυροτέροισι, τέλος δ' οὔπω τι πέφανται.
εἴπερ γάρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε,
ὅρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
Τρῶες μὲν λέξασθαι, ἐφέστιοι ὅσσοι ἔασιν,
ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
Τρώων δ' ἄνδρα ἕκαστον ἑλοίμεθα οἰνοχοεύειν·
πολλαί κεν δεκάδες δευοίατο οἰνοχόοιο.
τόσσον ἐγώ φημι πλέας ἔμμεναι υἷας Ἀχαιῶν
Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι
πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
οἵ με μέγα πλάζουσι, καὶ οὐκ εἰῶσ' ἐθέλοντα
Ἰλίου ἐκπέρσαι εὖ ναιόμενον πτολίεθρον.
ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται·
αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
εἵατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
αὔτως ἀκράαντον, οὗ εἵνεκα δεῦρ' ἱκόμεσθα.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
οὐ γὰρ ἔτι Τροίην αἱρήσομεν εὐρυάγυιαν.

The gathering is stirred, like waves or like heads of wheat by the wind, and the Greeks rush to launch their ships.

Ὣς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄρινεν
πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
κινήθη δ' ἀγορή, ὡς κύματα μακρὰ θαλάσσης
πόντου Ἰκαρίοιο, τὰ μέν τ' Εὖρός τε Νότος τε
ὤρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελάων.

ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθών,
λάβρος ἐπαιγίζων, ἐπί τ' ἠμύει ἀσταχύεσσιν·
ὣς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῷ
νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη
ἵστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον
ἅπτεσθαι νηῶν ἠδ' ἑλκέμεν εἰς ἅλα δῖαν,
οὐρούς τ' ἐξεκάθαιρον· ἀϋτὴ δ' οὐρανὸν ἷκεν
οἴκαδε ἱεμένων· ὑπὸ δ' ᾕρεον ἕρματα νηῶν.

There might have been mischief; but Hera stirred up Athena to speak to Odysseus.

Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,
εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·
Ὢ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
οὕτω δὴ οἶκόνδε, φίλην ἐς πατρίδα γαῖαν,
Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;
κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιεν
Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο φίλης ἀπὸ πατρίδος αἴης;
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
μηδὲ ἔα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας.
Ὣς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα·
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
εὗρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
ἑσταότ'· οὐδ' ὅ γε νηὸς ἐϋσσέλμοιο μελαίνης
ἅπτετ', ἐπεί μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν.
ἀγχοῦ δ' ἱσταμένη προσέφη γλαυκῶπις Ἀθήνη·

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αἰεί τοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἐόντα,
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
πρόφρων τέτληκας εἰπεῖν ἔπος ὅττι νοήσῃς.

Zeus rebukes her curiosity.

Τὴν δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·
Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους
εἰδήσειν· χαλεποί τοι ἔσοντ', ἀλόχῳ περ ἐούσῃ.
ἀλλ' ὃν μέν κ' ἐπιεικὲς ἀκουέμεν, οὔτις ἔπειτα
οὔτε θεῶν πρότερος τόν γ' εἴσεται, οὔτ' ἀνθρώπων·
ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
μή τι σὺ ταῦτα ἕκαστα διείρεο, μηδὲ μετάλλα.

She discloses her suspicions of Thetis.

Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες·
καὶ λίην σε πάρος γ' οὔτ' εἴρομαι οὔτε μεταλλῶ·
ἀλλὰ μάλ' εὔκηλος τὰ φράζεαι ἅσσ' ἐθέλῃσθα.
νῦν δ' αἰνῶς δείδοικα κατὰ φρένα μή σε παρείπῃ
ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
ἠερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων·
τῇ σ' ὀίω κατανεῦσαι ἐτήτυμον ὡς Ἀχιλῆα
τιμήσῃς, ὀλέσῃς δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

With angry threats he silences her.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
δαιμονίη, αἰεὶ μὲν ὀίεαι, οὐδέ σε λήθω·
πρῆξαι δ' ἔμπης οὔ τι δυνήσεαι, ἀλλ' ἀπὸ θυμοῦ
μᾶλλον ἐμοὶ ἔσεαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.
εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.

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ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ·
μή νύ τοι οὐ χραίσμωσιν, ὅσοι θεοί εἰσ' ἐν Ὀλύμπῳ,
ἆσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω.
  Ὣς ἔφατ'· ἔδεισεν δὲ βοῶπις πότνια Ἥρη·
καί ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·
ὤχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες.

Hephaistos counsels submission:

τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρῃ·
  Ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
εἰ δὴ σφὼ ἕνεκα θνητῶν ἐριδαίνετον ὧδε,
ἐν δὲ θεοῖσι κολῳὸν ἐλαύνετον· οὐδέ τι δαιτὸς
ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερείονα νικᾷ.
μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Διί, ὄφρα μὴ αὖτε
νεικείῃσι πατήρ, σὺν δ' ἡμῖν δαῖτα ταράξῃ.
εἴπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητὴς
ἐξ ἑδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτίκ' ἔπειθ' ἵλαος Ὀλύμπιος ἔσσεται ἡμῖν.

Gives her the cup, and warns her by his own punishment to endure.

  Ὣς ἄρ' ἔφη· καὶ ἀναΐξας δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χερσὶ τίθει, καί μιν προσέειπεν·
  Τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,
μή σε φίλην περ ἐοῦσαν ἐν ὀφθαλμοῖσιν ἴδωμαι
θεινομένην· τότε δ' οὔ τι δυνήσομαι, ἀχνύμενός περ,
χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

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ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
ῥῖψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.
πᾶν δ' ἦμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι
κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.
  Ὣς φάτο· μείδησεν δὲ θεὰ λευκώλενος Ἥρη·
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.

The gods, with laughter at Hephaistos, banquet till sundown, and then retire to rest.

αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
ᾠνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.
ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.
  Ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσάων θ', αἳ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ.
  Αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἠελίοιο,
οἱ μὲν κακκείοντες ἔβαν οἶκόνδε ἕκαστος,
ἧχι ἑκάστῳ δῶμα περικλυτὸς Ἀμφιγυήεις,
Ἥφαιστος, ποίησεν ἰδυίῃσι πραπίδεσσιν.
Ζεὺς δὲ πρὸς ὃν λέχος ἤϊ' Ὀλύμπιος ἀστεροπητής,
ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι.
ἔνθα καθεῦδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἥρη.

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THE ILIAD.

BOOK II.

Zeus sends a false Dream to Agamemnon, encouraging him to attack Troy.

Ἄλλοι μέν ῥα θεοί τε καὶ ἀνέρες ἱπποκορυσταὶ
εὗδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος·
ἀλλ' ὅ γε μερμήριζε κατὰ φρένα, ὡς Ἀχιλῆα
τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
ἥδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὖλον Ὄνειρον·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Βάσκ' ἴθι, οὖλε Ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὡς ἐπιτέλλω.
θωρῆξαί ἑ κέλευε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοι πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται.
Ὣς φάτο· βῆ δ' ἄρ' Ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.

The Dream finds him asleep, and in the form of Nestor tells him the gods are now at one to aid the Greeks.

καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν

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εὗδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληΐῳ υἷι ἐοικώς,
Νέστορι, τόν ῥα μάλιστα γερόντων τῖ' Ἀγαμέμνων·
τῷ μιν ἐεισάμενος προσεφώνεε θεῖος Ὄνειρος·
Εὕδεις, Ἀτρέος υἱὲ δαΐφρονος ἱπποδάμοιο;
οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
ᾧ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ, ἄνευθεν ἐών, μέγα κήδεται ἠδ' ἐλεαίρει.
θωρῆξαί σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται
ἐκ Διός. ἀλλὰ σὺ σῇσιν ἔχε φρεσί, μηδέ σε λήθη
αἱρείτω, εὖτ' ἄν σε μελίφρων ὕπνος ἀνήῃ.

In false confidence, Agamemnon awakes, arms himself, and at dawn summons the host to an assembly.

Ὣς ἄρα φωνήσας ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ
τὰ φρονέοντ' ἀνὰ θυμόν, ἅ ῥ' οὐ τελέεσθαι ἔμελλον.
φῆ γὰρ ὅ γ' αἱρήσειν Πριάμου πόλιν ἤματι κείνῳ,
νήπιος· οὐδὲ τὰ ᾔδη, ἅ ῥα Ζεὺς μήδετο ἔργα.
θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας.
ἔγρετο δ' ἐξ ὕπνου· θείη δέ μιν ἀμφέχυτ' ὀμφή.
ἕζετο δ' ὀρθωθείς· μαλακὸν δ' ἔνδυνε χιτῶνα,
καλόν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον.

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εἵλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεί·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
Ἠὼς μέν ῥα θεὰ προσεβήσετο μακρὸν Ὄλυμπον,
Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν,
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιούς.
οἱ μὲν ἐκήρυσσον, τοὶ δ᾽ ἠγείροντο μάλ᾽ ὦκα.

First, however, he calls a council of elders and tells them his dream.

Βουλὴ δὲ πρῶτον μεγαθύμων ἷζε γερόντων,
Νεστορέῃ παρὰ νηῒ Πυλοιγενέος βασιλῆος·
τοὺς ὅ γε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν·
Κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὄνειρος
ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίῳ
εἶδός τε μέγεθός τε φυήν τ᾽ ἄγχιστα ἐῴκει.
στῆ δ᾽ ἄρ᾽ ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·
εὕδεις, Ἀτρέος υἱὲ δαΐφρονος ἱπποδάμοιο;
οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
ᾧ λαοί τ᾽ ἐπιτετράφαται, καὶ τόσσα μέμηλεν.
νῦν δ᾽ ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ, ἄνευθεν ἐών, μέγα κήδεται ἠδ᾽ ἐλεαίρει.
θωρῆξαί σ᾽ ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ᾽ ἀμφὶς Ὀλύμπια δώματ᾽ ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε᾽ ἐφῆπται
ἐκ Διός· ἀλλὰ σὺ σῇσιν ἔχε φρεσίν.—Ὣς ὁ μὲν εἰπὼν
ᾤχετ᾽ ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.

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He will make trial of the Greeks' spirit, bidding them sail away, while the chiefs must restrain them.

ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν.
πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,
καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.

Nestor replies: Another man we had doubted, but the King's dream must be obeyed.

Ἤτοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἕζετο. τοῖσι δ' ἀνέστη
Νέστωρ, ὅς ῥα Πύλοιο ἄναξ ἦν ἠμαθόεντος·
ὅ σφιν ἐῢ φρονέων ἀγορήσατο καὶ μετέειπεν·
Ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
εἰ μέν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν,
ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
νῦν δ' ἴδεν, ὃς μέγ' ἄριστος Ἀχαιῶν εὔχεται εἶναι.
ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν.
Ὣς ἄρα φωνήσας βουλῆς ἐξ ἦρχε νέεσθαι.

The people swarm in like bees, and the heralds make silence; Agamemnon, with his sacred sceptre, stands up,

οἱ δ' ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν,
σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
ἠΰτε ἔθνεα εἶσι μελισσάων ἀδινάων
πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
αἱ μέν τ' ἔνθα ἅλις πεποτήαται, αἱ δέ τε ἔνθα·
ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἠϊόνος προπάροιθε βαθείης ἐστιχόωντο

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ἰλαδὸν εἰς ἀγορήν· μετὰ δέ σφισιν ὄσσα δεδήει,
ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα,
λαῶν ἱζόντων, ὅμαδος δ' ἦν· ἐννέα δέ σφεας
κήρυκες βοόωντες ἐρήτυον, εἴποτ' ἀϋτῆς
σχοίατ', ἀκούσειαν δὲ Διοτρεφέων βασιλήων.
σπουδῇ δ' ἕζετο λαός, ἐρήτυθεν δὲ καθ' ἕδρας,
παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων
ἔστη, σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων·
Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι·
αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεϊφόντῃ·
Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ·
αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρέϊ, ποιμένι λαῶν·
Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ·
αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λεῖπε φορῆναι,
πολλῇσιν νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν.
τῷ ὅ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·

and speaks: Zeus will not let us win, as he promised, and we must return,—disgraced, for the Trojans are fewer than we.

Ὦ φίλοι, ἥρωες Δαναοί, θεράποντες Ἄρηος,
Ζεύς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ·
σχέτλιος, ὃς πρὶν μέν μοι ὑπέσχετο καὶ κατένευσεν
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
δυσκλέα Ἄργος ἱκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
[οὕτω που Διὶ μέλλει ὑπερμενέϊ φίλον εἶναι,
ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα,
ἠδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]
αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,

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μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
ἄπρηκτον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
ἀνδράσι παυροτέροισι, τέλος δ' οὔπω τι πέφανται.
εἴπερ γάρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε,
ὅρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
Τρῶες μὲν λέξασθαι, ἐφέστιοι ὅσσοι ἔασιν,
ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
Τρώων δ' ἄνδρα ἕκαστον ἑλοίμεθα οἰνοχοεύειν·
πολλαί κεν δεκάδες δευοίατο οἰνοχόοιο.
τόσσον ἐγώ φημι πλέας ἔμμεναι υἷας Ἀχαιῶν
Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι
πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
οἵ με μέγα πλάζουσι, καὶ οὐκ εἰῶσ' ἐθέλοντα
Ἰλίου ἐκπέρσαι εὖ ναιόμενον πτολίεθρον.
ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται·
αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
εἵατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
αὔτως ἀκράαντον, οὗ εἵνεκα δεῦρ' ἱκόμεσθα.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
οὐ γὰρ ἔτι Τροίην αἱρήσομεν εὐρυάγυιαν.

The gathering is stirred, like waves or like heads of wheat by the wind, and the Greeks rush to launch their ships.

Ὣς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄρινεν
πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
κινήθη δ' ἀγορή, ὡς κύματα μακρὰ θαλάσσης
πόντου Ἰκαρίοιο, τὰ μέν τ' Εὖρός τε Νότος τε
ὤρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελάων.

ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθών,
λάβρος ἐπαιγίζων, ἐπί τ' ἠμύει ἀσταχύεσσιν·
ὣς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῷ
νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη
ἵστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον
ἅπτεσθαι νηῶν ἠδ' ἑλκέμεν εἰς ἅλα δῖαν,
οὐρούς τ' ἐξεκάθαιρον· ἀϋτὴ δ' οὐρανὸν ἷκεν
οἴκαδε ἱεμένων· ὑπὸ δ' ᾕρεον ἕρματα νηῶν.

There might have been mischief; but Hera stirred up Athena to speak to Odysseus.

Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,
εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·
Ὢ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
οὕτω δὴ οἶκόνδε, φίλην ἐς πατρίδα γαῖαν,
Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;
κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιεν
Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο φίλης ἀπὸ πατρίδος αἴης;
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
μηδὲ ἔα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας.
Ὣς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα·
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
εὗρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
ἑσταότ'· οὐδ' ὅ γε νηὸς ἐϋσσέλμοιο μελαίνης
ἅπτετ', ἐπεί μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν.
ἀγχοῦ δ' ἱσταμένη προσέφη γλαυκῶπις Ἀθήνη·

ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
ῥῖψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.
πᾶν δ' ἦμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι
κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.
Ὣς φάτο· μείδησεν δὲ θεὰ λευκώλενος Ἥρη·
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.

The gods, with laughter at Hephaistos, banquet till sundown, and then retire to rest.

αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
ᾠνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.
ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.
Ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσάων θ', αἳ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ.
Αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἠελίοιο,
οἱ μὲν κακκείοντες ἔβαν οἶκόνδε ἕκαστος,
ᾗχι ἑκάστῳ δῶμα περικλυτὸς Ἀμφιγυήεις,
Ἥφαιστος, ποίησεν ἰδυίῃσι πραπίδεσσιν.
Ζεὺς δὲ πρὸς ὃν λέχος ἤϊ' Ὀλύμπιος ἀστεροπητής,
ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι.
ἔνθα καθεῦδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἥρη.

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THE ILIAD.

BOOK II.

Zeus sends a false Dream to Agamemnon, encouraging him to attack Troy.

Ἄλλοι μέν ῥα θεοί τε καὶ ἀνέρες ἱπποκορυσταὶ
εὗδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος·
ἀλλ' ὅ γε μερμήριζε κατὰ φρένα, ὡς Ἀχιλῆα
τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
ἥδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὖλον Ὄνειρον·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Βάσκ' ἴθι, οὖλε Ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὡς ἐπιτέλλω.
θωρῆξαί ἑ κέλευε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοι πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται.
Ὣς φάτο· βῆ δ' ἄρ' Ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.

The Dream finds him asleep, and in the form of Nestor tells him the gods are now at one to aid the Greeks.

καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν

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εὕδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληΐῳ υἷι ἐοικώς,
Νέστορι, τόν ῥα μάλιστα γερόντων τῖ' Ἀγαμέμνων·
τῷ μιν ἐεισάμενος προσεφώνεε θεῖος Ὄνειρος·
  Εὕδεις, Ἀτρέος υἱὲ δαΐφρονος ἱπποδάμοιο;
οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
ᾧ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ, ἄνευθεν ἐών, μέγα κήδεται ἠδ' ἐλεαίρει.
θωρῆξαί σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται
ἐκ Διός. ἀλλὰ σὺ σῇσιν ἔχε φρεσί, μηδέ σε λήθη
αἱρείτω, εὖτ' ἄν σε μελίφρων ὕπνος ἀνήῃ.

In false confidence, Agamemnon awakes, arms himself, and at dawn summons the host to an assembly.

  Ὣς ἄρα φωνήσας ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ
τὰ φρονέοντ' ἀνὰ θυμόν, ἅ ῥ' οὐ τελέεσθαι ἔμελλον.
φῆ γὰρ ὅ γ' αἱρήσειν Πριάμου πόλιν ἤματι κείνῳ,
νήπιος· οὐδὲ τὰ ᾔδη, ἅ ῥα Ζεὺς μήδετο ἔργα.
θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας.
ἔγρετο δ' ἐξ ὕπνου· θείη δέ μιν ἀμφέχυτ' ὀμφή.
ἕζετο δ' ὀρθωθείς· μαλακὸν δ' ἔνδυνε χιτῶνα,
καλόν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον.

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εἵλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεί·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
Ἠὼς μέν ῥα θεὰ προσεβήσετο μακρὸν Ὄλυμπον,
Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν,
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιούς.
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.

First, however, he calls a council of elders and tells them his dream.

Βουλὴ δὲ πρῶτον μεγαθύμων ἷζε γερόντων,
Νεστορέῃ παρὰ νηῒ Πυλοιγενέος βασιλῆος·
τοὺς ὅ γε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν·
Κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὄνειρος
ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίῳ
εἶδός τε μέγεθός τε φυήν τ' ἄγχιστα ἐῴκει.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·
εὕδεις, Ἀτρέος υἱὲ δαΐφρονος ἱπποδάμοιο;
οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
ᾧ λαοί τ' ἐπιτετράφαται, καὶ τόσσα μέμηλεν.
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ, ἄνευθεν ἐών, μέγα κήδεται ἠδ' ἐλεαίρει.
θωρῆξαί σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται
ἐκ Διός· ἀλλὰ σὺ σῇσιν ἔχε φρεσίν.—Ὣς ὁ μὲν εἰπὼν
ᾤχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.

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He will make trial of the Greeks' spirit, bidding them sail away, while the chiefs must restrain them.

ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν.
πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,
καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.

Nestor replies: Another man we had doubted, but the King's dream must be obeyed.

Ἦτοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἕζετο. τοῖσι δ' ἀνέστη
Νέστωρ, ὅς ῥα Πύλοιο ἄναξ ἦν ἠμαθόεντος·
ὅ σφιν ἐῢ φρονέων ἀγορήσατο καὶ μετέειπεν·
Ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
εἰ μέν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν,
ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
νῦν δ' ἴδεν, ὃς μέγ' ἄριστος Ἀχαιῶν εὔχεται εἶναι.
ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν.
Ὣς ἄρα φωνήσας βουλῆς ἐξ ἦρχε νέεσθαι.

The people swarm in like bees, and the heralds make silence; Agamemnon, with his sacred sceptre, stands up,

οἱ δ' ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν,
σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
ἠΰτε ἔθνεα εἶσι μελισσάων ἀδινάων
πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
αἱ μέν τ' ἔνθα ἅλις πεποτήαται, αἱ δέ τε ἔνθα·
ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἠϊόνος προπάροιθε βαθείης ἐστιχόωντο

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ιλαδὸν εἰς ἀγορήν· μετὰ δέ σφισιν ὄσσα δεδήει,
ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα,
λαῶν ἱζόντων, ὅμαδος δ' ἦν· ἐννέα δέ σφεας
κήρυκες βοόωντες ἐρήτυον, εἴποτ' ἀϋτῆς
σχοίατ', ἀκούσειαν δὲ Διοτρεφέων βασιλήων.
σπουδῇ δ' ἕζετο λαός, ἐρήτυθεν δὲ καθ' ἕδρας,
παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων
ἔστη, σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων·
Ἥφαιστος μὲν δῶκε Διῒ Κρονίωνι ἄνακτι·
αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεϊφόντῃ·
Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ·
αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρέϊ, ποιμένι λαῶν·
Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ·
αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λεῖπε φορῆναι,
πολλῇσιν νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν.
τῷ ὅ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·

and speaks: Zeus will not let us win, as he promised, and we must return,—disgraced, for the Trojans are fewer than we.

Ὦ φίλοι, ἥρωες Δαναοί, θεράποντες Ἄρηος,
Ζεύς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ·
σχέτλιος, ὃς πρὶν μέν μοι ὑπέσχετο καὶ κατένευσεν
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
δυσκλέα Ἄργος ἱκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
[οὕτω που Διῒ μέλλει ὑπερμενέϊ φίλον εἶναι,
ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα,
ἠδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]
αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,

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μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
ἄπρηκτον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
ἀνδράσι παυροτέροισι, τέλος δ' οὔπω τι πέφανται.
εἴπερ γάρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε,
ὅρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
Τρῶες μὲν λέξασθαι, ἐφέστιοι ὅσσοι ἔασιν,
ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
Τρώων δ' ἄνδρα ἕκαστον ἑλοίμεθα οἰνοχοεύειν·
πολλαί κεν δεκάδες δευοίατο οἰνοχόοιο.
τόσσον ἐγώ φημι πλέας ἔμμεναι υἷας Ἀχαιῶν
Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι
πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
οἵ με μέγα πλάζουσι, καὶ οὐκ εἰῶσ' ἐθέλοντα
Ἰλίου ἐκπέρσαι εὖ ναιόμενον πτολίεθρον.
ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται·
αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
εἵατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
αὔτως ἀκράαντον, οὗ εἵνεκα δεῦρ' ἱκόμεσθα.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
οὐ γὰρ ἔτι Τροίην αἱρήσομεν εὐρυάγυιαν.

The gathering is stirred, like waves or like heads of wheat by the wind, and the Greeks rush to launch their ships.

Ὣς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄρινεν
πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν·
κινήθη δ' ἀγορή, ὡς κύματα μακρὰ θαλάσσης
πόντου Ἰκαρίοιο, τὰ μέν τ' Εὖρός τε Νότος τε
ὤρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελάων.

ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθών,
λάβρος ἐπαιγίζων, ἐπί τ' ἠμύει ἀσταχύεσσιν·
ὣς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῷ
νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη
ἵστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον
ἅπτεσθαι νηῶν ἠδ' ἑλκέμεν εἰς ἅλα δῖαν,
οὐρούς τ' ἐξεκάθαιρον· ἀϋτὴ δ' οὐρανὸν ἷκεν
οἴκαδε ἱεμένων· ὑπὸ δ' ᾕρεον ἕρματα νηῶν.

There might have been mischief; but Hera stirred up Athena to speak to Odysseus.

Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,
εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·
Ὢ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
οὕτω δὴ οἶκόνδε, φίλην ἐς πατρίδα γαῖαν,
Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;
κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιεν
Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο φίλης ἀπὸ πατρίδος αἴης;
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
μηδὲ ἔα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας.
Ὣς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα·
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
εὗρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
ἑσταότ'· οὐδ' ὅ γε νηὸς ἐϋσσέλμοιο μελαίνης
ἅπτετ', ἐπεί μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν.
ἀγχοῦ δ' ἱσταμένη προσέφη γλαυκῶπις Ἀθήνη·

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She bids him for shame restrain the men; he runs to obey.

Διογενὲς Λαερτιάδη, πολυμήχαν᾽ Ὀδυσσεῦ,
οὕτω δὴ οἶκόνδε, φίλην ἐς πατρίδα γαῖαν,
φεύξεσθ᾽, ἐν νήεσσι πολυκλήϊσι πεσόντες;
κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης;
ἀλλ᾽ ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ᾽ ἐρώει·
σοῖς δ᾽ ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
μηδὲ ἔα νῆας ἅλαδ᾽ ἑλκέμεν ἀμφιελίσσας.
Ὣς φάθ᾽· ὁ δὲ ξυνέηκε θεᾶς ὄπα φωνησάσης.
βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ᾽ ἐκόμισσεν
κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.
αὐτὸς δ᾽ Ἀτρεΐδεω Ἀγαμέμνονος ἀντίος ἐλθὼν
δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεί·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

The chiefs he warns to beware lest they mistake Agamemnon, and make him wroth;

Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
τὸν δ᾽ ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
Δαιμόνι᾽, οὔ σε ἔοικε, κακὸν ὥς, δειδίσσεσθαι·
ἀλλ᾽ αὐτός τε κάθησο, καὶ ἄλλους ἵδρυε λαούς·
οὐ γάρ πω σάφα οἶσθ᾽, οἷος νόος Ἀτρεΐωνος·
νῦν μὲν πειρᾶται, τάχα δ᾽ ἴψεται υἷας Ἀχαιῶν.
ἐν βουλῇ δ᾽ οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.
μή τι χολωσάμενος ῥέξῃ κακὸν υἷας Ἀχαιῶν·
θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·
τιμὴ δ᾽ ἐκ Διός ἐστι, φιλεῖ δέ ἑ μητίετα Ζεύς.

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the people, more roughly, to be quiet and obey their betters.

Ὃν δ' αὖ δήμου τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι,
τὸν σκήπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·
Δαιμόνι', ἀτρέμας ἧσο, καὶ ἄλλων μῦθον ἄκουε,
οἳ σεο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἄναλκις,
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.
οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·
οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω.
[σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλεύῃσι.]

The people return to the assembly, all but the hideous wretch Thersites,

Ὣς ὅ γε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνδε
αὖτις ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
ἠχῇ, ὡς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.
Ἄλλοι μέν ῥ' ἕζοντο, ἐρήτυθεν δὲ καθ' ἕδρας.
Θερσίτης δ' ἔτι μοῦνος ἀμετροεπὴς ἐκολῴα,
ὃς ῥ' ἔπεα φρεσὶν ᾗσιν ἄκοσμά τε πολλά τε ᾔδη,
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,
ἀλλ' ὅ τι οἱ εἴσαιτο γελοίιον Ἀργείοισιν
ἔμμεναι. αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τὼ δέ οἱ ὤμω
κυρτώ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὕπερθεν
φοξὸς ἔην κεφαλήν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἠδ' Ὀδυσῆϊ·
τὼ γὰρ νεικείεσκε· τότ' αὖτ' Ἀγαμέμνονι δίῳ
ὀξέα κεκληγὼς λέγ' ὀνείδεα· τῷ δ' ἄρ' Ἀχαιοὶ
ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·

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ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα
ῥῖψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.
πᾶν δ' ἦμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι
κάππεσον ἐν Λήμνῳ, ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.
  Ὣς φάτο· μείδησεν δὲ θεὰ λευκώλενος Ἥρη·
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.

The gods, with laughter at Hephaistos, banquet till sundown, and then retire to rest.

αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
ᾠνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων.
ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.
  Ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης,
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσάων θ', αἳ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ.
  Αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἠελίοιο,
οἱ μὲν κακκείοντες ἔβαν οἶκόνδε ἕκαστος,
ἧχι ἑκάστῳ δῶμα περικλυτὸς Ἀμφιγυήεις,
Ἥφαιστος, ποίησεν ἰδυίῃσι πραπίδεσσιν.
Ζεὺς δὲ πρὸς ὃν λέχος ἤϊ' Ὀλύμπιος ἀστεροπητής,
ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι.
ἔνθα καθεῦδ' ἀναβάς· παρὰ δὲ χρυσόθρονος Ἥρη.

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THE ILIAD.

BOOK II.

Zeus sends a false Dream to Agamemnon, encouraging him to attack Troy.

*Ἄλλοι μέν ῥα θεοί τε καὶ ἀνέρες ἱπποκορυσταὶ
εὗδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος·
ἀλλ' ὅ γε μερμήριζε κατὰ φρένα, ὡς Ἀχιλῆα
τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
ἥδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,
πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὖλον Ὄνειρον·
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Βάσκ' ἴθι, οὖλε Ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
πάντα μάλ' ἀτρεκέως ἀγορευέμεν, ὡς ἐπιτέλλω.
θωρῆξαί ἑ κέλευε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοι πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται.
Ὣς φάτο· βῆ δ' ἄρ' Ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.*

The Dream finds him asleep, and in the form of Nestor tells him the gods are now at one to aid the Greeks.

*καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν*

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εὕδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληΐῳ υἷι ἐοικώς,
Νέστορι, τόν ῥα μάλιστα γερόντων τῖ' Ἀγαμέμνων·
τῷ μιν ἐεισάμενος προσεφώνεε θεῖος Ὄνειρος·
Εὕδεις, Ἀτρέος υἱὲ δαΐφρονος ἱπποδάμοιο;
οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
ᾧ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ, ἄνευθεν ἐών, μέγα κήδεται ἠδ' ἐλεαίρει.
θωρῆξαί σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται
ἐκ Διός. ἀλλὰ σὺ σῇσιν ἔχε φρεσί, μηδέ σε λήθη
αἱρείτω, εὖτ' ἄν σε μελίφρων ὕπνος ἀνήῃ.

In false confidence, Agamemnon awakes, arms himself, and at dawn summons the host to an assembly.

Ὣς ἄρα φωνήσας ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ
τὰ φρονέοντ' ἀνὰ θυμόν, ἅ ῥ' οὐ τελέεσθαι ἔμελλον.
φῆ γὰρ ὅ γ' αἱρήσειν Πριάμου πόλιν ἤματι κείνῳ,
νήπιος· οὐδὲ τὰ ᾔδη, ἅ ῥα Ζεὺς μήδετο ἔργα.
θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας.
ἔγρετο δ' ἐξ ὕπνου· θείη δέ μιν ἀμφέχυτ' ὀμφή.
ἕζετο δ' ὀρθωθείς· μαλακὸν δ' ἔνδυνε χιτῶνα,
καλόν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον.

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εἵλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεί·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.
Ἠὼς μέν ῥα θεὰ προσεβήσετο μακρὸν Ὄλυμπον,
Ζηνὶ φόως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν,
κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιούς.
οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.

First, however, he calls a council of elders and tells them his dream.

Βουλὴ δὲ πρῶτον μεγαθύμων ἷζε γερόντων,
Νεστορέῃ παρὰ νηῒ Πυλοιγενέος βασιλῆος·
τοὺς ὅ γε συγκαλέσας πυκινὴν ἠρτύνετο βουλήν·
Κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὄνειρος
ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίῳ
εἶδός τε μέγεθός τε φυήν τ' ἄγχιστα ἐῴκει.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν·
εὕδεις, Ἀτρέος υἱὲ δαΐφρονος ἱπποδάμοιο ;
οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα,
ᾧ λαοί τ' ἐπιτετράφαται, καὶ τόσσα μέμηλεν.
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ, ἄνευθεν ἐών, μέγα κήδεται ἠδ' ἐλεαίρει.
θωρῆξαί σ' ἐκέλευσε κάρη κομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἕλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται
ἐκ Διός· ἀλλὰ σὺ σῇσιν ἔχε φρεσίν.—Ὣς ὁ μὲν εἰπὼν
ᾤχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.

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He will make trial of the Greeks' spirit, bidding them sail away, while the chiefs must restrain them.

ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν.
πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,
καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·
ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν.

Nestor replies: Another man we had doubted, but the King's dream must be obeyed.

Ἤτοι ὅ γ' ὣς εἰπὼν κατ' ἄρ' ἕζετο. τοῖσι δ' ἀνέστη
Νέστωρ, ὅς ῥα Πύλοιο ἄναξ ἦν ἠμαθόεντος·
ὅ σφιν ἐῢ φρονέων ἀγορήσατο καὶ μετέειπεν·
Ὦ φίλοι, Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
εἰ μέν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν,
ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
νῦν δ' ἴδεν, ὃς μέγ' ἄριστος Ἀχαιῶν εὔχεται εἶναι.
ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν.
Ὣς ἄρα φωνήσας βουλῆς ἐξ ἦρχε νέεσθαι.

The people swarm in like bees, and the heralds make silence; Agamemnon, with his sacred sceptre, stands up,

οἱ δ' ἐπανέστησαν, πείθοντό τε ποιμένι λαῶν,
σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
ἠΰτε ἔθνεα εἶσι μελισσάων ἀδινάων
πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·
αἱ μέν τ' ἔνθα ἅλις πεποτήαται, αἱ δέ τε ἔνθα·
ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἠϊόνος προπάροιθε βαθείης ἐστιχόωντο

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ἰλαδὸν εἰς ἀγορήν· μετὰ δέ σφισιν ὄσσα δεδήει,
ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα,
λαῶν ἱζόντων, ὅμαδος δ' ἦν· ἐννέα δέ σφεας
κήρυκες βοόωντες ἐρήτυον, εἴποτ' ἀϋτῆς
σχοίατ', ἀκούσειαν δὲ Διοτρεφέων βασιλήων.
σπουδῇ δ' ἕζετο λαός, ἐρήτυθεν δὲ καθ' ἕδρας,
παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων
ἔστη, σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων·
Ἥφαιστος μὲν δῶκε Διὶ Κρονίωνι ἄνακτι·
αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεϊφόντῃ·
Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ·
αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρέϊ, ποιμένι λαῶν·
Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ·
αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λεῖπε φορῆναι,
πολλῇσιν νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν.
τῷ ὅ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα·

and speaks: Zeus will not let us win, as he promised, and we must return,—disgraced, for the Trojans are fewer than we.

Ὦ φίλοι, ἥρωες Δαναοί, θεράποντες Ἄρηος,
Ζεύς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ·
σχέτλιος, ὃς πρὶν μέν μοι ὑπέσχετο καὶ κατένευσεν
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·
νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
δυσκλέα Ἄργος ἱκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.
[οὕτω που Διὶ μέλλει ὑπερμενέϊ φίλον εἶναι,
ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα,
ἠδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]
αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,

μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν
ἄπρηκτον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
ἀνδράσι παυροτέροισι, τέλος δ' οὔπω τι πέφανται.
εἴπερ γάρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε,
ὅρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
Τρῶες μὲν λέξασθαι, ἐφέστιοι ὅσσοι ἔασιν,
ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
Τρώων δ' ἄνδρα ἕκαστον ἑλοίμεθα οἰνοχοεύειν·
πολλαί κεν δεκάδες δευοίατο οἰνοχόοιο.
τόσσον ἐγώ φημι πλέας ἔμμεναι υἷας Ἀχαιῶν
Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι
πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
οἵ με μέγα πλάζουσι, καὶ οὐκ εἰῶσ' ἐθέλοντα
Ἰλίου ἐκπέρσαι εὖ ναιόμενον πτολίεθρον.
ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,
καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται·
αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
εἵατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
αὔτως ἀκράαντον, οὗ εἵνεκα δεῦρ' ἱκόμεσθα.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·
φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν·
οὐ γὰρ ἔτι Τροίην αἱρήσομεν εὐρυάγυιαν.

The gathering is stirred, like waves or like heads of wheat by the wind, and the Greeks rush to launch their ships.

Ὣς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὄρινεν
πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν·
κινήθη δ' ἀγορή, ὡς κύματα μακρὰ θαλάσσης
πόντου Ἰκαρίοιο, τὰ μέν τ' Εὖρός τε Νότος τε
ὤρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελάων.

ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήϊον ἐλθών,
λάβρος ἐπαιγίζων, ἐπί τ' ἠμύει ἀσταχύεσσιν·
ὣς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῷ
νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη
ἵστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον
ἅπτεσθαι νηῶν ἠδ' ἑλκέμεν εἰς ἅλα δῖαν,
οὐρούς τ' ἐξεκάθαιρον· ἀϋτὴ δ' οὐρανὸν ἷκεν
οἴκαδε ἱεμένων· ὑπὸ δ' ᾕρεον ἕρματα νηῶν.

There might have been mischief; but Hera stirred up Athena to speak to Odysseus.

Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη,
εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν·
Ὢ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
οὕτω δὴ οἶκόνδε, φίλην ἐς πατρίδα γαῖαν,
Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;
κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιεν
Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο φίλης ἀπὸ πατρίδος αἴης;
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
μηδὲ ἔα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας.
Ὣς ἔφατ'· οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα·
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·
εὗρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,
ἑσταότ'· οὐδ' ὅ γε νηὸς ἐϋσσέλμοιο μελαίνης
ἅπτετ', ἐπεί μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν.
ἀγχοῦ δ' ἱσταμένη προσέφη γλαυκῶπις Ἀθήνη·

She bids him for shame restrain the men; he runs to obey.

Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὕτω δὴ οἶκόνδε, φίλην ἐς πατρίδα γαῖαν,
φεύξεσθ', ἐν νήεσσι πολυκλήϊσι πεσόντες;
κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
Ἀργείην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἴης;
ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει·
σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
μηδὲ ἔα νῆας ἅλαδ' ἑλκέμεν ἀμφιελίσσας.
Ὣς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὄπα φωνησάσης.
βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.
αὐτὸς δ' Ἀτρεΐδεω Ἀγαμέμνονος ἀντίος ἐλθὼν
δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεί·
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

The chiefs he warns to beware lest they mistake Agamemnon, and make him wroth;

Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·
Δαιμόνι', οὔ σε ἔοικε, κακὸν ὥς, δειδίσσεσθαι·
ἀλλ' αὐτός τε κάθησο, καὶ ἄλλους ἵδρυε λαούς·
οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρεΐωνος·
νῦν μὲν πειρᾶται, τάχα δ' ἴψεται υἷας Ἀχαιῶν.
ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.
μή τι χολωσάμενος ῥέξῃ κακὸν υἷας Ἀχαιῶν·
θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·
τιμὴ δ' ἐκ Διός ἐστι, φιλεῖ δέ ἑ μητίετα Ζεύς.

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the people, more roughly, to be quiet and obey their betters.

Ὃν δ' αὖ δήμου τ' ἄνδρα ἴδοι, βοόωντά τ' ἐφεύροι,
τὸν σκήπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·
Δαιμόνι', ἀτρέμας ἧσο, καὶ ἄλλων μῦθον ἄκουε,
οἳ σεο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἄναλκις,
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.
οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·
οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω.
[σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βουλεύῃσι.]

The people return to the assembly, all but the hideous wretch Thersites,

Ὣς ὅ γε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνδε
αὖτις ἐπεσσεύοντο νεῶν ἄπο καὶ κλισιάων
ἠχῇ, ὡς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος.
Ἄλλοι μέν ῥ' ἕζοντο, ἐρήτυθεν δὲ καθ' ἕδρας.
Θερσίτης δ' ἔτι μοῦνος ἀμετροεπὴς ἐκολῴα,
ὃς ῥ' ἔπεα φρεσὶν ᾗσιν ἄκοσμά τε πολλά τε ᾔδη,
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,
ἀλλ' ὅ τι οἱ εἴσαιτο γελοίιον Ἀργείοισιν
ἔμμεναι. αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·
φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τὼ δέ οἱ ὤμω
κυρτώ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὕπερθεν
φοξὸς ἔην κεφαλήν, ψεδνὴ δ' ἐπενήνοθε λάχνη.
ἔχθιστος δ' Ἀχιλῆϊ μάλιστ' ἦν ἠδ' Ὀδυσῆϊ·
τὼ γὰρ νεικείεσκε· τότ' αὖτ' Ἀγαμέμνονι δίῳ
ὀξέα κεκληγὼς λέγ' ὀνείδεα· τῷ δ' ἄρ' Ἀχαιοὶ
ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ·

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who reviles Agamemnon for his greed, and the people for their slavishness.

'Ατρεΐδη, τέο δὴ αὖτ' ἐπιμέμφεαι, ἠδὲ χατίζεις;
πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες
εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι 'Αχαιοὶ
πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἕλωμεν.
ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὅν κέ τις οἴσει
Τρώων ἱπποδάμων ἐξ 'Ιλίου, υἷος ἄποινα,
ὅν κεν ἐγὼ δήσας ἀγάγω, ἢ ἄλλος 'Αχαιῶν;
ἠὲ γυναῖκα νέην, ἵνα μίσγεαι ἐν φιλότητι,
ἥντ' αὐτὸς ἀπονόσφι κατίσχεαι; — οὐ μὲν ἔοικεν,
ἀρχὸν ἐόντα, κακῶν ἐπιβασκέμεν υἷας 'Αχαιῶν.
ὦ πέπονες, κάκ' ἐλέγχε', 'Αχαιίδες, οὐκέτ' 'Αχαιοί·
οἴκαδέ περ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἐῶμεν
αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὄφρα ἴδηται,
ἤ ῥά τί οἱ χἠμεῖς προσαμύνομεν, ἠὲ καὶ οὐκί·
ὃς καὶ νῦν 'Αχιλῆα, ἕο μέγ' ἀμείνονα φῶτα,
ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
ἀλλὰ μάλ' οὐκ 'Αχιλῆϊ χόλος φρεσίν, ἀλλὰ μεθήμων·
ἦ γὰρ ἄν, 'Ατρεΐδη, νῦν ὕστατα λωβήσαιο.

But Odysseus rebukes and threatens him;

Ὣς φάτο νεικείων 'Αγαμέμνονα, ποιμένα λαῶν,
Θερσίτης· τῷ δ' ὦκα παρίστατο δῖος 'Οδυσσεύς,
καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ·
Θερσῖτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
ἴσχεο, μηδ' ἔθελ' οἶος ἐριζέμεναι βασιλεῦσιν.
οὐ γὰρ ἐγὼ σέο φημὶ χερειότερον βροτὸν ἄλλον
ἔμμεναι, ὅσσοι ἅμ' 'Ατρεΐδῃς ὑπὸ Ἴλιον ἦλθον.

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τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις,
καί σφιν ὀνείδεά τε προφέροις, νόστον τε φυλάσσοις.
οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
ἢ εὖ ἠὲ κακῶς νοστήσομεν υἷες Ἀχαιῶν.
[τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
ἧσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν
ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὧδε,
μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπείη,
μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην,
εἰ μὴ ἐγώ σε λαβὼν ἀπὸ μὲν φίλα εἵματα δύσω,
χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω
πεπληγὼς ἀγορῆθεν ἀεικέσσι πληγῇσιν.

and smites him, so that he sits silenced and weeping, while the others begin to laugh.

Ὣς ἄρ' ἔφη· σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὤμω
πλῆξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ·
σμῶδιξ δ' αἱματόεσσα μεταφρένου ἐξυπανέστη
σκήπτρου ὕπο χρυσέου· ὁ δ' ἄρ' ἕζετο, τάρβησέν τε·
ἀλγήσας δ', ἀχρεῖον ἰδών, ἀπομόρξατο δάκρυ.
οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἡδὺ γέλασσαν·
ὧδε δέ τις εἴπεσκεν, ἰδὼν ἐς πλησίον ἄλλον·
Ὢ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργεν,
βουλάς τ' ἐξάρχων ἀγαθάς, πόλεμόν τε κορύσσων·
νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
ὃς τὸν λωβητῆρα ἐπεσβόλον ἔσχ' ἀγοράων.
οὔ θήν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγήνωρ
νεικείειν βασιλῆας ὀνειδείοις ἐπέεσσιν.

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Athena marshals the multitude to hear Odysseus.

Ὣς φάσαν ἡ πληθύς· ἀνὰ δ' ὁ πτολίπορθος Ὀδυσσεὺς
ἔστη, σκῆπτρον ἔχων—παρὰ δὲ γλαυκῶπις Ἀθήνη,
εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει,
ὡς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἷες Ἀχαιῶν
μῦθον ἀκούσειαν, καὶ ἐπιφρασσαίατο βουλήν—
ὅ σφιν ἐὺ φρονέων ἀγορήσατο, καὶ μετέειπεν·

He speaks, of the shame to return empty, and of the great sign of the snake that ate the sparrow and her brood.

Ἀτρεΐδη, νῦν δή σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ
πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν·
οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν, ἥνπερ ὑπέσταν
ἐνθάδ' ἔτι στείχοντες ἀπ' Ἄργεος ἱπποβότοιο,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.
ὥστε γὰρ ἢ παῖδες νεαροί, χῆραί τε γυναῖκες,
ἀλλήλοισιν ὀδύρονται οἶκόνδε νέεσθαι.
ἦ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
καὶ γάρ τίς θ' ἕνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
ἀσχαλάᾳ σὺν νηῒ πολυζύγῳ, ὅνπερ ἄελλαι
χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
ἡμῖν δ' εἴνατός ἐστι περιτροπέων ἐνιαυτὸς
ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης
αἰσχρόν τοι δηρόν τε μένειν, κενεόν τε νέεσθαι.
τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν
ἢ ἐτεὸν Κάλχας μαντεύεται ἦε καὶ οὐκί.
εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες
μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι·

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χθιζά τε καὶ πρώϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
ἠγερέθοντο, κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι·
ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμοὺς
ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,
καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφοινός,
σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἧκε φόωσδε,
βωμοῦ ὑπαΐξας, πρός ῥα πλατάνιστον ὄρουσεν.
ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
ὄζῳ ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·
ἔνθ' ὅ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·
μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα·
τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅσπερ ἔφηνεν·
λᾶαν γάρ μιν ἔθηκε Κρόνου πάϊς ἀγκυλομήτεω·
ἡμεῖς δ' ἑσταότες θαυμάζομεν, οἷον ἐτύχθη.

Whence Calchas had prophesied success in the tenth year.

ὡς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,
Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·
τίπτ' ἄνεω ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;
ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεύς,
ὄψιμον, ὀψιτέλεστον, ὅου κλέος οὔποτ' ὀλεῖται.
ὡς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα·
ὣς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίξομεν αὖθι,
τῷ δεκάτῳ δὲ πόλιν αἱρήσομεν εὐρυάγυιαν.
κεῖνος τὼς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.

ἀλλ' ἄγε, μίμνετε πάντες, ἐϋκνήμιδες Ἀχαιοί,
αὐτοῦ, εἰς ὅ κεν ἄστυ μέγα Πριάμοιο ἕλωμεν.
Ὣς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον—ἀμφὶ δὲ νῆες
σμερδαλέον κονάβησαν, ἀϋσάντων ὑπ' Ἀχαιῶν—
μῦθον ἐπαινήσαντες Ὀδυσσῆος θείοιο.

Nestor bids Atreides disregard the foolish agitators, and divide the host by tribes for battle.

τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·
Ὢ πόποι, ἦ δὴ παισὶν ἐοικότες ἀγοράασθε
νηπιάχοις, οἷς οὔ τι μέλει πολεμήϊα ἔργα.
πῇ δὴ συνθεσίαι τε καὶ ὅρκια βήσεται ἡμῖν;
ἐν πυρὶ δὴ βουλαί τε γενοίατο, μήδεά τ' ἀνδρῶν,
σπονδαί τ' ἄκρητοι καὶ δεξιαί, ᾗς ἐπέπιθμεν.
αὔτως γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
εὑρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.
Ἀτρεΐδη, σὺ δ' ἔθ' ὡς πρὶν ἔχων ἀστεμφέα βουλήν,
ἄρχευ' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας·
τούσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν
νόσφιν βουλεύωσ'—ἄνυσις δ' οὐκ ἔσσεται αὐτῶν—
πρὶν Ἄργοσδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
γνώμεναι ἤ τε ψεῦδος ὑπόσχεσις, ἦε καὶ οὐκί.
φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα
ἤματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον
Ἀργεῖοι, Τρώεσσι φόνον καὶ κῆρα φέροντες,
ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.
τῷ μή τις πρὶν ἐπειγέσθω οἶκόνδε νέεσθαι,
πρίν τινα πὰρ Τρώων ἀλόχῳ κατακοιμηθῆναι,
τίσασθαι δ' Ἑλένης ὁρμήματά τε στοναχάς τε.
εἰ δέ τις ἐκπάγλως ἐθέλει οἶκόνδε νέεσθαι,

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ἁπτέσθω ἧς νηὸς ἐϋσσέλμοιο μελαίνης,
ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.
ἀλλά, ἄναξ, αὐτός τ' εὖ μήδεο, πείθεό τ' ἄλλῳ·
οὔτοι ἀπόβλητον ἔπος ἔσσεται ὅττι κεν εἴπω·
κρῖν' ἄνδρας κατὰ φῦλα, κατὰ φρήτρας, Ἀγάμεμνον,
ὡς φρήτρη φρήτρηφιν ἀρήγῃ, φῦλα δὲ φύλοις.
εἰ δέ κεν ὣς ἔρξῃς, καί τοι πείθωνται Ἀχαιοί,
γνώσῃ ἔπειθ', ὅς θ' ἡγεμόνων κακός, ὅς τέ νυ λαῶν,
ἠδ' ὅς κ' ἐσθλὸς ἔῃσι· κατὰ σφέας γὰρ μαχέονται·
γνώσεαι δ', ἢ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,
ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.

Agamemnon praises his counsel, and bids them prepare for battle, and eat.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
ἦ μὰν αὖτ' ἀγορῇ νικᾷς, γέρον, υἷας Ἀχαιῶν.
αἲ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος,
χερσὶν ὑφ' ἡμετέρῃσιν ἁλοῦσά τε περθομένη τε.
ἀλλά μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,
ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
καὶ γὰρ ἐγὼν Ἀχιλεύς τε μαχησάμεθ' εἵνεκα κούρης
ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἠβαιόν.
νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα.
εὖ μέν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,
εὖ δέ τις ἅρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω·

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ὥς κε πανημέριοι στυγερῷ κρινώμεθ' Ἄρηϊ.
οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἠβαιόν,
εἰ μὴ νὺξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
ἱδρώσει μέν τευ τελαμὼν ἀμφὶ στήθεσσιν
ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμεῖται·
ἱδρώσει δέ τευ ἵππος, ἐΰξοον ἅρμα τιταίνων.
ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὔ οἱ ἔπειτα
ἄρκιον ἐσσεῖται φυγέειν κύνας ἠδ' οἰωνούς.

The Greeks stir like waves: Agamemnon prepares a sacrifice and calls the chiefs.

Ὣς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἴαχον, ὡς ὅτε κῦμα
ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθών,
προβλῆτι σκοπέλῳ· τὸν δ' οὔποτε κύματα λείπει
παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.
ἀνστάντες δ' ὀρέοντο, κεδασθέντες κατὰ νῆας,
κάπνισσάν τε κατὰ κλισίας καὶ δεῖπνον ἕλοντο.
ἄλλος δ' ἄλλῳ ἔρεζε θεῶν αἰειγενετάων,
εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.
αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
πίονα, πενταέτηρον, ὑπερμενέϊ Κρονίωνι·
κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,
Νέστορα μὲν πρώτιστα καὶ Ἰδομενῆα ἄνακτα,
αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
ἕκτον δ' αὖτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον.
αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
ᾔδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονεῖτο.
βοῦν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο·
τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων·

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Then offers this prayer.

Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,
μὴ πρὶν ἐπ' ἠέλιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν,
πρίν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
αἰθαλόεν, πρῆσαι δὲ πυρὸς δηΐοιο θύρετρα,
Ἑκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
χαλκῷ ῥωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι
πρηνέες ἐν κονίῃσιν ὀδὰξ λαζοίατο γαῖαν.

They then sacrifice and feast.

Ὣς ἔφατ'· οὐδ' ἄρα πώ οἱ ἐπεκραίαινε Κρονίων·
ἀλλ' ὅγε δέκτο μὲν ἱρά, πόνον δ' ἀμέγαρτον ὄφελλεν.
αὐτὰρ ἐπεί ῥ' εὔξαντο, καὶ οὐλοχύτας προβάλοντο,
αὐέρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,
μηρούς τ' ἐξέταμον, κατά τε κνίσσῃ ἐκάλυψαν
δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
καὶ τὰ μὲν ἂρ σχίζῃσιν ἀφύλλοισιν κατέκαιον·
σπλάγχνα δ' ἄρ' ἀμπείραντες ὑπείρεχον Ἡφαίστοιο.
αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
μίστυλλόν τ' ἄρα τἆλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,

Nestor bids Agamemnon linger not, but gather the host for fight.

τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ·
Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
μηκέτι νῦν δήθ' αὖθι λεγώμεθα μηδ' ἔτι δηρὸν

ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει.
ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας·
ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
ἴομεν, ὄφρα κε θᾶσσον ἐγείρομεν ὀξὺν Ἄρηα.
Ὣς ἔφατ'· οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν,
κηρύσσειν πόλεμόνδε κάρη κομόωντας Ἀχαιούς.

They assemble, Athena helping to incite them,

οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
οἱ δ' ἀμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες
θῦνον κρίνοντες· μετὰ δὲ γλαυκῶπις Ἀθήνη,
αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήραον, ἀθανάτην τε·
τῆς ἑκατὸν θύσανοι παγχρύσεοι ἠερέθονται,
πάντες ἐϋπλεκέες, ἑκατόμβοιος δὲ ἕκαστος.
σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν,
ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὦρσεν ἑκάστῳ
καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ', ἠὲ νέεσθαι
ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.

like fire in a forest, or flocks of birds, or swarms of flies.

Ἠΰτε πῦρ ἀΐδηλον ἐπιφλέγει ἄσπετον ὕλην
οὔρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγή·
ὣς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἷκεν.
Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
Ἀσίῳ ἐν λειμῶνι Καϋστρίου ἀμφὶ ῥέεθρα

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ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,
κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμών·
ὣς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων
ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθὼν
σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρῃ.
 Ἠΰτε μυιάων ἁδινάων ἔθνεα πολλά,
αἵτε κατὰ σταθμὸν ποιμνήϊον ἠλάσκουσιν,
ὥρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ
ἐν πεδίῳ ἵσταντο, διαρραῖσαι μεμαῶτες.

The leaders, like goatherds, order each his own flock: Agamemnon in the midst like a bull among the kine.

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
ῥεῖα διακρίνωσιν, ἐπεί κε νομῷ μιγέωσιν·
ὣς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα,
ὑσμίνηνδ' ἰέναι· μετὰ δέ, κρείων Ἀγαμέμνων,
ὄμματα καὶ κεφαλὴν ἴκελος Διῒ τερπικεραύνῳ,
Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.
ἠΰτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένῃσιν·
τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἤματι κείνῳ,
ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

O Muses, aid me to tell the muster!

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι·
ὑμεῖς γὰρ θεαί ἐστε, πάρεστέ τε, ἴστε τε πάντα,
ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν·

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οἵτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω·
οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,
φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη·
εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
θυγατέρες, μνησαίαθ', ὅσοι ὑπὸ Ἴλιον ἦλθον.
ἀρχοὺς αὖ νηῶν ἐρέω, νῆάς τε προπάσας.

The Boeotians.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον,
Ἀρκεσίλαός τε Προθοήνωρ τε Κλονίος τε·
οἵ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν,
Σχοῖνόν τε Σκῶλόν τε, πολύκνημόν τ' Ἐτεωνόν,
Θέσπειαν, Γραῖάν τε καὶ εὐρύχορον Μυκαλησόν,
οἵ τ' ἀμφ' Ἅρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
οἵ τ' Ἐλεῶν' εἶχον ἠδ' Ὕλην καὶ Πετεῶνα,
Ὠκαλέην, Μεδεῶνά τ', ἐϋκτίμενον πτολίεθρον,
Κώπας, Εὔτρησίν τε, πολυτρήρωνά τε Θίσβην,
οἵ τε Κορώνειαν καὶ ποιήενθ' Ἁλίαρτον,
οἵ τε Πλάταιαν ἔχον, ἠδ' οἳ Γλίσαντ' ἐνέμοντο,
οἵ θ' Ὑποθήβας εἶχον, ἐϋκτίμενον πτολίεθρον,
Ὀγχηστόν θ' ἱερόν, Ποσιδήϊον ἀγλαὸν ἄλσος,
οἵ τε πολυστάφυλον Ἄρνην ἔχον, οἵ τε Μίδειαν,
Νῖσάν τε ζαθέην, Ἀνθηδόνα τ' ἐσχατόωσαν·
τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἑκάστῃ
κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον.

The Minyae-realm: its leaders sons of Ares.

Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,
τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, υἷες Ἄρηος,

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οὓς τέκεν Ἀστυόχη, δόμῳ Ἄκτορος Ἀζεΐδαο,
παρθένος αἰδοίη, ὑπερώϊον εἰσαναβᾶσα,
Ἄρηϊ κρατερῷ· ὁ δέ οἱ παρελέξατο λάθρῃ·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

The Phokians.

Αὐτὰρ Φωκήων Σχεδίος καὶ Ἐπίστροφος ἦρχον,
υἱέες Ἰφίτου μεγαθύμου Ναυβολίδαο·
οἳ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσσαν,
Κρῖσάν τε ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα,
οἵ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,
οἵ τ' ἄρα πὰρ ποταμὸν Κηφισὸν δῖον ἔναιον,
οἵ τε Λίλαιαν ἔχον, πηγῆς ἔπι Κηφισοῖο·
τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
οἱ μὲν Φωκήων στίχας ἵστασαν ἀμφιέποντες·
Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.

The Locrians.

Λοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,
μείων, οὔτι τόσος γε ὅσος Τελαμώνιος Αἴας,
ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἔην, λινοθώρηξ,
ἐγχείῃ δ' ἐκέκαστο Πανέλληνας καὶ Ἀχαιούς·
οἳ Κῦνόν τ' ἐνέμοντ', Ὀπόεντά τε Καλλίαρόν τε,
Βῆσσάν τε Σκάρφην τε καὶ Αὐγειὰς ἐρατεινάς,
Τάρφην τε Θρόνιόν τε Βοαγρίου ἀμφὶ ῥέεθρα·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο
Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης.

The Euboeans.

Οἳ δ' Εὔβοιαν ἔχον μένεα πνείοντες Ἄβαντες,
Χαλκίδα τ' Εἰρέτριάν τε πολυστάφυλόν θ' Ἱστίαιαν,

Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺ πτολίεθρον,
οἵ τε Κάρυστον ἔχον, ἠδ' οἳ Στύρα ναιετάασκον·
τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄζος Ἄρηος,
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων.
τῷ δ' ἅμ' Ἄβαντες ἕποντο θοοί, ὄπιθεν κομόωντες,
αἰχμηταί, μεμαῶτες ὀρεκτῇσιν μελίῃσιν
θώρηκας ῥήξειν δηΐων ἀμφὶ στήθεσσιν·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.

Athens and Salamis.

Οἳ δ' ἄρ' Ἀθήνας εἶχον, ἐϋκτίμενον πτολίεθρον,
δῆμον Ἐρεχθῆος μεγαλήτορος, ὅν ποτ' Ἀθήνη
θρέψε, Διὸς θυγάτηρ, τέκε δὲ ζείδωρος Ἄρουρα,
κὰδ δ' ἐν Ἀθήνῃς εἷσεν, ἑῷ ἐνὶ πίονι νηῷ·
ἐνθάδε μιν ταύροισι καὶ ἀρνειοῖς ἱλάονται
κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν·
τῶν αὖθ' ἡγεμόνευ' υἱὸς Πετεῶο Μενεσθεύς.
τῷ δ' οὔ πώ τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνήρ,
κοσμῆσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.
Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν.
τῷ δ' ἅμα πεντήκοντα μέλαιναι νῆες ἕποντο.
Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.
[στῆσε δ' ἄγων, ἵν' Ἀθηναίων ἵσταντο φάλαγγες.]

Argos and the neighboring places.

Οἳ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,
Ἑρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας.
Τροιζῆν', Ἠϊόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,
οἵ τ' ἔχον Αἴγιναν, Μάσητά τε, κοῦροι Ἀχαιῶν·
τῶν αὖθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης,

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καὶ Σθένελος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·
τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κιεν, ἰσόθεος φώς,
Μηκιστέος υἱὸς Ταλαϊονίδαο ἄνακτος.
συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης·
τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναι νῆες ἕποντο.
Οἳ δὲ Μυκήνας εἶχον, ἐϋκτίμενον πτολίεθρον,
ἀφνειόν τε Κόρινθον, ἐϋκτιμένας τε Κλεωνάς,
Ὀρνειάς τ' ἐνέμοντο, Ἀραιθυρέην τ' ἐρατεινήν,
καὶ Σικυῶν', ὅθ' ἄρ' Ἄδρηστος πρῶτ' ἐμβασίλευεν,
οἵ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν,
Πελλήνην τ' εἶχον, ἠδ' Αἴγιον ἀμφενέμοντο,
Αἰγιαλόν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἑλίκην εὐρεῖαν·
τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων
Ἀτρεΐδης· ἅμα τῷ γε πολὺ πλεῖστοι καὶ ἄριστοι
λαοὶ ἕποντ'· ἐν δ' αὐτὸς ἐδύσατο νώροπα χαλκόν,
κυδιόων, ὅτι πᾶσι μετέπρεπεν ἡρώεσσιν,
οὕνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς.

Sparta and the neighboring places.

Οἳ δ' εἶχον κοίλην Λακεδαίμονα κητώεσσαν,
Φᾶρίν τε Σπάρτην τε, πολυτρήρωνά τε Μέσσην,
Βρυσειάς τ' ἐνέμοντο καὶ Αὐγειὰς ἐρατεινάς,
οἵ τ' ἄρ' Ἀμύκλας εἶχον, Ἕλος τ', ἔφαλον πτολίεθρον,
οἵ τε Λάαν εἶχον, ἠδ' Οἴτυλον ἀμφενέμοντο·
τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,
ἑξήκοντα νεῶν· ἀπάτερθε δὲ θωρήσσοντο.
ἐν δ' αὐτὸς κίεν ᾗσι προθυμίῃσι πεποιθώς,
ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἵετο θυμῷ
τίσασθαι Ἑλένης ὁρμήματά τε στοναχάς τε.
Οἳ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἐρατεινήν,

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καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ ἐΰκτιτον Αἰπύ,
καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,
καὶ Πτελεὸν καὶ Ἕλος καὶ Δώριον, ἔνθα τε Μοῦσαι
ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς,
Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλιῆος—
στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴπερ ἂν αὐταὶ
Μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο·
αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ ἀοιδὴν
θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν—
τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ·
τῷ δ' ἐνενήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Arcadia.

Οἳ δ' ἔχον Ἀρκαδίην, ὑπὸ Κυλλήνης ὄρος αἰπύ,
Αἰπύτιον παρὰ τύμβον, ἵν' ἀνέρες ἀγχιμαχηταί,
οἳ Φένεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον,
Ῥίπην τε, Στρατίην τε καὶ ἠνεμόεσσαν Ἐνίσπην,
καὶ Τεγέην εἶχον καὶ Μαντινέην ἐρατεινήν,
Στύμφηλόν τ' εἶχον, καὶ Παρρασίην ἐνέμοντο·
τῶν ἦρχ' Ἀγκαίοιο πάϊς, κρείων Ἀγαπήνωρ,
ἑξήκοντα νεῶν· πολέες δ' ἐν νηῒ ἑκάστῃ
Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.
αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων
νῆας ἐϋσσέλμους, περάαν ἐπὶ οἴνοπα πόντον,
Ἀτρεΐδης· ἐπεὶ οὔ σφι θαλάσσια ἔργα μεμήλει.

Elis and the islands.

Οἳ δ' ἄρα Βουπράσιόν τε καὶ Ἦλιδα δῖαν ἔναιον,
ὅσσον ἐφ' Ὑρμίνη καὶ Μύρσινος ἐσχατόωσα,
πέτρη τ' Ὠλενίη καὶ Ἀλείσιον ἐντὸς ἐέργει·

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τῶν αὖ τεσσαρες ἀρχοὶ ἔσαν· δέκα δ' ἀνδρὶ ἑκάστῳ
νῆες ἕποντο θοαί, πολέες δ' ἔμβαινον Ἐπειοί.
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην,
υἷες, ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·
τῶν δ' Ἀμαρυγκεΐδης ἦρχε κρατερὸς Διώρης·
τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,
υἱὸς Ἀγασθένεος Αὐγηϊάδαο ἄνακτος.
Οἳ δ' ἐκ Δουλιχίοιο, Ἐχινάων θ' ἱεράων
νήσων, αἳ ναίουσι πέρην ἁλός, Ἤλιδος ἄντα·
τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἄρηϊ,
Φυλεΐδης, ὃν τίκτε διΐφιλος ἱππότα Φυλεύς,
ὅς ποτε Δουλίχιόνδ' ἀπενάσσατο, πατρὶ χολωθείς·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλῆνας μεγαθύμους,
οἵ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,
καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,
οἵ τε Ζάκυνθον ἔχον, ἠδ' οἳ Σάμον ἀμφενέμοντο,
οἵ τ' ἤπειρον ἔχον, ἠδ' ἀντιπέραια νέμοντο·
τῶν μὲν Ὀδυσσεὺς ἦρχε, Διῒ μῆτιν ἀτάλαντος·
τῷ δ' ἅμα νῆες ἕποντο δυώδεκα μιλτοπάρῃοι.

Aetolia.

Αἰτωλῶν δ' ἡγεῖτο Θόας, Ἀνδραίμονος υἱός,
οἳ Πλευρῶν' ἐνέμοντο καὶ Ὤλενον ἠδὲ Πυλήνην,
Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσσαν—
οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,
οὐδ' ἄρ' ἔτ' αὐτὸς ἔην, θάνε δὲ ξανθὸς Μελέαγρος—
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσέμεν Αἰτωλοῖσιν·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.

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Crete and Rhodes: with the story of Tlepolemos.

Κρητῶν δ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν,
οἳ Κνωσόν τ' εἶχον, Γόρτυνά τε τειχιόεσσαν,
Λύκτον, Μίλητόν τε καὶ ἀργινόεντα Λύκαστον,
Φαιστόν τε Ῥύτιόν τε, πόλεις εὖ ναιεταώσας,
ἄλλοι θ', οἳ Κρήτην ἑκατόμπολιν ἀμφενέμοντο.
τῶν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἡγεμόνευεν,
Μηριόνης τ', ἀτάλαντος Ἐνυαλίῳ ἀνδρεϊφόντῃ·
τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναι νῆες ἕποντο.
Τληπόλεμος δ' Ἡρακλεΐδης, ἠΰς τε μέγας τε,
ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερώχων·
οἳ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες,
Λίνδον, Ἰηλυσόν τε καὶ ἀργινόεντα Κάμειρον.
τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,
ὃν τέκεν Ἀστυόχεια βίῃ Ἡρακληείῃ·
τὴν ἄγετ' ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος,
πέρσας ἄστεα πολλὰ διοτρεφέων αἰζηῶν.
Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ ἐϋπήκτῳ,
αὐτίκα πατρὸς ἑοῖο φίλον μήτρωα κατέκτα,
ἤδη γηράσκοντα Λικύμνιον, ὄζον Ἄρηος.
αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὅ γε λαὸν ἀγείρας,
βῆ φεύγων ἐπὶ πόντον· ἀπείλησαν γάρ οἱ ἄλλοι
υἱέες υἱωνοί τε βίης Ἡρακληείης.
αὐτὰρ ὅ γ' ἐς Ῥόδον ἷξεν ἀλώμενος, ἄλγεα πάσχων·
τριχθὰ δὲ ᾤκηθεν καταφυλαδόν, ἠδ' ἐφίληθεν
ἐκ Διός, ὅστε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.
[καί σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.]

The islands.

Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας ἐΐσας,
Νιρεύς, Ἀγλαΐης υἱός, Χαρόποιό τ' ἄνακτος,

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Νιρεύς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·
ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἵπετο λαός.
Οἳ δ' ἄρα Νίσυρόν τ' εἶχον Κράπαθόν τε Κάσον τε,
καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας·
τῶν αὖ Φείδιππός τε καὶ Ἄντιφος ἡγησάσθην,
Θεσσαλοῦ υἷε δύω Ἡρακλεΐδαο ἄνακτος·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Northern Greece.

Νῦν αὖ τούς, ὅσσοι τὸ Πελασγικὸν Ἄργος ἔναιον,
οἵ τ' Ἄλον, οἵ τ' Ἀλόπην, οἵ τε Τρηχῖν' ἐνέμοντο,
οἵ τ' εἶχον Φθίην ἠδ' Ἑλλάδα καλλιγύναικα·
Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί·
τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς.
ἀλλ' οἵ γ' οὐ πολέμοιο δυσηχέος ἐμνώοντο·
οὐ γὰρ ἔην, ὅστις σφιν ἐπὶ στίχας ἡγήσαιτο.
κεῖτο γὰρ ἐν νήεσσι ποδάρκης δῖος Ἀχιλλεύς,
κούρης χωόμενος Βρισηΐδος ἠϋκόμοιο,
τὴν ἐκ Λυρνησσοῦ ἐξείλετο, πολλὰ μογήσας,
Λυρνησσὸν διαπορθήσας καὶ τείχεα Θήβης·
κὰδ δὲ Μύνητ' ἔβαλεν καὶ Ἐπίστροφον ἐγχεσιμώρους,
υἱέας Εὐηνοῖο Σεληπιάδαο ἄνακτος·
τῆς ὅ γε κεῖτ' ἀχέων, τάχα δ' ἀνστήσεσθαι ἔμελλεν.
Οἳ δ' εἶχον Φυλάκην καὶ Πύρασον ἀνθεμόεντα,
Δήμητρος τέμενος, Ἴτωνά τε, μητέρα μήλων,
ἀγχίαλόν τ' Ἀντρῶν' ἠδὲ Πτελεὸν λεχεποίην·
τῶν αὖ Πρωτεσίλαος Ἀρήϊος ἡγεμόνευεν,
ζωὸς ἐών· τότε δ' ἤδη ἔχεν κάτα γαῖα μέλαινα.
τοῦ δὲ καὶ ἀμφιδρυφὴς ἄλοχος Φυλάκῃ ἐλέλειπτο,

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καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνὴρ,
νηὸς ἀποθρώσκοντα πολυ πρώτιστον Ἀχαιῶν.
οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν·
ἀλλά σφεας κόσμησε Ποδάρκης, ὄζος Ἄρηος,
Ἰφίκλου υἱὸς πολυμήλου Φυλακίδαο,
αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου,
ὁπλότερος γενεῇ· ὁ δ' ἅμα πρότερος καὶ ἀρείων,
ἥρως Πρωτεσίλαος Ἀρήϊος· οὐδέ τι λαοὶ
δεύονθ' ἡγεμόνος, πόθεον δέ μιν ἐσθλὸν ἐόντα·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
Οἳ δε Φερὰς ἐνέμοντο παραὶ Βοιβηΐδα λίμνην,
Βοίβην καὶ Γλαφύρας καὶ ἐϋκτιμένην Ἰαωλκόν·
τῶν ἦρχ' Ἀδμήτοιο φίλος πάϊς ἕνδεκα νηῶν,
Εὔμηλος, τὸν ὑπ' Ἀδμήτῳ τέκε δῖα γυναικῶν,
Ἄλκηστις, Πελίαο θυγατρῶν εἶδος ἀρίστη.
Οἳ δ' ἄρα Μηθώνην καὶ Θαυμακίην ἐνέμοντο,
καὶ Μελίβοιαν ἔχον καὶ Ὀλιζῶνα τρηχεῖαν·
τῶν δὲ Φιλοκτήτης ἦρχεν, τόξων ἐῢ εἰδώς,
ἑπτὰ νεῶν· ἐρέται δ' ἐν ἑκάστῃ πεντήκοντα
ἐμβέβασαν, τόξων εὖ εἰδότες ἶφι μάχεσθαι.
ἀλλ' ὁ μὲν ἐν νήσῳ κεῖτο κρατέρ' ἄλγεα πάσχων,
Λήμνῳ ἐν ἠγαθέῃ, ὅθι μιν λίπον υἷες Ἀχαιῶν,
ἕλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου·
ἔνθ' ὅ γε κεῖτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον
Ἀργεῖοι παρὰ νηυσὶ Φιλοκτήταο ἄνακτος.
οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν·
ἀλλὰ Μέδων κόσμησεν, Ὀϊλῆος νόθος υἱός,
τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῆϊ πτολιπόρθῳ.
Οἳ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,
οἵ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος·

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τῶν αὖθ' ἡγείσθην Ἀσκληπιοῦ δύο παῖδε,
ἰητῆρ' ἀγαθώ, Ποδαλείριος ἠδὲ Μαχάων·
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.
Οἳ δ' ἔχον Ὀρμένιον, οἵ τε κρήνην Ὑπέρειαν,
οἵ τ' ἔχον Ἀστέριον, Τιτάνοιό τε λευκὰ κάρηνα·
τῶν ἦρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
Οἳ δ' Ἄργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,
Ὄρθην, Ἠλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκήν·
τῶν αὖθ' ἡγεμόνευε μενεπτόλεμος Πολυποίτης,
υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεύς —
τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἱπποδάμεια
ἤματι τῷ, ὅτε φῆρας ἐτίσατο λαχνήεντας,
τοὺς δ' ἐκ Πηλίου ὦσε, καὶ Αἰθίκεσσι πέλασσεν —
οὐκ οἶος, ἅμα τῷ γε Λεοντεύς, ὄζος Ἄρηος,
υἱὸς ὑπερθύμοιο Κορώνου Καινεΐδαο·
τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.
Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·
τῷ δ' Ἐνιῆνες ἕποντο, μενεπτόλεμοί τε Περαιβοί,
οἳ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο,
οἵ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο·
ὅς ῥ' ἐς Πηνειὸν προΐει καλλίρροον ὕδωρ·
οὐδ' ὅ γε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,
ἀλλά τέ μιν καθύπερθεν ἐπιρρέει, ἠΰτ' ἔλαιον·
ὅρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ.
Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνος υἱός,
οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον
ναίεσκον· τῶν μὲν Πρόθοος θοὸς ἡγεμόνευεν·
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἕποντο.

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Which were the best horses, and which the best men.

Οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
τίς τ' ἂρ τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, μοῦσα,
αὐτῶν, ἠδ' ἵππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἕποντο.
Ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
τὰς Εὔμηλος ἔλαυνε, ποδώκεας, ὄρνιθας ὥς,
ὄτριχας, οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἐΐσας·
τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
ἄμφω θηλείας, φόβον Ἄρηος φορεούσας.
ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
ἵπποι θ', οἳ φορέεσκον ἀμύμονα Πηλεΐωνα.
ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν
κεῖτ', ἀπομηνίσας Ἀγαμέμνονι, ποιμένι λαῶν,
Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἱέντες,
τόξοισίν θ'· ἵπποι δὲ παρ' ἅρμασιν οἷσιν ἕκαστος,
λωτὸν ἐρεπτόμενοι, ἐλεόθρεπτόν τε σέλινον,
ἕστασαν· ἅρματα δ' εὖ πεπυκασμένα κεῖτο ἀνάκτων
ἐν κλισίῃς· οἱ δ' ἀρχὸν Ἀρηΐφιλον ποθέοντες
φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.
Οἱ δ' ἄρ' ἴσαν, ὡσεί τε πυρὶ χθὼν πᾶσα νέμοιτο·
γαῖα δ' ὑπεστενάχιζε, Διῒ ὣς τερπικεραύνῳ
χωομένῳ, ὅτε τ' ἀμφὶ Τυφωέϊ γαῖαν ἱμάσσῃ
εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς·
ὣς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.

Iris, disguised as Polites son of Priam, addresses the Trojans.

Τρωσὶν δ' ἄγγελος ἦλθε ποδήνεμος ὠκέα Ἶρις
πὰρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ.

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οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν,
πάντες ὁμηγερέες, ἠμὲν νέοι ἠδὲ γέροντες.
ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἶρις·
εἴσατο δὲ φθογγὴν υἷι Πριάμοιο Πολίτῃ,
ὃς Τρώων σκοπὸς ἷζε, ποδωκείῃσι πεποιθώς,
τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυήταο γέροντος,
δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί·
τῷ μιν ἐεισαμένη προσέφη πόδας ὠκέα Ἶρις·

"Enough of words: — marshal the host by tribes."

Ὦ γέρον, αἰεί τοι μῦθοι φίλοι ἄκριτοί εἰσιν,
ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαστος ὄρωρεν.
ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,
ἀλλ' οὔπω τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
λίην γὰρ φύλλοισιν ἐοικότες ἢ ψαμάθοισιν
ἔρχονται πεδίοιο, μαχησόμενοι περὶ ἄστυ.
Ἕκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι·
πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,
ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει,
τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.

They muster by the Tomb of Myrine.

Ὣς ἔφαθ'· Ἕκτωρ δ' οὔ τι θεᾶς ἔπος ἠγνοίησεν,
αἶψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσσεύοντο.
πᾶσαι δ' ὠΐγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
πεζοί θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.
Ἔστι δέ τις προπάροιθε πόλιος αἰπεῖα κολώνη,
ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα·
τὴν ἤτοι ἄνδρες Βατίειαν κικλήσκουσιν,

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ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
ἔνθα τότε Τρῶές τε διέκριθεν ἠδ' ἐπίκουροι.

The muster.

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαιόλος Ἕκτωρ
Πριαμίδης· ἅμα τῷ γε πολὺ πλεῖστοι καὶ ἄριστοι
λαοὶ θωρήσσοντο, μεμαότες ἐγχείῃσιν.
Δαρδανίων αὖτ' ἦρχεν ἐῢς πάϊς Ἀγχίσαο,
Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δῖ' Ἀφροδίτη,
Ἴδης ἐν κνημοῖσι θεὰ βροτῷ εὐνηθεῖσα·
οὐκ οἶος, ἅμα τῷ γε δύω Ἀντήνορος υἷε,
Ἀρχέλοχός τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.
Οἳ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἴδης,
ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο,
Τρῶες· τῶν αὖτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,
Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.
Οἳ δ' Ἀδρηστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,
καὶ Πιτύειαν ἔχον καὶ Τηρείης ὄρος αἰπύ·
τῶν ἦρχ' Ἄδρηστός τε καὶ Ἄμφιος λινοθώρηξ,
υἷε δύω Μέροπος Περκωσίου, ὃς περὶ πάντων
ᾔδεε μαντοσύνας, οὐδὲ οὓς παῖδας ἔασκεν
στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὔ τι
πειθέσθην· κῆρες γὰρ ἄγον μέλανος θανάτοιο.
Οἳ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο,
καὶ Σηστὸν καὶ Ἄβυδον ἔχον καὶ δῖαν Ἀρίσβην·
τῶν αὖθ' Ὑρτακίδης ἦρχ' Ἄσιος, ὄρχαμος ἀνδρῶν,
Ἄσιος Ὑρτακίδης, ὃν Ἀρίσβηθεν φέρον ἵπποι
αἴθωνες, μεγάλοι, ποταμοῦ ἄπο Σελλήεντος.
Ἱππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμώρων,
τῶν οἳ Λάρισσαν ἐριβώλακα ναιετάασκον·

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τῶν ἦρχ' Ἱππόθοός τε Πύλαιός τ', ὄζος Ἄρηος,
υἷε δύω Λήθοιο Πελασγοῦ Τευταμίδαο.
Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἥρως,
ὅσσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἐέργει.
Εὔφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητάων,
υἱὸς Τροιζήνοιο Διοτρεφέος Κεάδαο.
Αὐτὰρ Πυραίχμης ἄγε Παίονας ἀγκυλοτόξους,
τηλόθεν ἐξ Ἀμυδῶνος, ἀπ' Ἀξιοῦ εὐρὺ ῥέοντος,
Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδναται αἶαν.
Παφλαγόνων δ' ἡγεῖτο Πυλαιμένεος λάσιον κῆρ,
ἐξ Ἐνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων·
οἵ ῥα Κύτωρον ἔχον, καὶ Σήσαμον ἀμφενέμοντο,
ἀμφί τε Παρθενιον ποταμὸν κλυτὰ δώματ' ἔναιον
Κρῶμνάν τ' Αἰγίαλόν τε καὶ ὑψηλοὺς Ἐρυθίνους.
Αὐτὰρ Ἁλιζώνων Ὀδίος καὶ Ἐπίστροφος ἦρχον,
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρου ἐστὶ γενέθλη.
Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἔννομος οἰωνιστής·
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
ἐν ποταμῷ, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.
Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδής,
τῆλ' ἐξ Ἀσκανίης· μέμασαν δ' ὑσμῖνι μάχεσθαι.
Μῄοσιν αὖ Μέσθλης τε καὶ Ἄντιφος ἡγησάσθην,
υἷε Ταλαιμένεος, τὼ Γυγαίη τέκε Λίμνη,
οἳ καὶ Μῄονας ἦγον ὑπὸ Τμώλῳ γεγαῶτας.
Νάστης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,
οἳ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτόφυλλον,
Μαιάνδρου τε ῥοάς, Μυκάλης τ' αἰπεινὰ κάρηνα·
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάστης ἡγησάσθην,
Νάστης Ἀμφίμαχός τε, Νομίονος ἀγλαὰ τέκνα,

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ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἴεν, ἠΰτε κούρη·
νήπιος, οὐδέ τί οἱ τό γ' ἐπήρκεσε λυγρὸν ὄλεθρον,
ἀλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο
ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων.
Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων,
τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήεντος.

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THE ILIAD.

BOOK III.

Advance of both forces described.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν ὄρνιθες ὥς,
ἠΰτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό,
αἵ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
κλαγγῇ ταί γε πέτονται ἐπ' Ὠκεανοῖο ῥοάων
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·
ἠέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·
οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.
Εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην,
ποιμέσιν οὔ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,
τόσσον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἵησιν·
ὣς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὤρνυτ' ἀελλὴς
ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.

Paris at first advances with show of boldness to the combat; then recoils before Menelaos:

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ

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πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτῆτι.
  Τὸν δ' ὡς οὖν ἐνόησεν ἀρηΐφιλος Μενέλαος
ἐρχόμενον προπάροιθεν ὁμίλου, μακρὰ βιβῶντα,
ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
εὑρὼν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,
πεινάων· μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτὸν
σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
ὣς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
ὀφθαλμοῖσιν ἰδών· φάτο γὰρ τίσεσθαι ἀλείτην·
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε.
  Τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδὴς
ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·
ἂψ δ' ἑτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
οὔρεος ἐν βήσσῃς, ὑπό τε τρόμος ἔλλαβε γυῖα,
ἂψ δ' ἀνεχώρησεν, ὦχρός τέ μιν εἷλε παρειάς,
ὣς αὖτις καθ' ὅμιλον ἔδυ Τρώων ἀγερώχων
δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδής.
τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσι·

for which he is taunted by Hector:

  Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἠπεροπευτά,
αἴθ' ὄφελες ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι.
καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,
ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
ἦ που καγχαλόωσι κάρη κομόωντες Ἀχαιοὶ
φάντες ἀριστῆα πρόμον ἔμμεναι, οὕνεκα καλὸν
εἶδος ἔπ', ἀλλ' οὐκ ἔστι βίη φρεσὶν οὐδέ τις ἀλκή.
ἦ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσι

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πόντον ἐπιπλώσας, ἑτάρους ἐρίηρας ἀγείρας,
μιχθεὶς ἀλλοδαποῖσι γυναῖκ' εὐειδέ' ἀνῆγες
ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητάων,
πατρί τε σῷ μέγα πῆμα πόληΐ τε παντί τε δήμῳ,
δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;
οὐκ ἂν δὴ μείνειας ἀρηΐφιλον Μενέλαον;
γνοίης χ' οἵου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
οὐκ ἄν τοι χραίσμῃ κίθαρις τά τε δῶρ' Ἀφροδίτης,
ἥ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίῃσι μιγείης.
ἀλλὰ μάλα Τρῶες δειδήμονες· ἦ τέ κεν ἤδη
λάϊνον ἕσσο χιτῶνα κακῶν ἕνεχ' ὅσσα ἔοργας.
Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·

whereupon he declares himself ready for the combat.

Ἕκτορ, ἐπεί με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
αἰεί τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής,
ὅς τ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνῃ
νήϊον ἐκτάμνῃσιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
ὣς σοὶ ἐνὶ στήθεσσιν ἀτάρβητος νόος ἐστί.
μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
οὔ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα,
ὅσσα κεν αὐτοὶ δῶσιν, ἑκὼν δ' οὐκ ἄν τις ἕλοιτο.
νῦν αὖτ', εἴ μ' ἐθέλεις πολεμίζειν ἠδὲ μάχεσθαι,
ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς,
αὐτὰρ ἔμ' ἐν μέσσῳ καὶ ἀρηΐφιλον Μενέλαον
συμβάλετ' ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες
ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων

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Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα.
Ὣς ἔφαθ᾽, Ἕκτωρ δ᾽ αὖτ᾽ ἐχάρη μέγα μῦθον ἀκούσας,
καί ῥ᾽ ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
μέσσου δουρὸς ἑλών· τοὶ δ᾽ ἱδρύνθησαν ἅπαντες.
τῷ δ᾽ ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,
ἰοῖσίν τε τιτυσκόμενοι, λάεσσί τ᾽ ἔβαλλον.
αὐτὰρ ὁ μακρὸν ἄυσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

Hector calls for a parley and communicates Paris's proposal, which is accepted by the Greeks.

Ἴσχεσθ᾽, Ἀργεῖοι· μὴ βάλλετε, κοῦροι Ἀχαιῶν·
στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἕκτωρ.
Ὣς ἔφαθ᾽, οἱ δ᾽ ἔσχοντο μάχης ἄνεῴ τ᾽ ἐγένοντο
ἐσσυμένως. Ἕκτωρ δὲ μετ᾽ ἀμφοτέροισιν ἔειπε·
Κέκλυτέ μευ, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
τεύχεα κάλ᾽ ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸν δ᾽ ἐν μέσσῳ καὶ ἀρηΐφιλον Μενέλαον
οἴους ἀμφ᾽ Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτήμαθ᾽ ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ᾽ ἀγέσθω·
οἱ δ᾽ ἄλλοι φιλότητα καὶ ὅρκια πιστὰ τάμωμεν.
Ὣς ἔφαθ᾽, οἱ δ᾽ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·
Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἱκάνει
θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
εἵνεκ᾽ ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἕνεκ᾽ ἀρχῆς.
ἡμέων δ᾽ ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,

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τεθναίη· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
γῇ τε καὶ ἠελίῳ· Διῒ δ' ἡμεῖς οἴσομεν ἄλλον.

Priam is sent for to assist in ratifying the compact.

Ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὅρκια τάμνῃ
αὐτός, ἐπεί οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
μή τις ὑπερβασίῃ Διὸς ὅρκια δηλήσηται.
αἰεὶ δ' ὁπλοτέρων ἀνδρῶν φρένες ἠερέθονται·
οἷς δ' ὁ γέρων μετέῃσιν, ἅμα πρόσσω καὶ ὀπίσσω
λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται.
Ὣς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοί τε Τρῶές τε
ἐλπόμενοι παύσασθαι ὀϊζυροῦ πολέμοιο.
καί ῥ' ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα.
Ἕκτωρ δὲ προτὶ ἄστυ δύω κήρυκας ἔπεμπε
καρπαλίμως ἄρνας τε φέρειν Πρίαμόν τε καλέσσαι.
αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
νῆας ἔπι γλαφυρὰς ἰέναι, ἠδ' ἄρν' ἐκέλευεν
οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ.

Iris carries the tidings to Helen,

Ἶρις δ' αὖθ' Ἑλένῃ λευκωλένῳ ἄγγελος ἦλθεν,
εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
τὴν δ' εὗρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἱστὸν ὕφαινε
δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,

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οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων,
ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἶρις·
Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδηαι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
οἳ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν ἄρηα
ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
οἱ δὴ νῦν ἕαται σιγῇ (πόλεμος δὲ πέπαυται)
ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος
μακρῇς ἐγχείῃσι μαχήσονται περὶ σεῖο·
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.

who repairs, attended by her handmaidens, to the Scaean gates;

Ὣς εἰποῦσα θεὰ γλυκὺν ἵμερον ἔμβαλε θυμῷ
ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκήων.
αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνῃσιν
ὡρμᾶτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δύ' ἕποντο,
Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν.

where she excites the admiration of the Trojan counsellors,

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
Λάμπον τε Κλυτίον θ' Ἱκετάονά τ', ὄζον Ἄρηος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
εἵατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,
γήραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ
ἐσθλοί, τεττίγεσσιν ἐοικότες, οἵ τε καθ' ὕλην
δενδρέῳ ἐφεζόμενοι ὄπα λειριόεσσαν ἱεῖσιν.
τοῖοι ἄρα Τρώων ἡγήτορες ἧντ' ἐπὶ πύργῳ.

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οἱ δ' ὡς οὖν εἴδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον·
Οὐ νέμεσις Τρῶας καὶ ἐϋκνήμιδας Ἀχαιοὺς
τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
αἰνῶς ἀθανάτῃσι θεῇς εἰς ὦπα ἔοικεν.
ἀλλὰ καὶ ὧς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο.

and, at Priam's request, points out and calls by name the bravest of the Greeks.

Ὣς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,
ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε·
οὔ τί μοι αἰτίη ἐσσί, θεοί νύ μοι αἴτιοί εἰσιν,
οἵ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν·

First, Agamemnon;

ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνῃς,
ὅς τις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἠΰς τε μέγας τε.
ἤ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασι·
καλὸν δ' οὕτω ἐγὼν οὔ πω ἴδον ὀφθαλμοῖσιν,
οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε.
Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·
αἰδοῖός τέ μοί ἐσσι, φίλε ἑκυρέ, δεινός τε·
ὡς ὄφελεν θάνατός μοι ἁδεῖν κακός, ὁππότε δεῦρο
υἱέϊ σῷ ἑπόμην θάλαμον γνωτούς τε λιποῦσα
παῖδά τε τηλυγέτην καὶ ὁμηλικίην ἐρατεινήν.
ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
τοῦτο δέ τοι ἐρέω, ὅ μ' ἀνείρεαι ἠδὲ μεταλλᾷς·
οὗτός γ' Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων,

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ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.
Ὣς φάτο, τὸν δ' ὁ γέρων ἠγάσσατο φώνησέν τε·
ὦ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,
ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
ἤδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,
ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπώλους,
λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,
οἵ ῥα τότ' ἐστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
ἤματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἑλίκωπες Ἀχαιοί.

next, Odysseus;

Δεύτερον αὖτ' Ὀδυσῆα ἰδὼν ἐρέειν' ὁ γεραιός·
εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὅδ' ἐστί·
μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
τεύχεα μέν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸς δὲ κτίλος ὣς ἐπιπωλεῖται στίχας ἀνδρῶν·
ἀρνειῷ μιν ἐγώ γε ἐΐσκω πηγεσιμάλλῳ,
ὅς τ' οἰῶν μέγα πῶϋ διέρχεται ἀργεννάων.
Τὸν δ' ἠμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·
οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,
ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης,
εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά.
Τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ηὔδα·
ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
ἤδη γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεὺς
σεῦ ἕνεκ' ἀγγελίης σὺν ἀρηϊφίλῳ Μενελάῳ.

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τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.
ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους,
ἄμφω δ' ἑζομένω γεραρώτερος ἦεν Ὀδυσσεύς.
ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
ἤ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε
παῦρα μέν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολύμυθος
οὐδ' ἀφαμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν.
ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
στάσκεν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας,
σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
ἀλλ' ἀστεμφὲς ἔχεσκεν, ἀΐδρεϊ φωτὶ ἐοικώς·
φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὔτως·
ἀλλ' ὅτε δὴ ὄπα τε μεγάλην ἐκ στήθεος εἵη
καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίῃσιν,
οὐκ ἂν ἔπειτ' Ὀδυσῆΐ γ' ἐρίσσειε βροτὸς ἄλλος·
οὐ τότε γ' ὧδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.

third, Ajax.

Τὸ τρίτον αὖτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραιός·
τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἠΰς τε μέγας τε,
ἔξοχος Ἀργείων κεφαλήν τε καὶ εὐρέας ὤμους;
Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν·
οὗτος δ' Αἴας ἐστὶ πελώριος, ἕρκος Ἀχαιῶν·
Ἰδομενεὺς δ' ἑτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὣς
ἕστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.
πολλάκι μιν ξείνισσεν ἀρηΐφιλος Μενέλαος
οἴκῳ ἐν ἡμετέρῳ, ὁπότε Κρήτηθεν ἵκοιτο.

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As her eyes run over the host, they fail to find Castor and Polydeukes.

Νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἑλίκωπας Ἀχαιούς,
οὕς κεν ἐῢ γνοίην καί τ' οὔνομα μυθησαίμην·
δοιὼ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
Κάστορά θ' ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα,
αὐτοκασιγνήτω, τώ μοι μία γείνατο μήτηρ·
ἢ οὐχ ἑσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
ἢ δεύρω μὲν ἕποντο νέεσσ' ἔνι ποντοπόροισιν,
νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν
αἴσχεα δειδιότες καὶ ὀνείδεα πόλλ', ἅ μοί ἐστιν.
"Ὣς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

The herald Idaios delivers the summons to Priam, who mounts his chariot, accompanied by Antenor, and drives out upon the plain, where the two armies are assembled.

Κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὅρκια πιστά,
ἄρνε δύω καὶ οἶνον ἐΰφρονα, καρπὸν ἀρούρης,
ἀσκῷ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·
ὤτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
"Ὄρσεο, Λαομεδοντιάδη· καλέουσιν ἄριστοι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
ἐς πεδίον καταβῆναι, ἵν' ὅρκια πιστὰ τάμητε.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος
μακρῇς ἐγχείῃσι μαχήσοντ' ἀμφὶ γυναικί·
τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἕποιτο·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες
ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα.

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Ὣς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο.
ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκέας ἵππους.
Ἀλλ' ὅτε δή ῥ' ἵκοντο μετὰ Τρῶας καὶ Ἀχαιούς,
ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
ὤρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἂν δ' Ὀδυσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
ὅρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.
Ἀτρεΐδης δὲ ἐρυσσάμενος χείρεσσι μάχαιραν,
ἥ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
ἀρνῶν ἐκ κεφαλέων τάμνε τρίχας· αὐτὰρ ἔπειτα
κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὔχετο χεῖρας ἀνασχών·

Agamemnon prays to Zeus and sacrifices the lambs.

Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,
ἠέλιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
καὶ ποταμοὶ καὶ γαῖα, καὶ οἳ ὑπένερθε καμόντας
ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὀμόσσῃ,
ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὅρκια πιστά.
εἰ μέν κεν Μενέλαον Ἀλέξανδρος καταπέφνῃ,
αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι,
τιμὴν δ' Ἀργείοις ἀποτινέμεν ἥν τιν' ἔοικεν,

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ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς
αὖθι μένων, εἵως κε τέλος πολέμοιο κιχείω.
Ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλέϊ χαλκῷ·
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἵλετο χαλκός.
οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν
ἔκχεον, ἠδ' εὔχοντο θεοῖς αἰειγενέτῃσιν·
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε·
Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁππότεροι πρότεροι ὑπὲρ ὅρκια πημήνειαν,
ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὅδε οἶνος,
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.
Ὣς ἔφαν, οὐδ' ἄρα πώ σφιν ἐπεκραίαινε Κρονιων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·

After which Priam returns to the city.

Κέκλυτέ μευ, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί·
ἤ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν
ἄψ, ἐπεὶ οὔ πω τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·
Ζεὺς μέν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.
Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φώς,
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

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Hector and Odysseus measure off the lists, and shake the helmet until the lot of Paris leaps forth.

Ἕκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἑλόντες,
ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε.
Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,
ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,
τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἄϊδος εἴσω,
ἡμῖν δ' αὖ φιλότητα καὶ ὅρκια πιστὰ γενέσθαι.
Ὣς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἕκτωρ
ἂψ ὁρόων· Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν.
οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἧχι ἑκάστῳ
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·

The champions arm themselves;

αὐτὰρ ὅ γ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο.
κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
οἷο κασιγνήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὔτυκτον ἔθηκεν,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἵλετο δ' ἄλκιμον ἔγχος, ὅ οἱ παλάμηφιν ἀρήρει.
ὣς δ' αὔτως Μενέλαος ἀρήϊος ἔντε' ἔδυνεν.

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Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα.
  Ὣς ἔφαθ', Ἕκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
μέσσου δουρὸς ἑλών· τοὶ δ' ἱδρύνθησαν ἅπαντες.
τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,
ἰοῖσίν τε τιτυσκόμενοι, λάεσσί τ' ἔβαλλον.
αὐτὰρ ὁ μακρὸν ἄϋσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

Hector calls for a parley and communicates Paris's proposal, which is accepted by the Greeks.

  Ἴσχεσθ', Ἀργεῖοι· μὴ βάλλετε, κοῦροι Ἀχαιῶν·
στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἕκτωρ.
  Ὣς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἄνεῴ τ' ἐγένοντο
ἐσσυμένως. Ἕκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε·
  Κέκλυτέ μευ, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸν δ' ἐν μέσσῳ καὶ ἀρηΐφιλον Μενέλαον
οἴους ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ τάμωμεν.
  Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·
  Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἱκάνει
θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἕνεκ' ἀρχῆς.
ἡμέων δ' ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,

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τεθναίη· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
γῇ τε καὶ ἠελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.

Priam is sent for to assist in ratifying the compact.

Ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὅρκια τάμνῃ
αὐτός, ἐπεί οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
μή τις ὑπερβασίῃ Διὸς ὅρκια δηλήσηται.
αἰεὶ δ' ὁπλοτέρων ἀνδρῶν φρένες ἠερέθονται·
οἷς δ' ὁ γέρων μετέῃσιν, ἅμα πρόσσω καὶ ὀπίσσω
λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται.
Ὣς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοί τε Τρῶές τε
ἐλπόμενοι παύσασθαι ὀϊζυροῦ πολέμοιο.
καί ῥ' ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα.
Ἕκτωρ δὲ προτὶ ἄστυ δύω κήρυκας ἔπεμπε
καρπαλίμως ἄρνας τε φέρειν Πρίαμόν τε καλέσσαι.
αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
νῆας ἔπι γλαφυρὰς ἰέναι, ἠδ' ἄρν' ἐκέλευεν
οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ.

Iris carries the tidings to Helen,

Ἶρις δ' αὖθ' Ἑλένῃ λευκωλένῳ ἄγγελος ἦλθεν,
εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
τὴν δ' εὗρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἱστὸν ὕφαινε
δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,

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οὓς ἕθεν εἵνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων,
ἀγχοῦ δ' ἱσταμενη προσέφη πόδας ὠκέα Ἶρις·
Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδηαι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
οἳ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν ἄρηα
ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
οἱ δὴ νῦν ἕαται σιγῇ (πόλεμος δὲ πέπαυται)
ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος
μακρῇς ἐγχείῃσι μαχήσονται περὶ σεῖο·
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.

who repairs, attended by her handmaidens, to the Scaean gates;

Ὣς εἰποῦσα θεὰ γλυκὺν ἵμερον ἔμβαλε θυμῷ
ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκήων.
αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνῃσιν
ὡρμᾶτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δύ' ἕποντο,
Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν.

where she excites the admiration of the Trojan counsellors,

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
Λάμπον τε Κλυτίον θ' Ἱκετάονά τ', ὄζον Ἄρηος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
εἵατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,
γήραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ
ἐσθλοί, τεττίγεσσιν ἐοικότες, οἵ τε καθ' ὕλην
δενδρέῳ ἐφεζόμενοι ὄπα λειριόεσσαν ἱεῖσιν.
τοῖοι ἄρα Τρώων ἡγήτορες ἧντ' ἐπὶ πύργῳ.

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οἱ δ' ὡς οὖν εἴδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον·
Οὐ νέμεσις Τρῶας καὶ ἐϋκνήμιδας Ἀχαιοὺς
τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
αἰνῶς ἀθανάτῃσι θεῇς εἰς ὦπα ἔοικεν.
ἀλλὰ καὶ ὧς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο.

and, at Priam's request, points out and calls by name the bravest of the Greeks.

Ὣς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,
ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε·
οὔ τί μοι αἰτίη ἐσσί, θεοί νύ μοι αἴτιοί εἰσιν,
οἵ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν·

First, Agamemnon;

ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνῃς,
ὅς τις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἠΰς τε μέγας τε.
ἤ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασι·
καλὸν δ' οὕτω ἐγὼν οὔ πω ἴδον ὀφθαλμοῖσιν,
οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε.
Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·
αἰδοῖός τέ μοί ἐσσι, φίλε ἑκυρέ, δεινός τε·
ὡς ὄφελεν θάνατός μοι ἁδεῖν κακός, ὁππότε δεῦρο
υἱέϊ σῷ ἑπόμην θάλαμον γνωτούς τε λιποῦσα
παῖδά τε τηλυγέτην καὶ ὁμηλικίην ἐρατεινήν.
ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
τοῦτο δέ τοι ἐρέω, ὅ μ' ἀνείρεαι ἠδὲ μεταλλᾷς·
οὗτός γ' Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων,

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ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.
  Ὣς φάτο, τὸν δ' ὁ γέρων ἠγάσσατο φώνησέν τε·
ὦ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,
ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
ἤδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,
ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπώλους,
λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,
οἵ ῥα τότ' ἐστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
ἤματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἑλίκωπες Ἀχαιοί.

next, Odysseus;

  Δεύτερον αὖτ' Ὀδυσῆα ἰδὼν ἐρέειν' ὁ γεραιός·
εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὅδ' ἐστί·
μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
τεύχεα μέν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸς δὲ κτίλος ὣς ἐπιπωλεῖται στίχας ἀνδρῶν·
ἀρνειῷ μιν ἐγώ γε ἐΐσκω πηγεσιμάλλῳ,
ὅς τ' οἰῶν μέγα πῶϋ διέρχεται ἀργεννάων.
  Τὸν δ' ἠμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·
οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,
ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης,
εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά.
  Τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ηὔδα·
ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
ἤδη γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεὺς
σεῦ ἕνεκ' ἀγγελίης σὺν ἀρηϊφίλῳ Μενελάῳ.

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τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.
ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους,
ἄμφω δ' ἑζομένω γεραρώτερος ἦεν Ὀδυσσεύς.
ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
ἤ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε
παῦρα μέν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολύμυθος
οὐδ' ἀφαμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν.
ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
στάσκεν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας,
σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
ἀλλ' ἀστεμφὲς ἔχεσκεν, ἀΐδρεϊ φωτὶ ἐοικώς·
φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὔτως·
ἀλλ' ὅτε δὴ ὄπα τε μεγάλην ἐκ στήθεος εἵη
καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίῃσιν,
οὐκ ἂν ἔπειτ' Ὀδυσῆΐ γ' ἐρίσσειε βροτὸς ἄλλος·
οὐ τότε γ' ὧδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.

third, Ajax.

Τὸ τρίτον αὖτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραιός·
τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἠΰς τε μέγας τε,
ἔξοχος Ἀργείων κεφαλήν τε καὶ εὐρέας ὤμους;
Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν·
οὗτος δ' Αἴας ἐστὶ πελώριος, ἕρκος Ἀχαιῶν·
Ἰδομενεὺς δ' ἑτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὣς
ἕστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.
πολλάκι μιν ξείνισσεν ἀρηΐφιλος Μενέλαος
οἴκῳ ἐν ἡμετέρῳ, ὁπότε Κρήτηθεν ἵκοιτο.

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As her eyes run over the host, they fail to find Castor and Polydeukes.

Νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἑλίκωπας Ἀχαιούς,
οὕς κεν ἐῢ γνοίην καί τ' οὔνομα μυθησαίμην·
δοιὼ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
Κάστορά θ' ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα,
αὐτοκασιγνήτω, τώ μοι μία γείνατο μήτηρ·
ἢ οὐχ ἑσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
ἢ δεύρω μὲν ἕποντο νέεσσ' ἔνι ποντοπόροισιν,
νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν
αἴσχεα δειδιότες καὶ ὀνείδεα πόλλ', ἅ μοί ἐστιν.
Ὣς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

The herald Idaios delivers the summons to Priam, who mounts his chariot, accompanied by Antenor, and drives out upon the plain, where the two armies are assembled.

Κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὅρκια πιστά,
ἄρνε δύω καὶ οἶνον ἐΰφρονα, καρπὸν ἀρούρης,
ἀσκῷ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·
ὤτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
Ὄρσεο, Λαομεδοντιάδη· καλέουσιν ἄριστοι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
ἐς πεδίον καταβῆναι, ἵν' ὅρκια πιστὰ τάμητε.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος
μακρῇς ἐγχείῃσι μαχήσοντ' ἀμφὶ γυναικί·
τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἕποιτο·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες
ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα.

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Ὣς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο.
ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκέας ἵππους.
Ἀλλ' ὅτε δή ῥ' ἵκοντο μετὰ Τρῶας καὶ Ἀχαιούς,
ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
ὤρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἂν δ' Ὀδυσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
ὅρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.
Ἀτρεΐδης δὲ ἐρυσσάμενος χείρεσσι μάχαιραν,
ἥ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
ἀρνῶν ἐκ κεφαλέων τάμνε τρίχας· αὐτὰρ ἔπειτα
κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὔχετο χεῖρας ἀνασχών·

Agamemnon prays to Zeus and sacrifices the lambs.

Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,
ἠέλιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
καὶ ποταμοὶ καὶ γαῖα, καὶ οἳ ὑπένερθε καμόντας
ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὀμόσσῃ,
ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὅρκια πιστά.
εἰ μέν κεν Μενέλαον Ἀλέξανδρος καταπέφνῃ,
αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι,
τιμὴν δ' Ἀργείοις ἀποτινέμεν ἥν τιν' ἔοικεν,

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ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς
αὖθι μένων, εἵως κε τέλος πολέμοιο κιχείω.
  Ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλέϊ χαλκῷ·
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἵλετο χαλκός.
οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν
ἔκχεον, ἠδ' εὔχοντο θεοῖς αἰειγενέτῃσιν·
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε·
  Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁππότεροι πρότεροι ὑπὲρ ὅρκια πημήνειαν,
ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὅδε οἶνος,
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.
  Ὣς ἔφαν, οὐδ' ἄρα πώ σφιν ἐπεκραίαινε Κρονιων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·

After which Priam returns to the city.

  Κέκλυτέ μευ, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί·
ἤ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν
ἄψ, ἐπεὶ οὔ πω τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·
Ζεὺς μέν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.
  Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φώς,
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

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Hector and Odysseus measure off the lists, and shake the helmet until the lot of Paris leaps forth.

Ἕκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἑλόντες,
ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
λαοὶ δ᾽ ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε.
Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,
ὁππότερος τάδε ἔργα μετ᾽ ἀμφοτέροισιν ἔθηκε,
τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἄϊδος εἴσω,
ἡμῖν δ᾽ αὖ φιλότητα καὶ ὅρκια πιστὰ γενέσθαι.
Ὣς ἄρ᾽ ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἕκτωρ
ἂψ ὁρόων· Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν.
οἱ μὲν ἔπειθ᾽ ἵζοντο κατὰ στίχας, ἧχι ἑκάστῳ
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε᾽ ἔκειτο·

The champions arm themselves;

αὐτὰρ ὅ γ᾽ ἀμφ᾽ ὤμοισιν ἐδύσετο τεύχεα καλὰ
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο.
κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
οἷο κασιγνήτοιο Λυκάονος, ἥρμοσε δ᾽ αὐτῷ.
ἀμφὶ δ᾽ ἄρ᾽ ὤμοισιν βάλετο ξίφος ἀργυρόηλον
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
κρατὶ δ᾽ ἐπ᾽ ἰφθίμῳ κυνέην εὔτυκτον ἔθηκεν,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἵλετο δ᾽ ἄλκιμον ἔγχος, ὅ οἱ παλάμηφιν ἀρήρει.
ὣς δ᾽ αὔτως Μενέλαος ἀρήϊος ἔντε᾽ ἔδυνεν.

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Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα.
Ὣς ἔφαθ', Ἕκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
μέσσου δουρὸς ἑλών· τοὶ δ' ἱδρύνθησαν ἅπαντες.
τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,
ἰοῖσίν τε τιτυσκόμενοι, λάεσσί τ' ἔβαλλον.
αὐτὰρ ὁ μακρὸν ἄϋσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

Hector calls for a parley and communicates Paris's proposal, which is accepted by the Greeks.

Ἴσχεσθ', Ἀργεῖοι· μὴ βάλλετε, κοῦροι Ἀχαιῶν·
στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἕκτωρ.
Ὣς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἄνεῴ τ' ἐγένοντο
ἐσσυμένως. Ἕκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε·
Κέκλυτέ μευ, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸν δ' ἐν μέσσῳ καὶ ἀρηΐφιλον Μενέλαον
οἴους ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ τάμωμεν.
Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·
Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἱκάνει
θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἕνεκ' ἀρχῆς.
ἡμέων δ' ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,

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τεθναίη· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
γῇ τε καὶ ἠελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.

Priam is sent for to assist in ratifying the compact.

Ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὅρκια τάμνῃ
αὐτός, ἐπεί οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
μή τις ὑπερβασίῃ Διὸς ὅρκια δηλήσηται.
αἰεὶ δ' ὁπλοτέρων ἀνδρῶν φρένες ἠερέθονται·
οἷς δ' ὁ γέρων μετέῃσιν, ἅμα πρόσσω καὶ ὀπίσσω
λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται.
Ὣς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοί τε Τρῶές τε
ἐλπόμενοι παύσασθαι ὀϊζυροῦ πολέμοιο.
καί ῥ' ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα.
Ἕκτωρ δὲ προτὶ ἄστυ δύω κήρυκας ἔπεμπε
καρπαλίμως ἄρνας τε φέρειν Πρίαμόν τε καλέσσαι.
αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
νῆας ἔπι γλαφυρὰς ἰέναι, ἠδ' ἄρν' ἐκέλευεν
οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ.

Iris carries the tidings to Helen,

Ἶρις δ' αὖθ' Ἑλένῃ λευκωλένῳ ἄγγελος ἦλθεν,
εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
τὴν δ' εὗρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἱστὸν ὕφαινε
δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,

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οὓς ἕθεν εἵνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων,
ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἶρις·
Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδηαι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
οἳ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν ἄρηα
ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
οἱ δὴ νῦν ἕαται σιγῇ (πόλεμος δὲ πέπαυται)
ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος
μακρῇς ἐγχείῃσι μαχήσονται περὶ σεῖο·
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.

who repairs, attended by her handmaidens, to the Scaean gates;

Ὣς εἰποῦσα θεὰ γλυκὺν ἵμερον ἔμβαλε θυμῷ
ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκήων.
αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνῃσιν
ὡρμᾶτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δύ' ἕποντο,
Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν.

where she excites the admiration of the Trojan counsellors,

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
Λάμπον τε Κλυτίον θ' Ἱκετάονά τ', ὄζον Ἄρηος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
εἵατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,
γήραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ
ἐσθλοί, τεττίγεσσιν ἐοικότες, οἵ τε καθ' ὕλην
δενδρέῳ ἐφεζόμενοι ὄπα λειριόεσσαν ἱεῖσιν.
τοῖοι ἄρα Τρώων ἡγήτορες ἧντ' ἐπὶ πύργῳ.

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οἱ δ' ὡς οὖν εἴδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον·
Οὐ νέμεσις Τρῶας καὶ ἐϋκνήμιδας Ἀχαιοὺς
τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
αἰνῶς ἀθανάτῃσι θεῇς εἰς ὦπα ἔοικεν.
ἀλλὰ καὶ ὧς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο.

and, at Priam's request, points out and calls by name the bravest of the Greeks.

Ὣς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,
ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε·
οὔ τί μοι αἰτίη ἐσσί, θεοί νύ μοι αἴτιοί εἰσιν,
οἵ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν·

First, Agamemnon;

ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνῃς,
ὅς τις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἠΰς τε μέγας τε.
ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασι·
καλὸν δ' οὕτω ἐγὼν οὔ πω ἴδον ὀφθαλμοῖσιν,
οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε.
Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·
αἰδοῖός τέ μοί ἐσσι, φίλε ἑκυρέ, δεινός τε·
ὡς ὄφελεν θάνατός μοι ἁδεῖν κακός, ὁππότε δεῦρο
υἱέϊ σῷ ἑπόμην θάλαμον γνωτούς τε λιποῦσα
παῖδά τε τηλυγέτην καὶ ὁμηλικίην ἐρατεινήν.
ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
τοῦτο δέ τοι ἐρέω, ὅ μ' ἀνείρεαι ἠδὲ μεταλλᾷς·
οὗτός γ' Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων,

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ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.
Ὣς φάτο, τὸν δ' ὁ γέρων ἠγάσσατο φώνησέν τε·
ὦ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,
ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
ἤδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,
ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπώλους,
λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,
οἵ ῥα τότ' ἐστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
ἤματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἑλίκωπες Ἀχαιοί.

next, Odysseus;

Δεύτερον αὖτ' Ὀδυσῆα ἰδὼν ἐρέειν' ὁ γεραιός·
εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὅδ' ἐστί·
μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
τεύχεα μέν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸς δὲ κτίλος ὣς ἐπιπωλεῖται στίχας ἀνδρῶν·
ἀρνειῷ μιν ἐγώ γε ἐΐσκω πηγεσιμάλλῳ,
ὅς τ' οἰῶν μέγα πῶϋ διέρχεται ἀργεννάων.
Τὸν δ' ἠμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·
οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,
ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης,
εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά.
Τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ηὔδα·
ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
ἤδη γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεὺς
σεῦ ἕνεκ' ἀγγελίης σὺν ἀρηϊφίλῳ Μενελάῳ.

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τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.
ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους,
ἄμφω δ' ἑζομένω γεραρώτερος ἦεν Ὀδυσσεύς.
ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
ἤ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε
παῦρα μέν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολύμυθος
οὐδ' ἀφαμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν.
ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
στάσκεν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας,
σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
ἀλλ' ἀστεμφὲς ἔχεσκεν, ἀΐδρεϊ φωτὶ ἐοικώς·
φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὔτως·
ἀλλ' ὅτε δὴ ὄπα τε μεγάλην ἐκ στήθεος εἵη
καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίῃσιν,
οὐκ ἂν ἔπειτ' Ὀδυσῆΐ γ' ἐρίσσειε βροτὸς ἄλλος·
οὐ τότε γ' ὧδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.

third, Ajax.

Τὸ τρίτον αὖτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραιός·
τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἠΰς τε μέγας τε,
ἔξοχος Ἀργείων κεφαλήν τε καὶ εὐρέας ὤμους;
Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν·
οὗτος δ' Αἴας ἐστὶ πελώριος, ἕρκος Ἀχαιῶν·
Ἰδομενεὺς δ' ἑτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὣς
ἕστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.
πολλάκι μιν ξείνισσεν ἀρηΐφιλος Μενέλαος
οἴκῳ ἐν ἡμετέρῳ, ὁπότε Κρήτηθεν ἵκοιτο.

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As her eyes run over the host, they fail to find Castor and Polydeukes.

Νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἑλίκωπας Ἀχαιούς,
οὕς κεν ἐῢ γνοίην καί τ' οὔνομα μυθησαίμην·
δοιὼ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
Κάστορά θ' ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα,
αὐτοκασιγνήτω, τώ μοι μία γείνατο μήτηρ·
ἢ οὐχ ἑσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
ἢ δεύρω μὲν ἕποντο νέεσσ' ἔνι ποντοπόροισιν,
νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν
αἴσχεα δειδιότες καὶ ὀνείδεα πόλλ', ἅ μοί ἐστιν.
Ὣς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

The herald Idaios delivers the summons to Priam, who mounts his chariot, accompanied by Antenor, and drives out upon the plain, where the two armies are assembled.

Κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὅρκια πιστά,
ἄρνε δύω καὶ οἶνον ἐΰφρονα, καρπὸν ἀρούρης,
ἀσκῷ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·
ὤτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
Ὄρσεο, Λαομεδοντιάδη· καλέουσιν ἄριστοι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
ἐς πεδίον καταβῆναι, ἵν' ὅρκια πιστὰ τάμητε.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος
μακρῇς ἐγχείῃσι μαχήσοντ' ἀμφὶ γυναικί·
τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἕποιτο·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες
ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα.

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Ὣς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο.
ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκέας ἵππους.
Ἀλλ' ὅτε δή ῥ' ἵκοντο μετὰ Τρῶας καὶ Ἀχαιούς,
ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
ὤρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἂν δ' Ὀδυσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
ὅρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.
Ἀτρεΐδης δὲ ἐρυσσάμενος χείρεσσι μάχαιραν,
ἥ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
ἀρνῶν ἐκ κεφαλέων τάμνε τρίχας· αὐτὰρ ἔπειτα
κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὔχετο χεῖρας ἀνασχών·

Agamemnon prays to Zeus and sacrifices the lambs.

Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,
ἠέλιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
καὶ ποταμοὶ καὶ γαῖα, καὶ οἳ ὑπένερθε καμόντας
ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὀμόσσῃ,
ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὅρκια πιστά.
εἰ μέν κεν Μενέλαον Ἀλέξανδρος καταπέφνῃ,
αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι,
τιμὴν δ' Ἀργείοις ἀποτινέμεν ἥν τιν' ἔοικεν,

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ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς
αὖθι μένων, εἵως κε τέλος πολέμοιο κιχείω.
Ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλέϊ χαλκῷ·
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἵλετο χαλκός.
οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν
ἔκχεον, ἠδ' εὔχοντο θεοῖς αἰειγενέτῃσιν·
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε·
Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁππότεροι πρότεροι ὑπὲρ ὅρκια πημήνειαν,
ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὅδε οἶνος,
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.
Ὣς ἔφαν, οὐδ' ἄρα πώ σφιν ἐπεκραίαινε Κρονίων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·

After which Priam returns to the city.

Κέκλυτέ μευ, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί·
ἤ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν
ἄψ, ἐπεὶ οὔ πω τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·
Ζεὺς μέν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.
Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φώς,
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

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Hector and Odysseus measure off the lists, and shake the helmet until the lot of Paris leaps forth.

Ἕκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἑλόντες,
ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε.
Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,
ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,
τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἄϊδος εἴσω,
ἡμῖν δ' αὖ φιλότητα καὶ ὅρκια πιστὰ γενέσθαι.
Ὣς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἕκτωρ
ἂψ ὁρόων· Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν.
οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἧχι ἑκάστῳ
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·

The champions arm themselves;

αὐτὰρ ὅ γ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο.
κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
οἷο κασιγνήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὔτυκτον ἔθηκεν,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἵλετο δ' ἄλκιμον ἔγχος, ὅ οἱ παλάμηφιν ἀρήρει.
ὣς δ' αὔτως Μενέλαος ἀρήϊος ἔντε' ἔδυνεν.

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Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα.
  Ὣς ἔφαθ', Ἕκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκούσας,
καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
μέσσου δουρὸς ἑλών· τοὶ δ' ἱδρύνθησαν ἅπαντες.
τῷ δ' ἐπετοξάζοντο κάρη κομόωντες Ἀχαιοί,
ἰοῖσίν τε τιτυσκόμενοι, λάεσσί τ' ἔβαλλον.
αὐτὰρ ὁ μακρὸν ἄϋσεν ἄναξ ἀνδρῶν Ἀγαμέμνων·

Hector calls for a parley and communicates Paris's proposal, which is accepted by the Greeks.

  Ἴσχεσθ', Ἀργεῖοι· μὴ βάλλετε, κοῦροι Ἀχαιῶν·
στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἕκτωρ.
  Ὣς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἄνεῴ τ' ἐγένοντο
ἐσσυμένως. Ἕκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπε·
  Κέκλυτέ μευ, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί,
μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς
τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸν δ' ἐν μέσσῳ καὶ ἀρηΐφιλον Μενέλαον
οἴους ἀμφ' Ἑλένῃ καὶ κτήμασι πᾶσι μάχεσθαι.
ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
κτήμαθ' ἑλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ τάμωμεν.
  Ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος·
  Κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἱκάνει
θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἕνεκ' ἀρχῆς.
ἡμέων δ' ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,

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τεθναίη· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
οἴσετε δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν,
γῇ τε καὶ ἠελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.

Priam is sent for to assist in ratifying the compact.

Ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὅρκια τάμνῃ
αὐτός, ἐπεί οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
μή τις ὑπερβασίῃ Διὸς ὅρκια δηλήσηται.
αἰεὶ δ' ὁπλοτέρων ἀνδρῶν φρένες ἠερέθονται·
οἷς δ' ὁ γέρων μετέῃσιν, ἅμα πρόσσω καὶ ὀπίσσω
λεύσσει, ὅπως ὄχ' ἄριστα μετ' ἀμφοτέροισι γένηται.
Ὣς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοί τε Τρῶές τε
ἐλπόμενοι παύσασθαι ὀϊζυροῦ πολέμοιο.
καί ῥ' ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
τεύχεά τ' ἐξεδύοντο, τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα.
Ἕκτωρ δὲ προτὶ ἄστυ δύω κήρυκας ἔπεμπε
καρπαλίμως ἄρνας τε φέρειν Πρίαμόν τε καλέσσαι.
αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων
νῆας ἔπι γλαφυρὰς ἰέναι, ἠδ' ἄρν' ἐκέλευεν
οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίῳ.

Iris carries the tidings to Helen,

Ἶρις δ' αὖθ' Ἑλένῃ λευκωλένῳ ἄγγελος ἦλθεν,
εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
τὴν δ' εὗρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἱστὸν ὕφαινε
δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,

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οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων,
ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἶρις·
Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδηαι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·
οἳ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν ἄρηα
ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,
οἳ δὴ νῦν ἕαται σιγῇ (πόλεμος δὲ πέπαυται)
ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος
μακρῇς ἐγχείῃσι μαχήσονται περὶ σεῖο·
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.

who repairs, attended by her handmaidens, to the Scaean gates;

Ὣς εἰποῦσα θεὰ γλυκὺν ἵμερον ἔμβαλε θυμῷ
ἀνδρός τε προτέροιο καὶ ἄστεος ἠδὲ τοκήων.
αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνῃσιν
ὡρμᾶτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δύ' ἕποντο,
Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.
αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν.

where she excites the admiration of the Trojan counsellors,

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἠδὲ Θυμοίτην
Λάμπον τε Κλυτίον θ' Ἱκετάονά τ', ὄζον Ἄρηος,
Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
εἵατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,
γήραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ
ἐσθλοί, τεττίγεσσιν ἐοικότες, οἵ τε καθ' ὕλην
δενδρέῳ ἐφεζόμενοι ὄπα λειριόεσσαν ἱεῖσιν.
τοῖοι ἄρα Τρώων ἡγήτορες ἧντ' ἐπὶ πύργῳ.

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οἱ δ' ὡς οὖν εἴδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον·
  Οὐ νέμεσις Τρῶας καὶ ἐϋκνήμιδας Ἀχαιοὺς
τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
αἰνῶς ἀθανάτῃσι θεῇς εἰς ὦπα ἔοικεν.
ἀλλὰ καὶ ὧς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
μηδ' ἡμῖν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο.

and, at Priam's request, points out and calls by name the bravest of the Greeks.

  Ὣς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·
δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,
ὄφρα ἴδῃ πρότερόν τε πόσιν πηούς τε φίλους τε·
οὔ τί μοι αἰτίη ἐσσί, θεοί νύ μοι αἴτιοί εἰσιν,
οἵ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν·

First, Agamemnon;

ὥς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνῃς,
ὅς τις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἠΰς τε μέγας τε.
ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασι·
καλὸν δ' οὕτω ἐγὼν οὔ πω ἴδον ὀφθαλμοῖσιν,
οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε.
  Τὸν δ' Ἑλένη μύθοισιν ἀμείβετο, δῖα γυναικῶν·
αἰδοῖός τέ μοί ἐσσι, φίλε ἑκυρέ, δεινός τε·
ὡς ὄφελεν θάνατός μοι ἁδεῖν κακός, ὁππότε δεῦρο
υἱέϊ σῷ ἑπόμην θάλαμον γνωτούς τε λιποῦσα
παῖδά τε τηλυγέτην καὶ ὁμηλικίην ἐρατεινήν.
ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
τοῦτο δέ τοι ἐρέω, ὅ μ' ἀνείρεαι ἠδὲ μεταλλᾷς·
οὗτός γ' Ἀτρεΐδης, εὐρὺ κρείων Ἀγαμέμνων,

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ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής·
δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.
  Ὣς φάτο, τὸν δ' ὁ γέρων ἠγάσσατο φώνησέν τε·
ὦ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,
ἦ ῥά νύ τοι πολλοὶ δεδμήατο κοῦροι Ἀχαιῶν.
ἤδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,
ἔνθα ἴδον πλείστους Φρύγας ἀνέρας αἰολοπώλους,
λαοὺς Ὀτρῆος καὶ Μυγδόνος ἀντιθέοιο,
οἵ ῥα τότ' ἐστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
ἤματι τῷ, ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἑλίκωπες Ἀχαιοί.

next, Odysseus;

  Δεύτερον αὖτ' Ὀδυσῆα ἰδὼν ἐρέειν' ὁ γεραιός·
εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὅδ' ἐστί·
μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
εὐρύτερος δ' ὤμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
τεύχεα μέν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὸς δὲ κτίλος ὣς ἐπιπωλεῖται στίχας ἀνδρῶν·
ἀρνειῷ μιν ἐγώ γε ἐΐσκω πηγεσιμάλλῳ,
ὅς τ' οἰῶν μέγα πῶϋ διέρχεται ἀργεννάων.
  Τὸν δ' ἠμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα·
οὗτος δ' αὖ Λαερτιάδης, πολύμητις Ὀδυσσεύς,
ὃς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης,
εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά.
  Τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ηὔδα·
ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·
ἤδη γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεὺς
σεῦ ἕνεκ' ἀγγελίης σὺν ἀρηϊφίλῳ Μενελάῳ.

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τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.
ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους,
ἄμφω δ' ἑζομένω γεραρώτερος ἦεν Ὀδυσσεύς.
ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
ἤ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευε
παῦρα μέν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολύμυθος
οὐδ' ἀφαμαρτοεπής, εἰ καὶ γένει ὕστερος ἦεν.
ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεύς,
στάσκεν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας,
σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
ἀλλ' ἀστεμφὲς ἔχεσκεν, ἀΐδρεϊ φωτὶ ἐοικώς·
φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὔτως·
ἀλλ' ὅτε δὴ ὄπα τε μεγάλην ἐκ στήθεος εἵη
καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίῃσιν,
οὐκ ἂν ἔπειτ' Ὀδυσῆΐ γ' ἐρίσσειε βροτὸς ἄλλος·
οὐ τότε γ' ὧδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.

third, Ajax.

Τὸ τρίτον αὖτ' Αἴαντα ἰδὼν ἐρέειν' ὁ γεραιός·
τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἠΰς τε μέγας τε,
ἔξοχος Ἀργείων κεφαλήν τε καὶ εὐρέας ὤμους;
Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν·
οὗτος δ' Αἴας ἐστὶ πελώριος, ἕρκος Ἀχαιῶν·
Ἰδομενεὺς δ' ἑτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὣς
ἕστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.
πολλάκι μιν ξείνισσεν ἀρηΐφιλος Μενέλαος
οἴκῳ ἐν ἡμετέρῳ, ὁπότε Κρήτηθεν ἵκοιτο.

As her eyes run over the host, they fail to find Castor and Polydeukes.

Νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἑλίκωπας Ἀχαιούς,
οὕς κεν ἐῢ γνοίην καί τ' οὔνομα μυθησαίμην·
δοιὼ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
Κάστορά θ' ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα,
αὐτοκασιγνήτω, τώ μοι μία γείνατο μήτηρ·
ἢ οὐχ ἑσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
ἢ δεύρω μὲν ἕποντο νέεσσ' ἔνι ποντοπόροισιν,
νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν
αἴσχεα δειδιότες καὶ ὀνείδεα πόλλ', ἅ μοί ἐστιν.
  Ὣς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

The herald Idaios delivers the summons to Priam, who mounts his chariot, accompanied by Antenor, and drives out upon the plain, where the two armies are assembled.

  Κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὅρκια πιστά,
ἄρνε δύω καὶ οἶνον ἐΰφρονα, καρπὸν ἀρούρης,
ἀσκῷ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·
ὤτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
  Ὄρσεο, Λαομεδοντιάδη· καλέουσιν ἄριστοι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
ἐς πεδίον καταβῆναι, ἵν' ὅρκια πιστὰ τάμητε.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος
μακρῇς ἐγχείῃσι μαχήσοντ' ἀμφὶ γυναικί·
τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἕποιτο·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες
ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα.

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῝Ως φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο.
ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκέας ἵππους.
  Ἀλλ' ὅτε δή ῥ' ἵκοντο μετὰ Τρῶας καὶ Ἀχαιούς,
ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
ὤρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἂν δ' Ὀδυσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
ὅρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.
Ἀτρεΐδης δὲ ἐρυσσάμενος χείρεσσι μάχαιραν,
ἥ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
ἀρνῶν ἐκ κεφαλέων τάμνε τρίχας· αὐτὰρ ἔπειτα
κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὔχετο χεῖρας ἀνασχών·

Agamemnon prays to Zeus and sacrifices the lambs.

  Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,
ἠέλιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
καὶ ποταμοὶ καὶ γαῖα, καὶ οἳ ὑπένερθε καμόντας
ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὀμόσσῃ,
ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὅρκια πιστά.
εἰ μέν κεν Μενέλαον Ἀλέξανδρος καταπέφνῃ,
αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι,
τιμὴν δ' Ἀργείοις ἀποτινέμεν ἥν τιν' ἔοικεν,

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ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς
αὖθι μένων, εἵως κε τέλος πολέμοιο κιχείω.
Ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλέϊ χαλκῷ·
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἵλετο χαλκός.
οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν
ἔκχεον, ἠδ' εὔχοντο θεοῖς αἰειγενέτῃσιν·
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε·
Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁππότεροι πρότεροι ὑπὲρ ὅρκια πημήνειαν,
ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὅδε οἶνος,
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.
Ὣς ἔφαν, οὐδ' ἄρα πώ σφιν ἐπεκραίαινε Κρονίων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·

After which Priam returns to the city.

Κέκλυτέ μευ, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί·
ἤ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν
ἄψ, ἐπεὶ οὔ πω τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·
Ζεὺς μέν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.
Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φώς,
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

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Hector and Odysseus measure off the lists, and shake the helmet until the lot of Paris leaps forth.

Ἕκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἑλόντες,
ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε.
Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,
ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,
τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἄϊδος εἴσω,
ἡμῖν δ' αὖ φιλότητα καὶ ὅρκια πιστὰ γενέσθαι.
Ὣς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἕκτωρ
ἂψ ὁρόων· Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν.
οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ᾗχι ἑκάστῳ
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·

The champions arm themselves;

αὐτὰρ ὅ γ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο.
κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
οἷο κασιγνήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὔτυκτον ἔθηκεν,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἵλετο δ' ἄλκιμον ἔγχος, ὅ οἱ παλάμηφιν ἀρήρει.
ὣς δ' αὔτως Μενέλαος ἀρήϊος ἔντε' ἔδυνεν.

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and stride into the lists.

Οἱ δ' ἐπεὶ οὖν ἑκάτερθεν ὁμίλου θωρήχθησαν,
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
Τρῶάς θ' ἱπποδάμους καὶ ἐϋκνήμιδας Ἀχαιούς·
καί ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
σείοντ' ἐγχείας ἀλλήλοισιν κοτέοντε.
πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἐΐσην·
οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμὴ
ἀσπίδι ἐν κρατερῇ. ὁ δὲ δεύτερος ὤρνυτο χαλκῷ
Ἀτρεΐδης Μενέλαος ἐπευξάμενος Διῒ πατρί·
Ζεῦ ἄνα, δὸς τίσασθαι ὅ με πρότερος κάκ' ἔοργε,
δῖον Ἀλέξανδρον, καὶ ἐμῇς ὑπὸ χερσὶ δάμασσον,
ὄφρα τις ἐρρίγῃσι καὶ ὀψιγόνων ἀνθρώπων
ξεινοδόκον κακὰ ῥέξαι, ὅ κεν φιλότητα παράσχῃ.
Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐΐσην.
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο·
ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
πλῆξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
τριχθά τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
Ἀτρεΐδης δ' ᾤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
Ζεῦ πάτερ, οὔ τις σεῖο θεῶν ὀλοώτερος ἄλλος·
ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος

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ἤϊχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.
Ἦ, καὶ ἐπαΐξας κόρυθος λάβεν ἱπποδασείης,
ἕλκε δ' ἐπιστρέψας μετ' ἐϋκνήμιδας Ἀχαιούς·
ἄγχε δέ μιν πολύκεστος ἱμὰς ἁπαλὴν ὑπὸ δειρήν,
ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.

The combat is already decided in favor of Menelaos, when Aphrodite interposes, rescues Paris from the victor, and transports him to his own bed-chamber,

Καί νύ κεν εἴρυσσέν τε καὶ ἄσπετον ἤρατο κῦδος,
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
ἥ οἱ ῥῆξεν ἱμάντα βοὸς ἶφι κταμένοιο·
κεινὴ δὲ τρυφάλεια ἅμ' ἕσπετο χειρὶ παχείῃ.
τὴν μὲν ἔπειθ' ἥρως μετ' ἐϋκνήμιδας Ἀχαιοὺς
ῥῖψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἑταῖροι.
αὐτὰρ ὁ ἂψ ἐπόρουσε κατακτάμεναι μενεαίνων
ἔγχεϊ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη
ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
κὰδ δ' εἷσ' ἐν θαλάμῳ εὐώδεϊ κηώεντι.

whither she summons Helen,

αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἴε· τὴν δ' ἐκίχανεν
πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρῳαὶ ἅλις ἦσαν.
χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα,
γρηῒ δέ μιν εἰκυῖα παλαιγενέϊ προσέειπεν,
εἰροκόμῳ, ἥ οἱ Λακεδαίμονι ναιετοώσῃ
ἤσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκεν·
τῇ μιν ἐεισαμένη προσεφώνεε δῖ' Ἀφροδίτη·
Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἶκόνδε νέεσθαι.
κεῖνος ὅ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,

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κάλλεΐ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε
ἔρχεσθ', ἠὲ χοροῖο νέον λήγοντα καθίζειν.
Ὣς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε·
καί ῥ' ὡς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

who at first resists, but is compelled to comply.

Δαιμονίη, τί με ταῦτα λιλαίεαι ἠπεροπεύειν;
ἦ πῄ με προτέρω πολίων εὖ ναιομενάων
ἄξεις ἢ Φρυγίης, ἢ Μῃονίης ἐρατεινῆς,
εἴ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων;
οὕνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
τοὔνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης;
ἧσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου,
μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὄλυμπον,
ἀλλ' αἰεὶ περὶ κεῖνον ὀΐζυε καί ἑ φύλασσε,
εἰς ὅ κέ σ' ἢ ἄλοχον ποιήσεται, ἢ ὅ γε δούλην.
κεῖσε δ' ἐγὼν οὐκ εἶμι (νεμεσσητὸν δέ κεν εἴη)
κείνου πορσανέουσα λέχος· Τρῳαὶ δέ μ' ὀπίσσω
πᾶσαι μωμήσονται· ἔχω δ' ἄχε' ἄκριτα θυμῷ.
Τὴν δὲ χολωσαμένη προσεφώνεε δῖ' Ἀφροδίτη·
μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
τὼς δέ σ' ἀπεχθήρω ὡς νῦν ἔκπαγλ' ἐφίλησα,
μέσσῳ δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄληαι.
Ὣς ἔφατ', ἔδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,
βῆ δὲ κατασχομένη ἑανῷ ἀργῆτι φαεινῷ,
σιγῇ, πάσας δὲ Τρῳὰς λάθεν· ἦρχε δὲ δαίμων.

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Aphrodite and Helen enter Paris's house.

Αἱ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
ἡ δ' εἰς ὑψόροφον θάλαμον κίε δῖα γυναικῶν.
τῇ δ' ἄρα δίφρον ἑλοῦσα φιλομμειδὴς Ἀφροδίτη
ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα·
ἔνθα καθῖζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
ὄσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·

Helen upbraids her husband with his cowardice.

Ἤλυθες ἐκ πολέμου· ὡς ὤφελες αὐτόθ' ὀλέσθαι
ἀνδρὶ δαμεὶς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.
ἦ μὲν δὴ πρίν γ' εὔχε' ἀρηϊφίλου Μενελάου
σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·
ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηΐφιλον Μενέλαον
ἐξαῦτις μαχέσασθαι ἐναντίον. ἀλλά σ' ἐγώ γε
παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήῃς.
Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·
μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἔνιπτε.
νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,
κεῖνον δ' αὖτις ἐγώ· παρὰ γὰρ θεοί εἰσι καὶ ἡμῖν.
ἀλλ' ἄγε δὴ φιλότητι τραπείομεν εὐνηθέντε·
οὐ γάρ πώ ποτέ μ' ὧδέ γ' ἔρως φρένας ἀμφεκάλυψεν,
οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
ἔπλεον ἁρπάξας ἐν ποντοπόροισι νέεσσιν,
νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότητι καὶ εὐνῇ,
ὥς σεο νῦν ἔραμαι καί με γλυκὺς ἵμερος αἱρεῖ.

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Ἦ ῥα, καὶ ἄρχε λέχοσδε κιών· ἅμα δ' εἵπετ' ἄκοιτις.
τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν.

Meanwhile Menelaos charges through the battle-field in search of Paris;

Ἀτρεΐδης δ' ἀν' ὅμιλον ἐφοίτα θηρὶ ἐοικώς,
εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα.
ἀλλ' οὔ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
δεῖξαι Ἀλέξανδρον τότ' ἀρηϊφίλῳ Μενελάῳ.
οὐ μὲν γὰρ φιλότητί γ' ἐκεύθανον, εἴ τις ἴδοιτο·
ἶσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.

and Agamemnon claims that Helen be delivered up to the Greeks, in compliance with the compact.

τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
Κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι·
νίκη μὲν δὴ φαίνετ' ἀρηϊφίλου Μενελάου·
ὑμεῖς δ' Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἥν τιν' ἔοικεν,
ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
Ὣς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ᾔνεον ἄλλοι Ἀχαιοί.

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THE ILIAD.

BOOK IV.

The Gods in council.

Οἱ δὲ θεοὶ πὰρ Ζηνὶ καθήμενοι ἠγορόωντο
χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
νέκταρ ἐῳνοχόει· τοὶ δὲ χρυσέοις δεπάεσσι
δειδέχατ᾽ ἀλλήλους Τρώων πόλιν εἰσορόωντες.

Zeus taunts Hera with her neglect of Menelaos,

Αὐτίκ᾽ ἐπειρᾶτο Κρονίδης ἐρεθιζέμεν Ἥρην
κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων·
Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
Ἥρη τ᾽ Ἀργείη καὶ Ἀλαλκομενηῒς Ἀθήνη.
ἀλλ᾽ ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
τέρπεσθον· τῷ δ᾽ αὖτε φιλομμειδὴς Ἀφροδίτη
αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,
καὶ νῦν ἐξεσάωσεν ὀιόμενον θανέεσθαι.
ἀλλ᾽ ἦ τοι νίκη μὲν ἀρηϊφίλου Μενελάου.

and proposes that the Gods decide whether the combat shall be renewed, or peace be concluded and Troy remain unharmed.

Ἡμεῖς δὲ φραζώμεθ᾽, ὅπως ἔσται τάδε ἔργα,
ἤ ῥ᾽ αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν
ὄρσομεν, ἦ φιλότητα μετ᾽ ἀμφοτέροισι βάλωμεν.

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As her eyes run over the host, they fail to find Castor and Polydeukes.

Νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἑλίκωπας Ἀχαιούς,
οὕς κεν ἐῢ γνοίην καί τ' οὔνομα μυθησαίμην·
δοιὼ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,
Κάστορά θ' ἱππόδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα,
αὐτοκασιγνήτω, τώ μοι μία γείνατο μήτηρ·
ἢ οὐχ ἑσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς,
ἢ δεύρω μὲν ἕποντο νέεσσ' ἔνι ποντοπόροισιν,
νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν
αἴσχεα δειδιότες καὶ ὀνείδεα πόλλ', ἅ μοί ἐστιν.
Ὣς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζοος αἶα
ἐν Λακεδαίμονι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.

The herald Idaios delivers the summons to Priam, who mounts his chariot, accompanied by Antenor, and drives out upon the plain, where the two armies are assembled.

Κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὅρκια πιστά,
ἄρνε δύω καὶ οἶνον ἐΰφρονα, καρπὸν ἀρούρης,
ἀσκῷ ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν
κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·
ὤτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·
Ὄρσεο, Λαομεδοντιάδη· καλέουσιν ἄριστοι
Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
ἐς πεδίον καταβῆναι, ἵν' ὅρκια πιστὰ τάμητε.
αὐτὰρ Ἀλέξανδρος καὶ ἀρηΐφιλος Μενέλαος
μακρῇς ἐγχείῃσι μαχήσοντ' ἀμφὶ γυναικί·
τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἕποιτο·
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες
ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα.

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Ὣς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις
ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο.
ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκέας ἵππους.
Ἀλλ' ὅτε δή ῥ' ἵκοντο μετὰ Τρῶας καὶ Ἀχαιούς,
ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
ὤρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἂν δ' Ὀδυσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ
ὅρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν.
Ἀτρεΐδης δὲ ἐρυσσάμενος χείρεσσι μάχαιραν,
ἥ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
ἀρνῶν ἐκ κεφαλέων τάμνε τρίχας· αὐτὰρ ἔπειτα
κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὔχετο χεῖρας ἀνασχών·

Agamemnon prays to Zeus and sacrifices the lambs.

Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,
ἠέλιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
καὶ ποταμοὶ καὶ γαῖα, καὶ οἳ ὑπένερθε καμόντας
ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὀμόσσῃ,
ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὅρκια πιστά.
εἰ μέν κεν Μενέλαον Ἀλέξανδρος καταπέφνῃ,
αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι,
τιμὴν δ' Ἀργείοις ἀποτινέμεν ἥν τιν' ἔοικεν,

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ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς
αὖθι μένων, εἵως κε τέλος πολέμοιο κιχείω.
Ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλέϊ χαλκῷ·
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἵλετο χαλκός.
οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν
ἔκχεον, ἠδ' εὔχοντο θεοῖς αἰειγενέτῃσιν·
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε·
Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁππότεροι πρότεροι ὑπὲρ ὅρκια πημήνειαν,
ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὅδε οἶνος,
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.
Ὣς ἔφαν, οὐδ' ἄρα πώ σφιν ἐπεκραίαινε Κρονίων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·

After which Priam returns to the city.

Κέκλυτέ μευ, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί·
ἤ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν
ἄψ, ἐπεὶ οὔ πω τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·
Ζεὺς μέν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.
Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φώς,
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

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Hector and Odysseus measure off the lists, and shake the helmet until the lot of Paris leaps forth.

Ἕκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἑλόντες,
ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε.
Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,
ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,
τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἄϊδος εἴσω,
ἡμῖν δ' αὖ φιλότητα καὶ ὅρκια πιστὰ γενέσθαι.
Ὣς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἕκτωρ
ἂψ ὁρόων· Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν.
οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ᾗχι ἑκάστῳ
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·

The champions arm themselves;

αὐτὰρ ὅ γ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο.
κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
οἷο κασιγνήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὔτυκτον ἔθηκεν,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἵλετο δ' ἄλκιμον ἔγχος, ὅ οἱ παλάμηφιν ἀρήρει.
ὣς δ' αὔτως Μενέλαος ἀρήϊος ἔντε' ἔδυνεν.

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and stride into the lists.

Οἱ δ' ἐπεὶ οὖν ἑκάτερθεν ὁμίλου θωρήχθησαν,
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
Τρῶάς θ' ἱπποδάμους καὶ ἐϋκνήμιδας Ἀχαιούς·
καί ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
σείοντ' ἐγχείας ἀλλήλοισιν κοτέοντε.
πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἐΐσην·
οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμὴ
ἀσπίδι ἐν κρατερῇ. ὁ δὲ δεύτερος ὤρνυτο χαλκῷ
Ἀτρεΐδης Μενέλαος ἐπευξάμενος Διῒ πατρί·
Ζεῦ ἄνα, δὸς τίσασθαι ὅ με πρότερος κάκ' ἔοργε,
δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
ὄφρα τις ἐρρίγῃσι καὶ ὀψιγόνων ἀνθρώπων
ξεινοδόκον κακὰ ῥέξαι, ὅ κεν φιλότητα παράσχῃ.
Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐΐσην.
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο·
ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
πλῆξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
τριχθά τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
Ἀτρεΐδης δ' ᾤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
Ζεῦ πάτερ, οὔ τις σεῖο θεῶν ὀλοώτερος ἄλλος·
ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος

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ἤϊχθη παλάμηφιν ἐτώσιον, οὐδ᾽ ἔβαλόν μιν.
  Ἦ, καὶ ἐπαΐξας κόρυθος λάβεν ἱπποδασείης,
ἕλκε δ᾽ ἐπιστρέψας μετ᾽ ἐϋκνήμιδας Ἀχαιούς·
ἄγχε δέ μιν πολύκεστος ἱμὰς ἁπαλὴν ὑπὸ δειρήν,
ὅς οἱ ὑπ᾽ ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.

The combat is already decided in favor of Menelaos, when Aphrodite interposes, rescues Paris from the victor, and transports him to his own bed-chamber,

  Καί νύ κεν εἴρυσσέν τε καὶ ἄσπετον ἤρατο κῦδος,
εἰ μὴ ἄρ᾽ ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
ἥ οἱ ῥῆξεν ἱμάντα βοὸς ἶφι κταμένοιο·
κεινὴ δὲ τρυφάλεια ἅμ᾽ ἕσπετο χειρὶ παχείῃ.
τὴν μὲν ἔπειθ᾽ ἥρως μετ᾽ ἐϋκνήμιδας Ἀχαιοὺς
ῥῖψ᾽ ἐπιδινήσας, κόμισαν δ᾽ ἐρίηρες ἑταῖροι.
αὐτὰρ ὁ ἂψ ἐπόρουσε κατακτάμεναι μενεαίνων
ἔγχεϊ χαλκείῳ· τὸν δ᾽ ἐξήρπαξ᾽ Ἀφροδίτη
ῥεῖα μάλ᾽ ὥς τε θεός, ἐκάλυψε δ᾽ ἄρ᾽ ἠέρι πολλῇ,
κὰδ δ᾽ εἷσ᾽ ἐν θαλάμῳ εὐώδεϊ κηώεντι.

whither she summons Helen,

αὐτὴ δ᾽ αὖθ᾽ Ἑλένην καλέουσ᾽ ἴε· τὴν δ᾽ ἐκίχανεν
πύργῳ ἐφ᾽ ὑψηλῷ, περὶ δὲ Τρῳαὶ ἅλις ἦσαν.
χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα,
γρηῒ δέ μιν εἰκυῖα παλαιγενέϊ προσέειπεν,
εἰροκόμῳ, ἥ οἱ Λακεδαίμονι ναιετοώσῃ
ἤσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκεν·
τῇ μιν ἐεισαμένη προσεφώνεε δῖ᾽ Ἀφροδίτη·
  Δεῦρ᾽ ἴθ᾽· Ἀλέξανδρός σε καλεῖ οἶκόνδε νέεσθαι.
κεῖνος ὅ γ᾽ ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,

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κάλλεΐ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε
ἔρχεσθ', ἠὲ χοροῖο νέον λήγοντα καθίζειν.
Ὣς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε·
καί ῥ' ὡς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

who at first resists, but is compelled to comply.

Δαιμονίη, τί με ταῦτα λιλαίεαι ἠπεροπεύειν;
ἦ πῄ με προτέρω πολίων εὖ ναιομενάων
ἄξεις ἢ Φρυγίης, ἢ Μῃονίης ἐρατεινῆς,
εἴ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων;
οὕνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
τοὔνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης;
ἧσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου,
μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὄλυμπον,
ἀλλ' αἰεὶ περὶ κεῖνον ὀΐζυε καί ἑ φύλασσε,
εἰς ὅ κέ σ' ἢ ἄλοχον ποιήσεται, ἢ ὅ γε δούλην.
κεῖσε δ' ἐγὼν οὐκ εἶμι (νεμεσσητὸν δέ κεν εἴη)
κείνου πορσανέουσα λέχος· Τρῳαὶ δέ μ' ὀπίσσω
πᾶσαι μωμήσονται· ἔχω δ' ἄχε' ἄκριτα θυμῷ.
Τὴν δὲ χολωσαμένη προσεφώνεε δῖ' Ἀφροδίτη·
μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
τὼς δέ σ' ἀπεχθήρω ὡς νῦν ἔκπαγλ' ἐφίλησα,
μέσσῳ δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄληαι.
Ὣς ἔφατ', ἔδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,
βῆ δὲ κατασχομένη ἑανῷ ἀργῆτι φαεινῷ,
σιγῇ, πάσας δὲ Τρῳὰς λάθεν· ἦρχε δὲ δαίμων.

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Aphrodite and Helen enter Paris's house.

Αἱ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
ἡ δ' εἰς ὑψοροφον θάλαμον κίε δῖα γυναικῶν.
τῇ δ' ἄρα δίφρον ἑλοῦσα φιλομμειδὴς Ἀφροδίτη
ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα·
ἔνθα καθῖζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,
ὄσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·

Helen upbraids her husband with his cowardice.

Ἤλυθες ἐκ πολέμου· ὡς ὤφελες αὐτόθ' ὀλέσθαι
ἀνδρὶ δαμεὶς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.
ἦ μὲν δὴ πρίν γ' εὔχε' ἀρηϊφίλου Μενελάου
σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·
ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηΐφιλον Μενέλαον
ἐξαῦτις μαχέσασθαι ἐναντίον. ἀλλά σ' ἐγώ γε
παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμήῃς.
Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·
μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἔνιπτε.
νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,
κεῖνον δ' αὖτις ἐγώ· παρὰ γὰρ θεοί εἰσι καὶ ἡμῖν.
ἀλλ' ἄγε δὴ φιλότητι τραπείομεν εὐνηθέντε·
οὐ γάρ πώ ποτέ μ' ὧδέ γ' ἔρως φρένας ἀμφεκάλυψεν,
οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
ἔπλεον ἁρπάξας ἐν ποντοπόροισι νέεσσιν,
νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότητι καὶ εὐνῇ,
ὥς σεο νῦν ἔραμαι καί με γλυκὺς ἵμερος αἱρεῖ.

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Ἦ ῥα, καὶ ἄρχε λέχοσδε κιών· ἅμα δ' εἵπετ' ἄκοιτις.
τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν.

Meanwhile Menelaos charges through the battle-field in search of Paris;

Ἀτρεΐδης δ' ἀν' ὅμιλον ἐφοίτα θηρὶ ἐοικώς,
εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα.
ἀλλ' οὔ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
δεῖξαι Ἀλέξανδρον τότ' ἀρηϊφίλῳ Μενελάῳ.
οὐ μὲν γὰρ φιλότητι γ' ἐκεύθανον, εἴ τις ἴδοιτο·
ἶσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.

and Agamemnon claims that Helen be delivered up to the Greeks, in compliance with the compact.

τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
Κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι·
νίκη μὲν δὴ φαίνετ' ἀρηϊφίλου Μενελάου·
ὑμεῖς δ' Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἥν τιν' ἔοικεν,
ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
Ὣς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ᾔνεον ἄλλοι Ἀχαιοί.

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THE ILIAD.

BOOK IV.

The Gods in council.

Οἱ δὲ θεοὶ πὰρ Ζηνὶ καθήμενοι ἠγορόωντο
χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
νέκταρ ἐῳνοχόει· τοὶ δὲ χρυσέοις δεπάεσσι
δειδέχατ' ἀλλήλους Τρώων πόλιν εἰσορόωντες.

Zeus taunts Hera with her neglect of Menelaos,

Αὐτίκ' ἐπειρᾶτο Κρονίδης ἐρεθιζέμεν Ἥρην
κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων·
Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
Ἥρη τ' Ἀργείη καὶ Ἀλαλκομενηῒς Ἀθήνη.
ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
τέρπεσθον· τῷ δ' αὖτε φιλομμειδὴς Ἀφροδίτη
αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,
καὶ νῦν ἐξεσάωσεν ὀιόμενον θανέεσθαι.
ἀλλ' ἦ τοι νίκη μὲν ἀρηϊφίλου Μενελάου.

and proposes that the Gods decide whether the combat shall be renewed, or peace be concluded and Troy remain unharmed.

Ἡμεῖς δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα,
ἤ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν
ὄρσομεν, ἦ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.

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ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς
αὖθι μένων, εἵως κε τέλος πολέμοιο κιχείω.
Ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλέϊ χαλκῷ·
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,
θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἵλετο χαλκός.
οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν
ἔκχεον, ἠδ' εὔχοντο θεοῖς αἰειγενέτῃσιν·
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε·
Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁππότεροι πρότεροι ὑπὲρ ὅρκια πημήνειαν,
ὧδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὅδε οἶνος,
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.
Ὣς ἔφαν, οὐδ' ἄρα πώ σφιν ἐπεκραίαινε Κρονιων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·

After which Priam returns to the city.

Κέκλυτέ μευ, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί·
ἤ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν
ἄψ, ἐπεὶ οὔ πω τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·
Ζεὺς μέν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.
Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φώς,
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·

Hector and Odysseus measure off the lists, and shake the helmet until the lot of Paris leaps forth.

Ἕκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἑλόντες,
ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε.
Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε,
ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκε,
τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἄϊδος εἴσω,
ἡμῖν δ' αὖ φιλότητα καὶ ὅρκια πιστὰ γενέσθαι.
Ὣς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἕκτωρ
ἂψ ὁρόων· Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν.
οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἧχι ἑκάστῳ
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·

The champions arm themselves;

αὐτὰρ ὅ γ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλὰ
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠϋκόμοιο.
κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
οἷο κασιγνήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε·
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὔτυκτον ἔθηκεν,
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἵλετο δ' ἄλκιμον ἔγχος, ὅ οἱ παλάμηφιν ἀρήρει.
ὣς δ' αὔτως Μενέλαος ἀρήϊος ἔντε' ἔδυνεν.

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and stride into the lists.

Οἱ δ' ἐπεὶ οὖν ἑκάτερθεν ὁμίλου θωρήχθησαν,
ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο
δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας
Τρῶάς θ' ἱπποδάμους καὶ ἐϋκνήμιδας Ἀχαιούς·
καί ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ
σείοντ' ἐγχείας ἀλλήλοισιν κοτέοντε.
πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἐΐσην·
οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμὴ
ἀσπίδι ἐν κρατερῇ. ὁ δὲ δεύτερος ὤρνυτο χαλκῷ
Ἀτρεΐδης Μενέλαος ἐπευξάμενος Διῒ πατρί·
Ζεῦ ἄνα, δὸς τίσασθαι ὅ με πρότερος κάκ' ἔοργε,
δῖον Ἀλέξανδρον, καὶ ἐμῇς ὑπὸ χερσὶ δάμασσον,
ὄφρα τις ἐρρίγῃσι καὶ ὀψιγόνων ἀνθρώπων
ξεινοδόκον κακὰ ῥέξαι, ὅ κεν φιλότητα παράσχῃ.
Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἐΐσην.
διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο·
ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
πλῆξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῷ
τριχθά τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.
Ἀτρεΐδης δ' ᾤμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν·
Ζεῦ πάτερ, οὔ τις σεῖο θεῶν ὀλοώτερος ἄλλος·
ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος

ἠΐχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.
  Ἦ, καὶ ἐπαΐξας κόρυθος λάβεν ἱπποδασείης,
ἕλκε δ' ἐπιστρέψας μετ' ἐϋκνήμιδας Ἀχαιούς·
ἄγχε δέ μιν πολύκεστος ἱμὰς ἁπαλὴν ὑπὸ δειρήν,
ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.

The combat is already decided in favor of Menelaos, when Aphrodite interposes, rescues Paris from the victor, and transports him to his own bed-chamber,

  Καί νύ κεν εἴρυσσέν τε καὶ ἄσπετον ἤρατο κῦδος,
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
ἥ οἱ ῥῆξεν ἱμάντα βοὸς ἶφι κταμένοιο·
κεινὴ δὲ τρυφάλεια ἅμ' ἕσπετο χειρὶ παχείῃ.
τὴν μὲν ἔπειθ' ἥρως μετ' ἐϋκνήμιδας Ἀχαιοὺς
ῥῖψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἑταῖροι.
αὐτὰρ ὁ ἂψ ἐπόρουσε κατακτάμεναι μενεαίνων
ἔγχεϊ χαλκείῳ· τὸν δ' ἐξήρπαξ' Ἀφροδίτη
ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ,
κὰδ δ' εἷσ' ἐν θαλάμῳ εὐώδεϊ κηώεντι.

whither she summons Helen,

αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἴε· τὴν δ' ἐκίχανεν
πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρῳαὶ ἅλις ἦσαν.
χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα,
γρηῒ δέ μιν εἰκυῖα παλαιγενέϊ προσέειπεν,
εἰροκόμῳ, ἥ οἱ Λακεδαίμονι ναιετοώσῃ
ἤσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκεν·
τῇ μιν ἐεισαμένη προσεφώνεε δῖ' Ἀφροδίτη·
  Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἶκόνδε νέεσθαι.
κεῖνος ὅ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,

κάλλεΐ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε
ἔρχεσθ', ἠὲ χοροῖο νέον λήγοντα καθίζειν.
Ὣς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε·
καί ῥ' ὡς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
θάμβησέν τ' ἄρ' ἔπειτα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

who at first resists, but is compelled to comply.

Δαιμονίη, τί με ταῦτα λιλαίεαι ἠπεροπεύειν;
ἦ πῄ με προτέρω πολίων εὖ ναιομενάων
ἄξεις ἢ Φρυγίης, ἢ Μηονίης ἐρατεινῆς,
εἴ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων;
οὕνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
τοὔνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης;
ἧσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου,
μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὄλυμπον,
ἀλλ' αἰεὶ περὶ κεῖνον ὀΐζυε καί ἑ φύλασσε,
εἰς ὅ κέ σ' ἢ ἄλοχον ποιήσεται, ἢ ὅ γε δούλην.
κεῖσε δ' ἐγὼν οὐκ εἶμι (νεμεσσητὸν δέ κεν εἴη)
κείνου πορσανέουσα λέχος· Τρῳαὶ δέ μ' ὀπίσσω
πᾶσαι μωμήσονται· ἔχω δ' ἄχε' ἄκριτα θυμῷ.
Τὴν δὲ χολωσαμένη προσεφώνεε δῖ' Ἀφροδίτη·
μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
τὼς δέ σ' ἀπεχθήρω ὡς νῦν ἔκπαγλ' ἐφίλησα,
μέσσῳ δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄληαι.
Ὣς ἔφατ', ἔδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα,
βῆ δὲ κατασχομένη ἑανῷ ἀργῆτι φαεινῷ,
σιγῇ, πάσας δὲ Τρῳὰς λάθεν· ἦρχε δὲ δαίμων.

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Aphrodite and Helen enter Paris's house.

Αἱ δ᾽ ὅτ᾽ Ἀλεξάνδροιο δόμον περικαλλέ᾽ ἵκοντο,
ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
ἡ δ᾽ εἰς ὑψόροφον θάλαμον κίε δῖα γυναικῶν.
τῇ δ᾽ ἄρα δίφρον ἑλοῦσα φιλομμειδὴς Ἀφροδίτη
ἀντί᾽ Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα·
ἔνθα καθῖζ᾽ Ἑλένη, κούρη Διὸς αἰγιόχοιο,
ὄσσε πάλιν κλίνασα, πόσιν δ᾽ ἠνίπαπε μύθῳ·

Helen upbraids her husband with his cowardice.

Ἤλυθες ἐκ πολέμου· ὡς ὤφελες αὐτόθ᾽ ὀλέσθαι
ἀνδρὶ δαμεὶς κρατερῷ, ὃς ἐμὸς πρότερος πόσις ἦεν.
ἦ μὲν δὴ πρίν γ᾽ εὔχε᾽ ἀρηϊφίλου Μενελάου
σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·
ἀλλ᾽ ἴθι νῦν προκάλεσσαι ἀρηΐφιλον Μενέλαον
ἐξαῦτις μαχέσασθαι ἐναντίον. ἀλλά σ᾽ ἐγώ γε
παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ
ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι
ἀφραδέως, μή πως τάχ᾽ ὑπ᾽ αὐτοῦ δουρὶ δαμήῃς.
Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·
μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἔνιπτε.
νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,
κεῖνον δ᾽ αὖτις ἐγώ· παρὰ γὰρ θεοί εἰσι καὶ ἡμῖν.
ἀλλ᾽ ἄγε δὴ φιλότητι τραπείομεν εὐνηθέντε·
οὐ γάρ πώ ποτέ μ᾽ ὧδέ γ᾽ ἔρως φρένας ἀμφεκάλυψεν,
οὐδ᾽ ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς
ἔπλεον ἁρπάξας ἐν ποντοπόροισι νέεσσιν,
νήσῳ δ᾽ ἐν Κρανάῃ ἐμίγην φιλότητι καὶ εὐνῇ,
ὥς σεο νῦν ἔραμαι καί με γλυκὺς ἵμερος αἱρεῖ.

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Ἦ ῥα, καὶ ἄρχε λέχοσδε κιών· ἅμα δ' εἵπετ' ἄκοιτις.
τὼ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν.

Meanwhile Menelaos charges through the battle-field in search of Paris;

Ἀτρεΐδης δ' ἀν' ὅμιλον ἐφοίτα θηρὶ ἐοικώς,
εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα.
ἀλλ' οὔ τις δύνατο Τρώων κλειτῶν τ' ἐπικούρων
δεῖξαι Ἀλέξανδρον τότ' ἀρηϊφίλῳ Μενελάῳ.
οὐ μὲν γὰρ φιλότητί γ' ἐκεύθανον, εἴ τις ἴδοιτο·
ἶσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.

and Agamemnon claims that Helen be delivered up to the Greeks, in compliance with the compact.

τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
Κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι·
νίκη μὲν δὴ φαίνετ' ἀρηϊφίλου Μενελάου·
ὑμεῖς δ' Ἀργείην Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ
ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἥν τιν' ἔοικεν,
ἥ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
Ὣς ἔφατ' Ἀτρεΐδης, ἐπὶ δ' ᾔνεον ἄλλοι Ἀχαιοί.

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THE ILIAD.

BOOK IV.

The Gods in council.

Οἱ δὲ θεοὶ πὰρ Ζηνὶ καθήμενοι ἠγορόωντο
χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
νέκταρ ἐῳνοχόει· τοὶ δὲ χρυσέοις δεπάεσσι
δειδέχατ' ἀλλήλους Τρώων πόλιν εἰσορόωντες.

Zeus taunts Hera with her neglect of Menelaos,

Αὐτίκ' ἐπειρᾶτο Κρονίδης ἐρεθιζέμεν Ἥρην
κερτομίοις ἐπέεσσι, παραβλήδην ἀγορεύων·
Δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
Ἥρη τ' Ἀργείη καὶ Ἀλαλκομενηῒς Ἀθήνη.
ἀλλ' ἦ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
τέρπεσθον· τῷ δ' αὖτε φιλομμειδὴς Ἀφροδίτη
αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,
καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.
ἀλλ' ἦ τοι νίκη μὲν ἀρηϊφίλου Μενελάου.

and proposes that the Gods decide whether the combat shall be renewed, or peace be concluded and Troy remain unharmed.

Ἡμεῖς δὲ φραζώμεθ', ὅπως ἔσται τάδε ἔργα,
ἢ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν
ὄρσομεν, ἢ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.

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εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
ἦ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,
αὖτις δ' Ἀργείην Ἑλένην Μενέλαος ἄγοιτο.

Athena and Hera hear this proposal with indignation,

Ὣς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίη τε καὶ Ἥρη.
πλησίαι αἵ γ' ἥσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
ἦ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπε,
σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ᾕρει·
Ἥρῃ δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα.

and the latter protests against the thwarting of her desire,

Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
πῶς ἐθέλεις ἅλιον θεῖναι πόνον ἠδ' ἀτέλεστον,
ἱδρῶ θ' ὃν ἵδρωσα μόγῳ, καμέτην δέ μοι ἵπποι
λαὸν ἀγειρούσῃ Πριάμῳ κακὰ τοῖό τε παισίν.
ἔρδ'· ἀτὰρ οὔ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.

until Zeus consents that she work her will upon the city,

Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεύς·
δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες
τόσσα κακὰ ῥέζουσιν, ὅ τ' ἀσπερχὲς μενεαίνεις
Ἰλίου ἐξαλαπάξαι ἐϋκτίμενον πτολίεθρον;
εἰ δὲ σύ γ' εἰσελθοῦσα πύλας καὶ τείχεα μακρὰ
ὠμὸν βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας
ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
ἕρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νεῖκος ὀπίσσω
σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται.

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threatening, however, to destroy such of her cities as he may please, in the future, as the price of his concession.

Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
ὁππότε κεν καὶ ἐγὼ μεμαὼς πόλιν ἐξαλαπάξαι
τὴν ἐθέλω, ὅθι τοι φίλοι ἀνέρες ἐγγεγάασι,
μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλά μ' ἐᾶσαι.
καὶ γὰρ ἐγὼ σοὶ δῶκα ἑκὼν ἀέκοντί γε θυμῷ·
αἳ γὰρ ὑπ' ἠελίῳ τε καὶ οὐρανῷ ἀστερόεντι
ναιετάουσι πόληες ἐπιχθονίων ἀνθρώπων,
τάων μοι περὶ κῆρι τιέσκετο Ἴλιος ἱρὴ
καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο.
οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς ἐΐσης,
λοιβῆς τε κνίσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.

Hera accepts this condition,

Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
ἤ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόληες,
Ἄργος τε Σπάρτη τε καὶ εὐρυάγυια Μυκήνη·
τὰς διαπέρσαι, ὅτ' ἄν τοι ἀπέχθωνται περὶ κῆρι·
τάων οὔ τοι ἐγὼ πρόσθ' ἵσταμαι οὐδὲ μεγαίρω.
εἴ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι,
οὐκ ἀνύω φθονέουσ', ἐπεὶ ἦ πολὺ φέρτερός ἐσσι,
ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
καὶ γὰρ ἐγὼ θεός εἰμι, γένος δέ μοι ἔνθεν ὅθεν σοί,
καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
ἀμφότερον, γενεῇ τε καὶ οὕνεκα σὴ παράκοιτις
κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
ἀλλ' ἤ τοι μὲν ταῦθ' ὑποείξομεν ἀλλήλοισι,
σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἕψονται θεοὶ ἄλλοι

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ἀθάνατοι. σὺ δὲ θᾶσσον Ἀθηναίῃ ἐπιτεῖλαι
ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνήν,
πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι.

and Athena is despatched to prevent the fulfilment of the treaty.

Ὣς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε·
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
Αἶψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῶας καὶ Ἀχαιούς,
πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
ἄρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι.
Ὣς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην,
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα·
οἷον δ' ἀστέρα ἧκε Κρόνου πάϊς ἀγκυλομήτεω,
ἢ ναύτῃσι τέρας ἠὲ στρατῷ εὐρέϊ λαῶν,
λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἵενται·
τῷ εἰκυῖ' ἤϊξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
κὰδ δ' ἔθορ' ἐς μέσσον· θάμβος δ' ἔχεν εἰσορόωντας
Τρῶάς θ' ἱπποδάμους καὶ ἐϋκνήμιδας Ἀχαιούς.
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
Ἦ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνὴ
ἔσσεται, ἢ φιλότητα μετ' ἀμφοτέροισι τίθησι
Ζεύς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.

Entering the host of the Trojans in human form, she urges Pandaros to shoot at Menelaos.

Ὣς ἄρα τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε.
ἡ δ' ἀνδρὶ ἰκέλη Τρώων κατεδύσεθ' ὅμιλον,
Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
Πάνδαρον ἀντίθεον διζημένη, εἴ που ἐφεύροι.

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εὗρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε
ἑσταότ'. ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
λαῶν, οἵ οἱ ἕποντο ἀπ' Αἰσήποιο ῥοάων.
ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·
'Η ῥά νύ μοί τι πίθοιο Λυκάονος υἱὲ δαΐφρον;
τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν,
πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο,
ἐκ πάντων δὲ μάλιστα 'Αλεξάνδρῳ βασιλῆϊ.
τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο,
αἴ κεν ἴδῃ Μενέλαον ἀρήϊον, 'Ατρέος υἱὸν
σῷ βέλεϊ δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.
ἀλλ' ἄγ' ὀΐστευσον Μενελάου κυδαλίμοιο,
εὔχεο δ' 'Απόλλωνι λυκηγενέϊ κλυτοτόξῳ
ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην
οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελείης.

He is persuaded, makes ready his bow, and lets fly an arrow,

῝Ως φάτ' 'Αθηναίη, τῷ δὲ φρένας ἄφρονι πεῖθεν·
αὐτίκ' ἐσύλα τόξον ἐΰξοον ἰξάλου αἰγὸς
ἀγρίου, ὅν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας
πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσι,
βεβλήκει πρὸς στῆθος· ὁ δ' ὕπτιος ἔμπεσε πέτρῃ.
τοῦ κέρα ἐκ κεφαλῆς ἑκκαιδεκάδωρα πεφύκει·
καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων,
πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος ποτὶ γαίῃ
ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἑταῖροι,
μὴ πρὶν ἀναΐξειαν ἀρήϊοι υἷες 'Αχαιῶν,
πρὶν βλῆσθαι Μενέλαον ἀρήϊον, 'Ατρέος υἱόν.
αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἕλετ' ἰὸν

ἀβλῆτα πτερόεντα, μελαινέων ἕρμ' ὀδυνάων·
αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν ὀϊστόν,
εὔχετο δ' Ἀπόλλωνι λυκηγενέϊ κλυτοτόξῳ
ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην
οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελείης.
ἕλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·
νευρὴν μὲν μαζῷ πέλασεν, τόξῳ δὲ σίδηρον.
αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινε,
λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἆλτο δ' ὀϊστὸς
ὀξυβελὴς καθ' ὅμιλον ἐπιπτέσθαι μενεαίνων.

which inflicts a severe, but not fatal, wound.

Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελείη,
ἥ τοι πρόσθε στᾶσα βέλος ἐχεπευκὲς ἄμυνεν.
ἡ δὲ τόσον μὲν ἔεργεν ἀπὸ χροός, ὡς ὅτε μήτηρ
παιδὸς ἐέργῃ μυῖαν, ὅθ' ἡδέϊ λέξεται ὕπνῳ·
αὐτὴ δ' αὖτ' ἴθυνεν ὅθι ζωστῆρος ὀχῆες
χρύσειοι σύνεχον καὶ διπλόος ἤντετο θώρηξ.
ἐν δ' ἔπεσε ζωστῆρι ἀρηρότι πικρὸς ὀϊστός·
διὰ μὲν ἂρ ζωστῆρος ἐλήλατο δαιδαλέοιο,
καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο
μίτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἕρκος ἀκόντων,
ἥ οἱ πλεῖστον ἔρυτο· διὰ πρὸ δὲ εἴσατο καὶ τῆς.
ἀκρότατον δ' ἄρ' ὀϊστὸς ἐπέγραψε χρόα φωτός·
αὐτίκα δ' ἔρρεεν αἷμα κελαινεφὲς ἐξ ὠτειλῆς.
Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μιήνῃ
Μῃονὶς ἠὲ Κάειρα, παρήϊον ἔμμεναι ἵππων·
κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἠρήσαντο
ἱππῆες φορέειν· βασιλῆϊ δὲ κεῖται ἄγαλμα,

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ἀμφότερον, κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος·
τοῖοί τοι, Μενέλαε, μιάνθην αἵματι μηροὶ
εὐφυέες κνῆμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθε.

Agamemnon is struck with dismay,

Ῥίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
ὡς εἶδεν μέλαν αἷμα καταῤῥέον ἐξ ὠτειλῆς·
ῥίγησεν δὲ καὶ αὐτὸς ἀρηΐφιλος Μενέλαος.
ὡς δὲ ἴδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,
ἄψοῤῥόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων
χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι·
Φίλε κασίγνητε, θάνατόν νύ τοι ὅρκ' ἔταμνον,
οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,
ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὅρκια πιστὰ πάτησαν.
οὐ μέν πως ἅλιον πέλει ὅρκιον αἷμά τε ἀρνῶν.
σπονδαί τ' ἄκρητοι καὶ δεξιαί, ᾗς ἐπέπιθμεν.
εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν,
ἔκ τε καὶ ὀψὲ τελεῖ, σύν τε μεγάλῳ ἀπέτισαν,
σὺν σφῇσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
ἔσσεται ἦμαρ, ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο,
Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
αὐτὸς ἐπισσείῃσιν ἐρεμνὴν αἰγίδα πᾶσι
τῆσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
ἀλλά μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,
αἴ κε θάνῃς καὶ πότμον ἀναπλήσῃς βιότοιο.
καί κεν ἐλέγχιστος πολυδίψιον Ἄργος ἱκοίμην·
αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης·

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κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν
Ἀργείην Ἑλένην· σέο δ’ ὀστέα πύσει ἄρουρα
κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ.
καί κέ τις ὧδ’ ἐρέει Τρώων ὑπερηνορεόντων
τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο·
αἴθ’ οὕτως ἐπὶ πᾶσι χόλον τελέσει’ Ἀγαμέμνων,
ὡς καὶ νῦν ἅλιον στρατὸν ἤγαγεν ἐνθαδ’ Ἀχαιῶν,
καὶ δὴ ἔβη οἰκόνδε φίλην ἐς πατρίδα γαῖαν
σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.
ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών.

but is re-assured by Menelaos,

Τὸν δ’ ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος·
θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.
οὐκ ἐν καιρίῳ ὀξὺ πάγη βέλος, ἀλλὰ πάροιθεν
εἰρύσατο ζωστήρ τε παναίολος ἠδ’ ὑπένερθε
ζῶμά τε καὶ μίτρη, τὴν χαλκῆες κάμον ἄνδρες.
Τὸν δ’ ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
αἲ γὰρ δὴ οὕτως εἴη, φίλος ὦ Μενέλαε·
ἕλκος δ’ ἰητὴρ ἐπιμάσσεται ἠδ’ ἐπιθήσει
φάρμαχ’, ἅ κεν παύσῃσι μελαινάων ὀδυνάων.

and despatches Talthybios to bring the physician Machaon.

Ἦ, καὶ Ταλθύβιον, θεῖον κήρυκα, προσηύδα·
Ταλθύβι’, ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
φῶτ’ Ἀσκληπιοῦ υἱόν, ἀμύμονος ἰητῆρος,
ὄφρα ἴδῃ Μενέλαον ἀρήϊον, Ἀτρέος υἱόν,
ὅν τις ὀϊστεύσας ἔβαλεν τόξων εὖ εἰδὼς
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.
Ὣς ἔφατ’, οὐδ’ ἄρα οἱ κῆρυξ ἀπίθησεν ἀκούσας,

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βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
παπταίνων ἥρωα Μαχάονα. τὸν δ' ἐνόησεν
ἑσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
λαῶν, οἵ οἱ ἕποντο Τρίκης ἐξ ἱπποβότοιο.
ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα·

Machaon is found, and dresses the wound of Menelaos.

Ὄρσ', Ἀσκληπιάδη, καλέει κρείων Ἀγαμέμνων,
ὄφρα ἴδῃ Μενέλαον ἀρήϊον, ἀρχὸν Ἀχαιῶν,
ὅν τις ὀϊστεύσας ἔβαλεν τόξων εὖ εἰδὼς
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.
Ὣς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινε·
βὰν δ' ἰέναι καθ' ὅμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
ἀλλ' ὅτε δή ῥ' ἵκανον ὅθι ξανθὸς Μενέλαος
βλήμενος ἦν, περὶ δ' αὐτὸν ἀγηγέραθ' ὅσσοι ἄριστοι
κυκλόσ', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φώς,
αὐτίκα δ' ἐκ ζωστῆρος ἀρηρότος ἕλκεν ὀϊστόν·
τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι.
λῦσε δέ οἱ ζωστῆρα παναίολον ἠδ' ὑπένερθε
ζῶμά τε καὶ μίτρην, τὴν χαλκῆες κάμον ἄνδρες.
αὐτὰρ ἐπεὶ ἴδεν ἕλκος, ὅθ' ἔμπεσε πικρὸς ὀϊστός,
αἷμ' ἐκμυζήσας ἐπ' ἄρ' ἤπια φάρμακα εἰδὼς
πάσσε, τά οἵ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

Meanwhile, for the Trojans have renewed the combat, Agamemnon exhorts the leaders of the Greeks.

Ὄφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαον,
τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
οἱ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.
Ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,

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οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν.
ἵππους μὲν γὰρ ἔασε καὶ ἅρματα ποικίλα χαλκῷ·
καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας
Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο·
τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὁππότε κέν μιν
γυῖα λάβῃ κάματος πολέας διὰ κοιρανέοντα·
αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν.

He encourages the zealous,

Καί ῥ' οὓς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν·
Ἀργεῖοι, μή πώ τι μεθίετε θούριδος ἀλκῆς·
οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσετ' ἀρωγός,
ἀλλ' οἵ περ πρότεροι ὑπὲρ ὅρκια δηλήσαντο,
τῶν ἦ τοι αὐτῶν τέρενα χρόα γῦπες ἔδονται,
ἡμεῖς αὖτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἕλωμεν.

and upbraids the sluggish.

Οὕς τινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο,
τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν·
Ἀργεῖοι ἰόμωροι, ἐλεγχέες, οὔ νυ σέβεσθε;
τίφθ' οὕτως ἔστητε τεθηπότες ἠΰτε νεβροί,
αἵ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,
ἑστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή·
ὣς ὑμεῖς ἔστητε τεθηπότες οὐδὲ μάχεσθε.
ἦ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
εἰρύατ' εὔπρυμνοι, πολιῆς ἐπὶ θινὶ θαλάσσης,
ὄφρα ἴδητ', αἴ κ' ὔμμιν ὑπέρσχῃ χεῖρα Κρονίων;

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Ὣς ὅ γε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν·
ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
οἱ δ' ἀμφ' Ἰδομενῆα δαΐφρονα θωρήσσοντο·
Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συῒ εἴκελος ἀλκήν,
Μηριόνης δ' ἄρα οἱ πυμάτας ὤτρυνε φάλαγγας.
τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
αὐτίκα δ' Ἰδομενῆα προσηύδα μειλιχίοισιν·

Exhorting single leaders, he comes first to Idomeneus;

Ἰδομενεῦ, περὶ μέν σε τίω Δαναῶν ταχυπώλων
ἠμὲν ἐνὶ πτολέμῳ ἠδ' ἀλλοίῳ ἐπὶ ἔργῳ
ἠδ' ἐν δαίθ', ὅτε πέρ τε γερούσιον αἴθοπα οἶνον
Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται.
εἴ περ γάρ τ' ἄλλοι γε κάρη κομόωντες Ἀχαιοὶ
δαιτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεὶ
ἕστηχ', ὥς περ ἐμοί, πιέειν, ὅτε θυμὸς ἀνώγῃ.
ἀλλ' ὄρσευ πόλεμόνδ', οἷος πάρος εὔχεαι εἶναι.
Τὸν δ' αὖτ' Ἰδομενεύς, Κρητῶν ἀγός, ἀντίον ηὔδα·
Ἀτρείδη, μάλα μέν τοι ἐγὼν ἐρίηρος ἑταῖρος
ἔσσομαι, ὡς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
ἀλλ' ἄλλους ὄτρυνε κάρη κομόωντας Ἀχαιούς,
ὄφρα τάχιστα μαχώμεθ', ἐπεὶ σύν γ' ὅρκι' ἔχευαν
Τρῶες· τοῖσιν δ' αὖ θάνατος καὶ κήδε' ὀπίσσω
ἔσσετ', ἐπεὶ πρότεροι ὑπὲρ ὅρκια δηλήσαντο.

next, to the Ajaces;

Ὣς ἔφατ' Ἀτρείδης δὲ παρῴχετο γηθόσυνος κῆρ.
ἦλθε δ' ἐπ' Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
τὼ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἵπετο πεζῶν.

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ὡς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ
ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
τῷ δέ τ' ἄνευθεν ἐόντι μελάντερον ἠΰτε πίσσα
φαίνετ' ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν,
ῥίγησέν τε ἰδὼν ὑπό τε σπέος ἤλασε μῆλα·
τοῖαι ἅμ' Αἰάντεσσι διοτρεφέων αἰζηῶν
δήϊον ἐς πόλεμον πυκιναὶ κίνυντο φάλαγγες
κυάνεαι, σάκεσίν τε καὶ ἔγχεσι πεφρικυῖαι.
καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
  Αἴαντ', Ἀργείων ἡγήτορε χαλκοχιτώνων,
σφῶϊ μὲν (οὐ γὰρ ἔοικ' ὀτρυνέμεν) οὔ τι κελεύω·
αὐτὼ γὰρ μάλα λαὸν ἀνώγετον ἶφι μάχεσθαι.
αἲ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
τῷ κε τάχ' ἠμύσειε πόλις Πριάμοιο ἄνακτος.
χερσὶν ὑφ' ἡμετέρῃσιν ἁλοῦσά τε περθομένη τε.

next, to Nestor;

Ὣς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
ἔνθ' ὅ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,
οὓς ἑτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε
Αἵμονα τε κρείοντα Βίαντά τε, ποιμένα λαῶν.
ἱππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,
πεζοὺς δ' ἐξόπιθε στῆσεν πολέας τε καὶ ἐσθλοὺς
ἕρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσεν,
ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίῃ πολεμίζοι.
ἱππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
σφοὺς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ·

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Μηδέ τις ἱπποσύνῃ τε καὶ ἠνορέηφι πεποιθὼς
οἶος πρόθ᾽ ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
μηδ᾽ ἀναχωρείτω· ἀλαπαδνότεροι γὰρ ἔσεσθε.
ὃς δέ κ᾽ ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ᾽ ἅρμαθ᾽ ἵκηται,
ἔγχει ὀρεξάσθω, ἐπεὶ ἦ πολὺ φέρτερον οὕτω.
ὧδε καὶ οἱ πρότεροι πόλιας καὶ τείχε᾽ ἐπόρθεον
τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.
Ὣς ὁ γέρων ὤτρυνε πάλαι πολέμων εὖ εἰδώς.
καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Ὦ γέρον, εἴθ᾽, ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
ὥς τοι γούναθ᾽ ἕποιτο, βίη δέ τοι ἔμπεδος εἴη.
ἀλλά σε γῆρας τείρει ὁμοΐιον· ὡς ὄφελέν τις
ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.
Τὸν δ᾽ ἠμείβετ᾽ ἔπειτα Γερήνιος ἱππότα Νέστωρ·
Ἀτρείδη, μάλα μέν τοι ἐγὼν ἐθέλοιμι καὶ αὐτὸς
ὣς ἔμεν, ὡς ὅτε δῖον Ἐρευθαλίωνα κατέκταν.
ἀλλ᾽ οὔ πως ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν·
εἰ τότε κοῦρος ἔα, νῦν αὖτέ με γῆρας ὀπάζει.
ἀλλὰ καὶ ὣς ἱππεῦσι μετέσσομαι ἠδὲ κελεύσω
βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
αἰχμὰς δ᾽ αἰχμάσσουσι νεώτεροι, οἵ περ ἐμεῖο
ὁπλότεροι γεγάασι πεποίθασίν τε βίηφιν.

next, to Menestheus,

Ὣς ἔφατ᾽, Ἀτρείδης δὲ παρῴχετο γηθόσυνος κῆρ.
εὗρ᾽ υἱὸν Πετεῶο Μενεσθῆα πλήξιππον
ἑσταότ᾽, ἀμφὶ δ᾽ Ἀθηναῖοι, μήστωρες ἀϋτῆς.

and to Odysseus,

Αὐτὰρ ὁ πλησίον ἑστήκει πολύμητις Ὀδυσσεύς,
πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναὶ
ἕστασαν· οὐ γάρ πώ σφιν ἀκούετο λαὸς ἀϋτῆς,
ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
Τρώων ἱπποδάμων καὶ Ἀχαιῶν· οἱ δὲ μένοντες
ἕστασαν, ὁππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
Τρώων ὁρμήσειε καὶ ἄρξειαν πολέμοιο.
τοὺς δὲ ἰδὼν νείκεσσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·
Ὦ υἱὲ Πετεῶο, διοτρεφέος βασιλῆος,
καὶ σύ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους;
σφῶϊν μέν τ' ἐπέοικε μετὰ πρώτοισιν ἐόντας
ἑστάμεν ἠδὲ μάχης καυστείρης ἀντιβολῆσαι.
πρώτω γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,
ὁππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἠδὲ κύπελλα
οἴνου πινέμεναι μελιηδέος, ὄφρ' ἐθέλητον·
νῦν δὲ φίλως χ' ὁρόῳτε καὶ εἰ δέκα πύργοι Ἀχαιῶν
ὑμείων προπάροιθε μαχοίατο νηλέϊ χαλκῷ.

who resents Agamemnon's rebuke.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
Ἀτρείδη, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
πῶς δὴ φῄς πολέμοιο μεθιέμεν, ὁππότ' Ἀχαιοὶ
Τρωσὶν ἐφ' ἱπποδάμοισιν ἐγείρομεν ὀξὺν ἄρηα;
ὄψεαι, ἢν ἐθέλησθα, καὶ αἴ κέν τοι τὰ μεμήλῃ,
Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
Τρώων ἱπποδάμων· σὺ δὲ ταῦτ' ἀνεμώλια βάζεις.

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Τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
ὡς γνῶ χωομένοιο· πάλιν δ' ὅ γε λάζετο μῦθον·
Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὔτε σε νεικείω περιώσιον οὔτε κελεύω·
οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν
ἤπια δήνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ' ἐγώ περ.
ἀλλ' ἴθι, ταῦτα δ' ὄπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν
εἴρηται, τὰ δὲ πάντα θεοὶ μεταμώνια θεῖεν.

He reproves Diomedes for want of zeal, and bids him imitate the example of his father Tydeus,

Ὣς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
εὗρε δὲ Τυδέος υἱόν, ὑπέρθυμον Διομήδεα,
ἑσταότ' ἔν θ' ἵπποισι καὶ ἅρμασι κολλητοῖσι·
πὰρ δέ οἱ ἑστήκει Σθένελος, Καπανήϊος υἱός.
καὶ τὸν μὲν νείκεσσεν ἰδὼν κρείων Ἀγαμέμνων,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Ὤ μοι, Τυδέος υἱὲ δαΐφρονος, ἱπποδάμοιο,
τί πτώσσεις, τί δ' ὀπιπεύεις πολέμοιο γεφύρας;
οὐ μὲν Τυδέϊ γ' ὧδε φίλον πτωσκαζέμεν ἦεν,
ἀλλὰ πολὺ πρὸ φίλων ἑτάρων δηίοισι μάχεσθαι,
ὡς φάσαν οἵ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἐγώ γε
ἤντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι.

whose exploits he recounts at length.

Ἦ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκήνας
ξεῖνος ἅμ' ἀντιθέῳ Πολυνείκεϊ, λαὸν ἀγείρων.
οἱ δὲ τότ' ἐστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης,
καί ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.
οἱ δ' ἔθελον δόμεναι καὶ ἐπῄνεον ὡς ἐκέλευον·

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ἀλλὰ Ζεὺς ἔτρεψε παραίσια σήματα φαίνων.
οἱ δ' ἐπεὶ οὖν ᾤχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
Ἀσωπὸν δ' ἵκοντο βαθύσχοινον λεχεποίην,
ἔνθ' αὖτ' ἀγγελίην ἐπὶ Τυδῆ στεῖλαν Ἀχαιοί.
αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας
δαινυμένους κατὰ δῶμα βίης Ἐτεοκληείης.
ἔνθ' οὐδὲ ξεῖνός περ ἐὼν ἱππηλάτα Τυδεὺς
τάρβει, μοῦνος ἐὼν πολέσιν μετὰ Καδμείοισιν,
ἀλλ' ὅ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
ῥηϊδίως· τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη.
οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,
ἂψ ἀναερχομένῳ πυκινὸν λόχον εἷσαν ἄγοντες,
κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
Μαίων Αἱμονίδης, ἐπιείκελος ἀθανάτοισιν,
υἱός τ' Αὐτοφόνοιο, μενεπτόλεμος Πολυφόντης.
Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκε·
πάντας ἔπεφν', ἕνα δ' οἶον ἵει οἶκόνδε νέεσθαι·
Μαίον' ἄρα προέηκε θεῶν τεράεσσι πιθήσας.
τοῖος ἔην Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱὸν
γείνατο εἷο χέρεια μάχῃ, ἀγορῇ δέ τ' ἀμείνω.
Ὣς φάτο, τὸν δ' οὔ τι προσέφη κρατερὸς Διομήδης
αἰδεσθεὶς βασιλῆος ἐνιπὴν αἰδοίοιο.
τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο·

Sthenelos repels Agamemnon's imputations.

Ἀτρείδη, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν.
ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι·
ἡμεῖς καὶ Θήβης ἕδος εἵλομεν ἑπταπύλοιο
παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τεῖχος ἄρειον,
πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἀρωγῇ·

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κεῖνοι δὲ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο.
τῷ μή μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ.

But Diomedes justifies Agamemnon's reproof, in view of its motive, though it fall upon himself.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
τέττα, σιωπῇ ἧσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι, ποιμένι λαῶν,
ὀτρύνοντι μάχεσθαι ἐϋκνήμιδας Ἀχαιούς·
τούτῳ μὲν γὰρ κῦδος ἅμ' ἕψεται, εἴ κεν Ἀχαιοὶ
Τρῶας δῃώσωσιν ἕλωσί τε Ἴλιον ἱρήν,
τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δῃωθέντων.
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.
Ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε·
δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσιν ἄνακτος
ὀρνυμένου· ὑπό κεν ταλασίφρονά περ δέος εἷλεν.

The advance of the two armies is now described.

Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχέϊ κῦμα θαλάσσης
ὄρνυτ' ἐπασσύτερον Ζεφύρου ὕπο κινήσαντος·
πόντῳ μέν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας
κυρτὸν ἐὸν κορυφοῦται, ἀποπτύει δ' ἁλὸς ἄχνην·
ὣς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
νωλεμέως πόλεμόνδε. κέλευε δὲ οἷσιν ἕκαστος
ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν (οὐδέ κε φαίης
τόσσον λαὸν ἕπεσθαι ἔχοντ' ἐν στήθεσιν αὐδήν)
σιγῇ δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσι
τεύχεα ποικίλ' ἔλαμπε, τὰ εἱμένοι ἐστιχόωντο.
Τρῶες δ', ὥς τ' ὄϊες πολυπάμονος ἀνδρὸς ἐν αὐλῇ

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μυρίαι ἑστήκασιν ἀμελγόμεναι γάλα λευκόν,
ἀζηχὲς μεμακυῖαι, ἀκούουσαι ὄπα ἀρνῶν,
ὣς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει·
οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.

The Trojans are led by Ares; the Greeks by Athena.

Ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη
Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμοτον μεμαυῖα,
Ἄρεος ἀνδροφόνοιο κασιγνήτη ἑτάρη τε,
ἥ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.
ἥ σφιν καὶ τότε νεῖκος ὁμοίϊον ἔμβαλε μέσσῳ
ἐρχομένη καθ' ὅμιλον, ὀφέλλουσα στόνον ἀνδρῶν.

The combat begins and results unfavorably for the Trojans.

Οἱ δ' ὅτε δή ῥ' ἐς χῶρον ἕνα ξυνιόντες ἵκοντο,
σύν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
ἔπληντ' ἀλλήλῃσι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
ἔνθα δ' ἅμ' οἰμωγή τε καὶ εὐχωλὴ πέλεν ἀνδρῶν
ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
ὡς δ' ὅτε χείμαῤῥοι ποταμοὶ κατ' ὄρεσφι ῥέοντες
ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
κρουνῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης·
τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν·
ὣς τῶν μισγομένων γένετο ἰαχή τε πόνος τε.

The slaughter is begun by Antilochos, the son of Nestor,

Πρῶτος δ' Ἀντίλοχος Τρώων ἕλεν ἄνδρα κορυστὴν
ἐσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·

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τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψεν,
ἤριπε δ' ὡς ὅτε πύργος ἐνὶ κρατερῇ ὑσμίνῃ.
τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων·
ἕλκε δ' ὑπ' ἐκ βελέων, λελιημένος ὄφρα τάχιστα
τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὁρμή.
νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάθυμος Ἀγήνωρ
πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
οὔτησε ξυστῷ χαλκήρεϊ, λῦσε δέ γυῖα.
ὣς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη
ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὣς
ἀλλήλοις ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.

and continued by Ajax, son of Telamon,

Ἔνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
ἠΐθεον θαλερόν, Σιμοείσιον, ὅν ποτε μήτηρ
Ἴδηθεν κατιοῦσα παρ' ὄχθῃσιν Σιμόεντος
γείνατ', ἐπεί ῥα τοκεῦσιν ἅμ' ἕσπετο μῆλα ἰδέσθαι.
τοὔνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσι
θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
πρῶτον γάρ μιν ἰόντα βάλε στῆθος παρὰ μαζὸν
δεξιόν· ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
ἦλθεν· ὁ δ' ἐν κονίῃσι χαμαὶ πέσεν αἴγειρος ὥς,
ἥ ῥά τ' ἐν εἱαμενῇ ἕλεος μεγάλοιο πεφύκῃ
λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασι·
τὴν μέν θ' ἁρματοπηγὸς ἀνὴρ αἴθωνι σιδήρῳ
ἐξέταμ', ὄφρα ἴτυν κάμψῃ περικαλλέϊ δίφρῳ·

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ἡ μέν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας.)
τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
Αἴας διογενής. τοῦ δ' Ἄντιφος αἰολοθώρηξ
Πριαμίδης καθ' ὅμιλον ἀκόντισεν ὀξέϊ δουρί.
τοῦ μὲν ἅμαρθ', ὁ δὲ Λεῦκον, Ὀδυσσέος ἐσθλὸν ἑταῖρον,
βεβλήκει βουβῶνα νέκυν ἑτέρωσ' ἐρύοντα·
ἤριπε δ' ἀμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.

and by Odysseus,

Τοῦ δ' Ὀδυσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ
ἀμφὶ ἓ παπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο
ἀνδρὸς ἀκοντίσσαντος· ὁ δ' οὐχ ἅλιον βέλος ἧκεν,
ἀλλ' υἱὸν Πριάμοιο νόθον βάλε Δημοκόωντα,
ὅς οἱ Ἀβυδόθεν ἦλθε παρ' ἵππων ὠκειάων.
τόν ῥ' Ὀδυσεὺς ἑτάροιο χολωσάμενος βάλε δουρὶ
κόρσην· ἡ δ' ἑτέροιο διὰ κροτάφοιο πέρησεν
αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψε.
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
χώρησαν δ' ὑπό τε πρόμαχοι καὶ φαίδιμος Ἕκτωρ·
Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
ἴθυσαν δὲ πολὺ προτέρω. νεμέσησε δ' Ἀπόλλων
Περγάμου ἐκκατιδών, Τρώεσσι δὲ κέκλετ' ἀΰσας.

until the Trojans are rallied by Apollo.

Ὄρνυσθ' ἱππόδαμοι Τρῶες, μηδ' εἴκετε χάρμης
Ἀργείοις, ἐπεὶ οὔ σφι λίθος χρὼς οὐδὲ σίδηρος
χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.

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οὐ μὰν οὐδ' Ἀχιλεύς, Θέτιδος πάϊς ἠϋκόμοιο,
μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.
Ὣς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
ὦρσε Διὸς θυγάτηρ κυδίστη τριτογένεια,
ἐρχομένη καθ' ὅμιλον, ὅθι μεθιέντας ἴδοιτο.
Ἔνθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδησε.
χερμαδίῳ γὰρ βλῆτο παρὰ σφυρὸν ὀκριόεντι
κνήμην δεξιτερήν· βάλε δὲ Θρῃκῶν ἀγὸς ἀνδρῶν,
Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει·
ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδὴς
ἄχρις ἀπηλοίησεν· ὁ δ' ὕπτιος ἐν κονίῃσι
κάππεσεν ἄμφω χεῖρε φίλοις ἑτάροισι πετάσσας,
θυμὸν ἀποπνείων· ὁ δ' ἐπέδραμεν ὅς ῥ' ἔβαλέν περ
Πείροος· οὖτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὄσσε κάλυψε.

The book closes with the slaughter of Peiroos, chief of the Thrakians.

Τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ
στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός.
ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ,
τῷ ὅ γε γαστέρα τύψε μέσην, ἐκ δ' αἴνυτο θυμόν.
τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἑταῖροι
Θρήϊκες ἀκρόκομοι δολίχ' ἔγχεα χερσὶν ἔχοντες,
οἵ ἑ μέγαν περ ἐόντα καὶ ἴφθιμον καὶ ἀγαυὸν
ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.
ὣς τώ γ' ἐν κονίῃσι παρ' ἀλλήλοισι τετάσθην,
ἤ τοι ὁ μὲν Θρῃκῶν, ὁ δ' Ἐπειῶν χαλκοχιτώνων,
ἡγεμόνες· πολλοὶ δὲ περὶ κτείνοντο καὶ ἄλλοι.

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Ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
ὅς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξέϊ χαλκῷ
δινεύοι κατὰ μέσσον ἄγοι δέ ἑ Παλλὰς Ἀθήνη
χειρὸς ἑλοῦσα, ἀτὰρ βελέων ἀπερύκοι ἐρωήν·
πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἤματι κείνῳ
πρηνέες ἐν κονίῃσι παρ' ἀλλήλοισι τέταντο.

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THE ILIAD.

BOOK V.

Athena endues Diomede with might, and sends him into the fray.

Ἔνθ' αὖ Τυδείδῃ Διομήδεϊ Παλλὰς Ἀθήνη
δῶκε μένος καὶ θάρσος, ἵν' ἔκδηλος μετὰ πᾶσιν
Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.
δαῖέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα
λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο·
τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων,
ὦρσε δέ μιν κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο.

Phegeus falls, and Idaios flees before him.

Ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
ἱρεὺς Ἡφαίστοιο· δύω δέ οἱ υἱέες ἤστην,
Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.
τώ οἱ ἀποκρινθέντε ἐναντίω ὁρμηθήτην·
τὼ μὲν ἀφ' ἵπποιϊν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Φηγεύς ῥα πρότερος προΐει δολιχόσκιον ἔγχος·
Τυδείδεω δ' ὑπὲρ ὦμον ἀριστερὸν ἤλυθ' ἀκωκὴ
ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρνυτο χαλκῷ
Τυδείδης· τοῦ δ' οὐχ ἅλιον βέλος ἔκφυγε χειρός,
ἀλλ' ἔβαλε στῆθος μεταμάζιον, ὦσε δ' ἀφ' ἵππων.
Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δίφρον,

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οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
ἀλλ' Ἥφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
ὡς δή οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἴη.
ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱὸς
δῶκεν ἑταίροισιν κατάγειν κοίλας ἐπὶ νῆας.

Athena next persuades Ares to retire from the fray.

Τρῶες δὲ μεγάθυμοι ἐπεὶ ἴδον υἷε Δάρητος
τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφι,
πᾶσιν ὀρίνθη θυμός· ἀτὰρ γλαυκῶπις Ἀθήνη
χειρὸς ἑλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἄρηα·
Ἆρες, Ἄρες βροτολοιγέ, μιαιφόνε, τειχεσιπλῆτα,
οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς
μάρνασθ', ὁπποτέροισι πατὴρ Ζεὺς κῦδος ὀρέξῃ;
νῶϊ δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν.

The Trojans retire, and many are slain: Odios,

Ὣς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἄρηα.
τὸν μὲν ἔπειτα καθεῖσεν ἐπ' ἠϊόεντι Σκαμάνδρῳ,
Τρῶας δ' ἔκλιναν Δαναοί· ἕλε δ' ἄνδρα ἕκαστος
ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
ἀρχὸν Ἁλιζώνων, Ὀδίον μέγαν, ἔκβαλε δίφρου·
πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν
ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
[δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.]

Phaistos and Scamandrios,

Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μῄονος υἱὸν
Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.

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τὸν μὲν ἄρ' Ἰδομενεὺς δουρὶ κλυτὸς ἔγχεϊ μακρῷ
νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·
ἤριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἷλε.
Τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες·
υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἵμονα θήρης
Ἀτρείδης Μενέλαος ἕλ' ἔγχεϊ ὀξυόεντι,
ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἄρτεμις αὐτὴ
βάλλειν ἄγρια πάντα, τά τε τρέφει οὔρεσιν ὕλη.
ἀλλ' οὔ οἱ τότε γε χραῖσμ' Ἄρτεμις ἰοχέαιρα,
οὐδὲ ἑκηβολίαι, ᾗσιν τὸ πρίν γ' ἐκέκαστο·
ἀλλά μιν Ἀτρείδης δουρὶ κλειτὸς Μενέλαος
πρόσθεν ἕθεν φεύγοντα μετάφρενον οὔτασε δουρί.
[ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.]
ἤριπε δὲ πρηνής, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Phereklos,

Μηριόνης δὲ Φέρεκλον ἐνήρατο, Τέκτονος υἱὸν
Ἁρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα
τεύχειν· ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
ὃς καὶ Ἀλεξάνδρῳ τεκτήνατο νῆας εἴσας
ἀρχεκάκους, αἳ πᾶσι κακὸν Τρώεσσι γένοντο
οἷ τ' αὐτῷ, ἐπεὶ οὔ τι θεῶν ἐκ θέσφατα ᾔδη.
τὸν μὲν Μηριόνης, ὅτε δὴ κατέμαρπτε διώκων,
βεβλήκει γλουτὸν κατὰ δεξιόν· ἡ δὲ διὰ πρὸ
ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκή.
γνὺξ δ' ἔριπ' οἰμώξας, θάνατος δέ μιν ἀμφεκάλυψε.

Pedaios,

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,
ὅς ῥα νόθος μὲν ἔην, πύκα δ' ἔτρεφε δῖα Θεανὼ

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ἶσα φίλοισι τέκεσσι, χαριζομένη πόσεϊ ᾧ.
τὸν μὲν Φυλείδης δουρὶ κλυτὸς ἐγγύθεν ἐλθὼν
βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξέϊ δουρί·
ἀντικρὺ δ' ἀν' ὀδοντας ὑπὸ γλῶσσαν τάμε χαλκός.
ἤριπε δ' ἐν κονίῃς, ψυχρὸν δ' ἕλε χαλκὸν ὀδοῦσιν.

Hypsenor.

Εὐρύπυλος δ' Εὐαιμονίδης Ὑψήνορα δῖον,
υἱὸν ὑπερθύμου Δολοπίονος, ὅς ῥα Σκαμάνδρου
ἀρητὴρ ἐτέτυκτο, θεὸς δ' ὣς τίετο δήμῳ,
τὸν μὲν ἄρ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός,
πρόσθεν ἕθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον
φασγάνῳ ἀΐξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
αἱματόεσσα δὲ χεὶρ πεδίῳ πέσε· τὸν δὲ κατ' ὄσσε
ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

Diomede signalizes himself beyond all others in the slaughter of the Trojans.

Ὣς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
Τυδείδην δ' οὐκ ἂν γνοίης ποτέροισι μετείη,
ἠὲ μετὰ Τρώεσσιν ὁμιλέοι ἦ μετ' Ἀχαιοῖς·
θῦνε γὰρ ἂμ πεδίον ποταμῷ πλήθοντι ἐοικὼς
χειμάῤῥῳ, ὅς τ' ὦκα ῥέων ἐκέδασσε γεφύρας.
τὸν δ' οὔτ' ἄρ τε γέφυραι ἐερμέναι ἰσχανόωσιν,
οὔτ' ἄρα ἕρκεα ἴσχει ἀλωάων ἐριθηλέων,
ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίσῃ Διὸς ὄμβρος
πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν.
ὣς ὑπὸ Τυδείδῃ πυκιναὶ κλονέοντο φάλαγγες
Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἐόντες.

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He is wounded by Pandaros,

Τὸν δ' ὡς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱὸς
θύνοντ' ἂμ πεδίον, πρὸ ἕθεν κλονέοντα φάλαγγας,
αἶψ' ἐπὶ Τυδείδῃ ἐτιταίνετο καμπύλα τόξα,
καὶ βάλ' ἐπαΐσσοντα τυχὼν κατὰ δεξιὸν ὦμον,
θώρηκος γύαλον, διὰ δ' ἔπτατο πικρὸς ὀϊστός·
ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ.
τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·
Ὄρνυσθε Τρῶες μεγάθυμοι, κέντορες ἵππων·
βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἕ φημι
δήθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με
ὦρσεν ἄναξ Διὸς υἱὸς ἀπορνύμενον Λυκίηθεν.
Ὣς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὠκὺ δάμασσεν,
ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιϊν καὶ ὄχεσφιν
ἔστη, καὶ Σθένελον προσέφη, Καπανήϊον υἱόν·
Ὄρσο πέπον Καπανηϊάδη, καταβήσεο δίφρου,
ὄφρα μοι ἐξ ὤμοιο ἐρύσσῃς πικρὸν ὀϊστόν.
Ὣς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἆλτο χαμᾶζε,
πὰρ δὲ στὰς βέλος ὠκὺ διαμπερὲς ἐξέρυσ' ὤμου.
αἷμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
δὴ τότ' ἔπειτ' ἠρᾶτο βοὴν ἀγαθὸς Διομήδης·

but, on prayer to Athena, is miraculously restored, and enters the combat with new fury.

Κλῦθί μευ αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης
δηΐῳ ἐν πολέμῳ, νῦν αὖτ' ἐμὲ φῖλαι Ἀθήνη·
δὸς δέ τέ μ' ἄνδρα ἑλεῖν καὶ ἐς ὁρμὴν ἔγχεος ἐλθεῖν,
ὅς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ φησι
δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἠελίοιο.

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Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὕπερθεν·
ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα·
Θαρσῶν νῦν Διόμηδες ἐπὶ Τρώεσσι μάχεσθαι·
ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἧκα
ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἱππότα Τυδεύς·
ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἕλον, ἣ πρὶν ἐπῆεν,
ὄφρ' εὖ γιγνώσκῃς ἠμὲν θεὸν ἠδὲ καὶ ἄνδρα.
τῷ νῦν, αἴ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι
τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξέϊ χαλκῷ.
Ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
Τυδείδης δ' ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη·
καὶ πρίν περ θυμῷ μεμαὼς Τρώεσσι μάχεσθαι,
δὴ τότε μιν τρὶς τόσσον ἕλεν μένος, ὥς τε λέοντα,
ὅν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις ὀΐεσσι
χραύσῃ μέν τ' αὐλῆς ὑπεράλμενον οὐδὲ δαμάσσῃ·
τοῦ μέν τε σθένος ὦρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρῆμα φοβεῖται·
αἱ μέν τ' ἀγχιστῖναι ἐπ' ἀλλήλῃσι κέχυνται,
αὐτὰρ ὁ ἐμμεμαὼς βαθέης ἐξάλλεται αὐλῆς·
ὣς μεμαὼς Τρώεσσι μίγη κρατερὸς Διομήδης.

He slays Astynoos and Hypeiron, Xanthos and Thoon, Echemmon and Chromios.

Ἔνθ' ἕλεν Ἀστύνοον καὶ Ὑπείρονα, ποιμένα λαῶν,
τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκήρεϊ δουρί,
τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῗδα παρ' ὦμον
πλῆξ', ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἠδ' ἀπὸ νώτου.

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τοὺς μὲν ἔασ' ὁ δ' Ἄβαντα μετῴχετο καὶ Πολύϊδον,
υἱέας Εὐρυδάμαντος, ὀνειροπόλοιο γέροντος,
τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους,
ἀλλά σφεας κρατερὸς Διομήδης ἐξενάριξε.
βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε, Φαίνοπος υἷε,
ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,
υἱὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
ἔνθ' ὅ γε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυτο θυμὸν
ἀμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
λεῖπ', ἐπεὶ οὐ ζώοντε μάχης ἐκ νοστήσαντε
δέξατο· χηρωσταὶ δὲ διὰ κτῆσιν δατέοντο.
Ἔνθ' υἷας Πριάμοιο δύω λάβε Δαρδανίδαο,
εἰν ἑνὶ δίφρῳ ἐόντας, Ἐχέμμονά τε Χρομίον τε.
ὡς δὲ λέων ἐν βουσὶ θορὼν ἐξ αὐχένα ἄξῃ
πόρτιος ἠὲ βοός, ξύλοχον κάτα βοσκομενάων,
ὣς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱὸς
βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
ἵππους δ' οἷς ἑτάροισι δίδου μετὰ νῆας ἐλαύνειν.

Aeneas comes to the rescue, first calling on Pandaros to explain why he does not meet Diomede.

Τὸν δ' ἴδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,
βῆ δ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
εὗρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,
στῆ δὲ πρόσθ' αὐτοῖο ἔπος τέ μιν ἀντίον ηὔδα·
Πάνδαρε, ποῦ τοι τόξον ἰδὲ πτερόεντες ὀϊστοὶ
καὶ κλέος, ᾧ οὔ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνήρ;
οὐδέ τις ἐν Λυκίῃ σέο γ' εὔχεται εἶναι ἀμείνων.
ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος Διὶ χεῖρας ἀνασχών,

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ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργε
Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·
εἰ μή τις θεός ἐστι κοτεσσάμενος Τρώεσσιν,
ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἔπι μῆνις.

Pandaros describes how he has recently wounded Diomede; but cannot engage in hand-to-hand combat with him, for lack of a chariot.

Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
Αἰνεία, Τρώων βουληφόρε χαλκοχιτώνων,
Τυδείδῃ μιν ἐγώ γε δαΐφρονι πάντα ἐΐσκω,
ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
ἵππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεός ἐστιν.
εἰ δ' ὅ γ' ἀνήρ, ὅν φημι, δαΐφρων Τυδέος υἱός,
οὐχ ὅ γ' ἄνευθε θεοῦ τάδε μαίνεται, ἀλλά τις ἄγχι
ἕστηκ' ἀθανάτων νεφέλῃ εἰλυμένος ὤμους,
ὃς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
ἤδη γάρ οἱ ἐφῆκα βέλος, καί μιν βάλον ὦμον
δεξιὸν ἀντικρὺ διὰ θώρηκος γυάλοιο·
καί μιν ἐγώ γ' ἐφάμην 'Αϊδωνῆϊ προϊάψειν,
ἔμπης δ' οὐκ ἐδάμασσα· θεός νύ τίς ἐστι κοτήεις.
ἵπποι δ' οὐ παρέασι καὶ ἅρματα, τῶν κ' ἐπιβαίην·
ἀλλά που ἐν μεγάροισι Λυκάονος ἕνδεκα δίφροι
καλοὶ πρωτοπαγεῖς νεοτευχέες· ἀμφὶ δὲ πέπλοι
πέπτανται· παρὰ δέ σφιν ἑκάστῳ δίζυγες ἵπποι
ἑστᾶσι κρῖ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
ἦ μέν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
ἐρχομένῳ ἐπέτελλε δόμοις ἔνι ποιητοῖσιν·
ἵπποισίν μ' ἐκέλευε καὶ ἅρμασιν ἐμβεβαῶτα
ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας·

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ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺ κέρδιον ἦεν,
ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς
ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
ὣς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα
τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν.
ἤδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα,
Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροιϊν
ἀτρεκὲς αἷμ' ἔσσευα βαλών, ἤγειρα δὲ μᾶλλον.
τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
ἤματι τῷ ἑλόμην, ὅτε Ἴλιον εἰς ἐρατεινὴν
ἡγεόμην Τρώεσσι φέρων χάριν Ἕκτορι δίῳ.
εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσι
πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφὲς μέγα δῶμα,
αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φώς,
εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην
χερσὶ διακλάσσας· ἀνεμώλια γάρ μοι ὀπηδεῖ.

Aeneas induces Pandaros to mount his chariot, and the two heroes advance against Diomede.

Τὸν δ' αὖτ' Αἰνείας, Τρώων ἀγός, ἀντίον ηὔδα·
μὴ δὴ οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
πρίν γ' ἐπὶ νὼ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι.
ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσεο, ὄφρα ἴδηαι
οἷοι Τρώϊοι ἵπποι, ἐπιστάμενοι πεδίοιο
κραιπνὰ μάλ' ἔνθα καὶ ἔνθα διωκέμεν ἠδὲ φέβεσθαι·
τὼ καὶ νῶϊ πόλινδε σαώσετον, εἴ περ ἂν αὖτε
Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ.
ἀλλ' ἄγε νῦν μάστιγα καὶ ἡνία σιγαλόεντα
δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι, ὄφρα μάχωμαι·
ἠὲ σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.

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Τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
Αἰνεία, σὺ μὲν αὐτὸς ἔχ' ἡνία καὶ τεὼ ἵππω·
μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἅρμα
οἴσετον, εἴ περ ἂν αὖτε φεβώμεθα Τυδέος υἱόν.
μὴ τὼ μὲν δείσαντε ματήσετον, οὐδ' ἐθέλητον
ἐκφερέμεν πολέμοιο τεὸν φθόγγον ποθέοντε,
νῶϊ δ' ἐπαΐξας μεγαθύμου Τυδέος υἱὸς
αὐτώ τε κτείνῃ καὶ ἐλάσσῃ μώνυχας ἵππους,
ἀλλὰ σύ γ' αὐτὸς ἔλαυνε τέ' ἅρματα καὶ τεὼ ἵππω,
τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξέϊ δουρί.

Sthenelos warns Diomede not to encounter two such mighty chiefs.

Ὣς ἄρα φωνήσαντες, ἐς ἅρματα ποικίλα βάντες,
ἐμμεμαῶτ' ἐπὶ Τυδείδῃ ἔχον ὠκέας ἵππους.
τοὺς δὲ ἴδε Σθένελος, Καπανήϊος ἀγλαὸς υἱός,
αἶψα δὲ Τυδείδην ἔπεα πτερόεντα προσηύδα·
Τυδείδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
ἄνδρ' ὁρόω κρατερὼ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
ἶν' ἀπέλεθρον ἔχοντας· ὁ μὲν τόξων εὖ εἰδώς,
Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὔχεται εἶναι·
Αἰνείας δ' υἱὸς μεγαλήτορος Ἀγχίσαο
εὔχεται ἐκγεγάμεν, μήτηρ δέ οἵ ἐστ' Ἀφροδίτη.
ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτω
θῦνε διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσῃς.

But the hero repels the warning, and gives his esquire directions concerning the immortal steeds which he expects to capture.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης·
μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἴω·

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οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι
οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν·
ὀκνείω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὔτως
ἀντίον εἶμ' αὐτῶν· τρεῖν μ' οὐκ ἐᾷ Παλλὰς Ἀθήνη.
τούτω δ' οὐ πάλιν αὖτις ἀποίσετον ὠκέες ἵπποι
ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγῃσιν.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
αἴ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ
ἀμφοτέρω κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας·
Αἰνείαο δ' ἐπαῖξαι μεμνημένος ἵππων,
ἐκ δ' ἐλάσαι Τρώων μετ' ἐϋκνήμιδας Ἀχαιούς.
τῆς γάρ τοι γενεῆς, ἧς Τρωΐ περ εὐρύοπα Ζεὺς
δῶχ' υἷος ποινὴν Γανυμήδεος, οὕνεκ' ἄριστοι
ἵππων, ὅσσοι ἔασιν ὑπ' ἠῶ τ' ἠέλιόν τε.
τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,
λάθρῃ Λαομέδοντος ὑποσχὼν θήλεας ἵππους·
τῶν οἱ ἓξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη·
τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,
τὼ δὲ δύ' Αἰνείᾳ δῶκεν, μήστωρε φόβοιο.
εἰ τούτω κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.

Pandaros begins the combat by discharging his spear, but without effect.

Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
τὼ δὲ τάχ' ἐγγύθεν ἦλθον ἐλαύνοντ' ὠκέας ἵππους.
τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός·
Καρτερόθυμε, δαΐφρον, ἀγαυοῦ Τυδέος υἱέ·
ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς ὀϊστός·
νῦν αὖτ' ἐγχείῃ πειράσομαι, αἴ κε τύχωμι.

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Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος,
καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διὰ πρὸ
αἰχμὴ χαλκείη πταμένη θώρηκι πελάσθη.
τῷ δ' ἐπὶ μακρὸν ἄϋσε Λυκάονος ἀγλαὸς υἱός·
Βέβληαι κενεῶνα διαμπερές, οὐδέ σ' ὀΐω
δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὖχος ἔδωκας.

Diomedes slays Pandaros and disables Aeneas, who is rescued by Aphrodite.

Τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
ἤμβροτες, οὐδ' ἔτυχες· ἀτὰρ οὐ μὲν σφῶϊ γ' ὀΐω
πρίν γ' ἀποπαύσεσθαι, πρίν γ' ἢ ἕτερόν γε πεσόντα
αἵματος ἆσαι Ἄρηα, ταλαύρινον πολεμιστήν.
Ὣς φάμενος προέηκε· βέλος δ' ἴθυνεν Ἀθήνη
ῥῖνα παρ' ὀφθαλμόν, λευκοὺς δ' ἐπέρησεν ὀδόντας.
τοῦ δ' ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,
αἰχμὴ δ' ἐξεσύθη παρὰ νείατον ἀνθερεῶνα.
ἤριπε δ' ἐξ ὀχέων, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ
αἰόλα, παμφανόωντα, παρέτρεσσαν δέ οἱ ἵπποι
ὠκύποδες· τοῦ δ' αὖθι λύθη ψυχή τε μένος τε.
Αἰνείας δ' ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,
δείσας μή πως οἱ ἐρυσαίατο νεκρὸν Ἀχαιοί.
ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε λέων ὣς ἀλκὶ πεποιθώς,
πρόσθε δέ οἱ δόρυ τ' ἔσχε καὶ ἀσπίδα πάντοσ' ἐΐσην
τὸν κτάμεναι μεμαώς, ὅς τις τοῦ γ' ἀντίος ἔλθοι,
σμερδαλέα ἰάχων. ὁ δὲ χερμάδιον λάβε χειρὶ
Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
οἷοι νῦν βροτοί εἰσ'· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.
τῷ βάλεν Αἰνείαο κατ' ἰσχίον, ἔνθα τε μηρὸς
ἰσχίῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσι·

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θλάσσε δέ οἱ κοτύλην, πρὸς δ' ἄμφω ῥῆξε τένοντε·
ὦσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. αὐτὰρ ὅ γ' ἥρως
ἔστη γνὺξ ἐριπὼν καὶ ἐρείσατο χειρὶ παχείῃ
γαίης· ἀμφὶ δὲ ὄσσε κελαινὴ νὺξ ἐκάλυψε.
Καί νύ κεν ἔνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,
μήτηρ, ἥ μιν ὑπ' Ἀγχίσῃ τέκε βουκολέοντι·
ἀμφὶ δ' ἑὸν φίλον υἱὸν ἐχεύατο πήχεε λευκώ,
πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν,
ἕρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἕλοιτο.

Sthenelos possesses himself of Aeneas's steeds, sends them to the ships, and returns to Diomede, who pursues and wounds Aphrodite.

Ἡ μὲν ἑὸν φίλον υἱὸν ὑπεξέφερεν πολέμοιο·
οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιάων
τάων, ἃς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης·
ἀλλ' ὅ γε τοὺς μὲν ἑοὺς ἠρύκακε μώνυχας ἵππους
νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας,
Αἰνείαο δ' ἐπαΐξας καλλίτριχας ἵππους
ἐξέλασε Τρώων μετ' ἐϋκνήμιδας Ἀχαιούς.
δῶκε δὲ Δηιπύλῳ, ἑτάρῳ φίλῳ, ὃν περὶ πάσης
τῖεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ᾔδη,
νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν. αὐτὰρ ὅ γ' ἥρως
ὧν ἵππων ἐπιβὰς ἔλαβ' ἡνία σιγαλόεντα,
αἶψα δὲ Τυδεΐδην μέθεπε κρατερώνυχας ἵππους
ἐμμεμαώς· ὁ δὲ Κύπριν ἐπῴχετο νηλέϊ χαλκῷ,
γιγνώσκων ὅ τ' ἄναλκις ἔην θεός, οὐδὲ θεάων
τάων, αἵ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
οὔτ' ἄρ' Ἀθηναίη οὔτε πτολίπορθος Ἐνυώ.

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ἀλλ᾽ ὅτε δή ῥ᾽ ἐκίχανε πολὺν καθ᾽ ὅμιλον ὀπάζων,
ἔνθ᾽ ἐπορεξάμενος μεγαθύμου Τυδέος υἱὸς
ἄκρην οὔτασε χεῖρα μετάλμενος ὀξέϊ δουρὶ
ἀβληχρήν· εἶθαρ δὲ δόρυ χροὸς ἀντετόρησεν
ἀμβροσίου διὰ πέπλου, ὅν οἱ Χάριτες κάμον αὐταί,
πρυμνὸν ὕπερ θέναρος. ῥέε δ᾽ ἄμβροτον αἷμα θεοῖο,
ἰχώρ, οἷός πέρ τε ῥέει μακάρεσσι θεοῖσιν·
οὐ γὰρ σῖτον ἔδουσ᾽, οὐ πίνουσ᾽ αἴθοπα οἶνον,
τοὔνεκ᾽ ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.

The goddess lets Aeneas fall, who is rescued by Apollo, while Aphrodite, under the taunts of Diomede, is led away by Iris to Ares.

Ἡ δὲ μέγα ἰάχουσα ἀπὸ ἕο κάββαλεν υἱόν.
καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων
κυανέῃ νεφέλῃ, μή τις Δαναῶν ταχυπώλων
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἕλοιτο·
τῇ δ᾽ ἐπὶ μακρὸν ἄϋσε βοὴν ἀγαθὸς Διομήδης·
Εἶκε, Διὸς θύγατερ, πολέμου καὶ δηϊοτῆτος·
ἦ οὐχ ἅλις ὅττι γυναῖκας ἀνάλκιδας ἠπεροπεύεις;
εἰ δὲ σύ γ᾽ ἐς πόλεμον πωλήσεαι, ἦ τέ σ᾽ ὀΐω
ῥιγήσειν πόλεμόν γε, καὶ εἴ χ᾽ ἑτέρωθι πύθηαι.
Ὣς ἔφαθ᾽, ἡ δ᾽ ἀλύουσ᾽ ἀπεβήσετο, τείρετο δ᾽ αἰνῶς.
τὴν μὲν ἄρ᾽ Ἶρις ἑλοῦσα ποδήνεμος ἔξαγ᾽ ὁμίλου
ἀχθομένην ὀδύνῃσι· μελαίνετο δὲ χρόα καλόν.
εὗρεν ἔπειτα μάχης ἐπ᾽ ἀριστερὰ θοῦρον Ἄρηα
ἥμενον. ἠέρι δ᾽ ἔγχος ἐκέκλιτο καὶ ταχέ᾽ ἵππω.
ἡ δὲ γνὺξ ἐριποῦσα κασιγνήτοιο φίλοιο
πολλὰ λισσομένη χρυσάμπυκας ᾔτεεν ἵππους·

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Ares lends Aphrodite his steeds, which, Iris being charioteer, convey her to her mother, Dione.

Φίλε κασίγνητε, κόμισαί τέ με δὸς δέ μοι ἵππους,
ὄφρ' ἐς Ὄλυμπον ἵκωμαι, ἵν' ἀθανάτων ἕδος ἐστί.
λίην ἄχθομαι ἕλκος, ὅ με βροτὸς οὔτασεν ἀνήρ,
Τυδείδης, ὃς νῦν γε καὶ ἂν Διῒ πατρὶ μάχοιτο.
Ὣς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους.
ἡ δ' ἐς δίφρον ἔβαινεν ἀκηχεμένη φίλον ἦτορ.
πὰρ δέ οἱ Ἶρις ἔβαινε καὶ ἡνία λάζετο χερσί,
μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην.
αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἕδος, αἰπὺν Ὄλυμπον.
ἔνθ' ἵππους ἔστησε ποδήνεμος ὠκέα Ἶρις
λύσασ' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·
ἡ δ' ἐν γούνασι πῖπτε Διώνης δῖ' Ἀφροδίτη,
μητρὸς ἑῆς· ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἥν.
χειρί τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

Dione, having heard the cause of her daughter's distress, comforts her by recounting other deities who have experienced humiliation at the hands of mortals: Ares, Hera, Hades.

Τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιώνων
μαψιδίως, ὡς εἴ τι κακὸν ῥέζουσαν ἐνωπῇ;
Τὴν δ' ἠμείβετ' ἔπειτα φιλομμειδὴς Ἀφροδίτη·
οὖτά με Τυδέος υἱός, ὑπέρθυμος Διομήδης,
οὕνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο,
Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή,
ἀλλ' ἤδη Δαναοί γε καὶ ἀθανάτοισι μάχονται.
Τὴν δ' ἠμείβετ' ἔπειτα Διώνη, δῖα θεάων·

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τέτλαθι, τέκνον ἐμὸν, καὶ ἀνάσχεο κηδομένη περ.
πολλοὶ γὰρ δὴ τλῆμεν Ὀλύμπια δώματ' ἔχοντες
ἐξ ἀνδρῶν, χαλέπ' ἄλγε' ἐπ' ἀλλήλοισι τιθέντες.
τλῆ μὲν Ἄρης, ὅτε μιν Ὦτος κρατερός τ' Ἐφιάλτης,
παῖδες Ἀλωῆος, δῆσαν κρατερῷ ἐνὶ δεσμῷ·
χαλκέῳ δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.
καί νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἆτος πολέμοιο,
εἰ μὴ μητρυιή, περικαλλὴς Ἠερίβοια,
Ἑρμέᾳ ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα
ἤδη τειρόμενον, χαλεπὸς δέ ἑ δεσμὸς ἐδάμνα.
τλῆ δ' Ἥρη, ὅτε μιν κρατερὸς πάϊς Ἀμφιτρύωνος
δεξιτερὸν κατὰ μαζὸν ὀϊστῷ τριγλώχινι
βεβλήκει· τότε καί μιν ἀνήκεστον λάβεν ἄλγος.
τλῆ δ' Ἀΐδης ἐν τοῖσι πελώριος ὠκὺν ὀϊστόν,
εὖτέ μιν ὡυτὸς ἀνήρ, υἱὸς Διὸς αἰγιόχοιο,
ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνῃσιν ἔδωκεν.
αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὄλυμπον
κῆρ ἀχέων, ὀδύνῃσι πεπαρμένος· αὐτὰρ ὀϊστὸς
ὤμῳ ἔνι στιβαρῷ ἠλήλατο, κῆδε δὲ θυμόν.
τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσων
ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός, γ' ἐτέτυκτο.
σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὄθετ' αἴσυλα ῥέζων,
ὃς τόξοισιν ἔκηδε θεούς, οἳ Ὄλυμπον ἔχουσι.

She explains that the present assault was instigated by Athena, and heals her daughter's wound.

Σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη·
νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
ὅττι μάλ' οὐ δηναιὸς ὃς ἀθανάτοισι μάχηται,
οὐδέ τι μιν παῖδες ποτὶ γούνασι παππάζουσιν

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ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηϊοτῆτος.
τῷ νῦν Τυδείδης, εἰ καὶ μάλα καρτερός ἐστι,
φραζέσθω μή τίς οἱ ἀμείνων σεῖο μάχηται,
μὴ δὴν Αἰγιάλεια, περίφρων Ἀδρηστίνη,
ἐκ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρῃ,
κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
ἰφθίμη ἄλοχος Διομήδεος ἱπποδάμοιο.
Ἦ ῥα, καὶ ἀμφοτέρῃσιν ἀπ' ἰχῶ χειρὸς ὀμόργνυ·
ἄλθετο χείρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.

Athena and Hera banter Zeus upon Aphrodite's discomfiture,

Αἱ δ' αὖτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρη
κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη·
Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεαι, ὅττι κεν εἴπω;
ἦ μάλα δή τινα Κύπρις Ἀχαιϊάδων ἀνιεῖσα
Τρωσὶν ἅμα σπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησε,
τῶν τινα καῤῥέζουσα Ἀχαιϊάδων ἐυπέπλων
πρὸς χρυσέῃ περόνῃ καταμύξατο χεῖρα ἀραιήν.
Ὣς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
καί ῥα καλεσσάμενος προσέφη χρυσέην Ἀφροδίτην·

who counsels Aphrodite to leave war to Ares and Athena.

Οὔ τοι, τέκνον ἐμόν, δέδοται πολεμήϊα ἔργα,
ἀλλὰ σύ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο,
ταῦτα δ' Ἄρηϊ θοῷ καὶ Ἀθήνῃ πάντα μελήσει.

Diomede attacks Aeneas, now under the protection of Apollo, but is repelled by the god with savage warning.

Ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.
Αἰνείᾳ δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,

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γιγνώσκων ὅ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων·
ἀλλ' ὅ γ' ἄρ' οὐδὲ θεὸν μέγαν ἅζετο, ἵετο δ' αἰεὶ
Αἰνείαν κτεῖναι καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.
τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,
τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἶσος,
δεινὰ δ' ὁμοκλήσας προσέφη ἑκάεργος Ἀπόλλων·
Φράζεο, Τυδείδη, καὶ χάζεο, μηδὲ θεοῖσιν
ἶσ' ἔθελε φρονέειν, ἐπεὶ οὔ ποτε φῦλον ὁμοῖον
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.
Ὣς φάτο, Τυδείδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.
Αἰνείαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων
Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηός γ' ἐτέτυκτο·
ἦ τοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα
ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε.

Having driven back Diomede, Apollo sets a phantom-Aeneas among the combatants, and incites Ares to re-enter the combat,

Αὐτὰρ ὁ εἴδωλον τεῦξ' ἀργυρότοξος Ἀπόλλων
αὐτῷ τ' Αἰνείᾳ ἴκελον καὶ τεύχεσι τοῖον,
ἀμφὶ δ' ἄρ' εἰδώλῳ Τρῶες καὶ δῖοι Ἀχαιοὶ
δῄουν ἀλλήλων ἀμφὶ στήθεσσι βοείας
ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.
δὴ τότε θοῦρον Ἄρηα προσηύδα Φοῖβος Ἀπόλλων·
Ἆρες, Ἄρες βροτολοιγέ, μιαιφόνε, τειχεσιπλῆτα,
οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθὼν
Τυδείδην, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;
Κύπριδα μὲν πρῶτα σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἶσος.

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who re-animates the Trojans.

Ὣς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ,
Τρῳὰς δὲ στίχας οὖλος Ἄρης ὤτρυνε μετελθὼν
εἰδόμενος Ἀκάμαντι θοῷ, ἡγήτορι Θρῃκῶν·
υἱάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν·
Ὦ υἱεῖς Πριάμοιο, διοτρεφέος βασιλῆος,
ἐς τί ἔτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς;
ἦ εἰς ὅ κεν ἀμφὶ πύλῃς εὖ ποιητῇσι μάχωνται;
κεῖται ἀνήρ, ὃν τ' ἶσον ἐτίομεν Ἕκτορι δίῳ,
Αἰνείας, υἱὸς μεγαλήτορος Ἀγχίσαο.
ἀλλ' ἄγετ' ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἑταῖρον.
Ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
ἔνθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἕκτορα δῖον·

Sarpedon reproaches Hector, contrasting his remissness with his own sacrifices and courage.

Ἕκτορ, πῇ δή τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες;
φῆς που ἄτερ λαῶν πόλιν ἑξέμεν ἠδ' ἐπικούρων
οἶος σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσι.
τῶν νῦν οὔ τιν' ἐγὼν ἰδέειν δύναμ' οὐδὲ νοῆσαι,
ἀλλὰ καταπτώσσουσι κύνες ὣς ἀμφὶ λέοντα·
ἡμεῖς δ' αὖ μαχόμεσθ', οἵ πέρ τ' ἐπίκουροι ἔνειμεν.
καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἥκω·
τηλοῦ γὰρ Λυκίη, Ξάνθῳ ἔπι δινήεντι,
ἔνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν,
κὰδ δὲ κτήματα πολλά, τά τ' ἔλδεται, ὅς κ' ἐπιδευής.
ἀλλὰ καὶ ὧς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς
ἀνδρὶ μαχήσασθαι· ἀτὰρ οὔ τί μοι ἐνθάδε τοῖον,
οἷόν κ' ἠὲ φέροιεν Ἀχαιοὶ ἤ κεν ἄγοιεν·

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τύνη δ' ἕστηκας, ἀτὰρ οὐδ' ἄλλοισι κελεύεις
λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὤρεσσι.
μή πως, ὡς ἀψῖσι λίνου ἁλόντε πανάγρου,
ἀνδράσι δυσμενέεσσιν ἕλωρ καὶ κύρμα γένησθε·
οἱ δὲ τάχ' ἐκπέρσουσ' εὖ ναιομένην πόλιν ὑμήν.
σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἦμαρ,
ἀρχοὺς λισσομένῳ τηλεκλειτῶν ἐπικούρων
νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν.

Hector feels the reproach, enters again the combat, and rallies the Trojans.

Ὣς φάτο Σαρπηδών, δάκε δὲ φρένας Ἕκτορι μῦθος.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε,
πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ᾤχετο πάντῃ,
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδὲ φόβηθεν.
ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλωὰς
ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ
κρίνῃ ἐπειγομένων ἀνέμων καρπόν τε καὶ ἄχνας·
αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὣς τότ' Ἀχαιοὶ
λευκοὶ ὕπερθε γένοντο κονισάλῳ, ὅν ῥα δι' αὐτῶν
οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
ἂψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆες·
οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα
θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων,
πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκραίαινεν ἐφετμὰς
Φοίβου Ἀπόλλωνος χρυσαόρου, ὅς μιν ἀνώγει
Τρωσὶν θυμὸν ἐγεῖραι, ἐπεὶ ἴδε Παλλάδ' Ἀθήνην
οἰχομένην· ἡ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγών.

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Αὐτὸς δ' Αἰνείαν μάλα πίονος ἐξ ἀδύτοιο
ἧκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
Αἰνείας δ' ἑτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
ὡς εἶδον ζωόν τε καὶ ἀρτεμέα προσιόντα
καὶ μένος ἐσθλὸν ἔχοντα· μετάλλησάν γε μὲν οὔ τι.
οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν
Ἄρης τε βροτολοιγὸς Ἔρις τ' ἄμοτον μεμαυῖα.

On the other hand, the leaders of the Greeks, the Ajaces, Odysseus, and Diomede, rally their men.

Τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης
ὤτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοὶ
οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
ἀλλ' ἔμενον νεφέλῃσιν ἐοικότες, ἅς τε Κρονίων
νηνεμίης ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
ἀτρέμας, ὄφρ' εὕδῃσι μένος Βορέαο καὶ ἄλλων
ζαχρειῶν ἀνέμων, οἵ τε νέφεα σκιόεντα
πνοιῇσιν λιγυρῇσι διασκιδνᾶσιν ἀέντες·
ὣς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδ' ἐφέβοντο.

Agamemnon exhorts the host, and slays Deïkoon.

Ἀτρεΐδης δ' ἀν' ὅμιλον ἐφοίτα πολλὰ κελεύων·
Ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἕλεσθε,
ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας.
αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἠὲ πέφανται·
φευγόντων δ' οὔτ' ἂρ κλέος ὄρνυται οὔτε τις ἀλκή.
Ἦ, καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
Αἰνείω ἕταρον μεγαθύμου, Δηϊκόωντα
Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσι
τῖον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.

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τόν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
ἡ δ' οὐκ ἔγχος ἔρυτο, διὰ πρὸ δὲ εἴσατο χαλκός,
νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστῆρος ἔλασσε.
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Aeneas slays Krethon and Orsilochos.

Ἔνθ' αὖτ' Αἰνείας Δαναῶν ἕλεν ἄνδρας ἀρίστους,
υἷε Διοκλῆος, Κρήθωνά τε Ὀρσίλοχόν τε.
τῶν ῥα πατὴρ μὲν ἔναιεν ἐϋκτιμένῃ ἐνὶ Φηρῇ
ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῖο
Ἀλφειοῦ, ὅς τ' εὐρὺ ῥέει Πυλίων διὰ γαίης,
ὃς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεσσιν ἄνακτα·
Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάθυμον,
ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,
Κρήθων Ὀρσίλοχός τε μάχης εὖ εἰδότε πάσης.
τὼ μὲν ἄρ' ἡβήσαντε μελαινάων ἐπὶ νηῶν
Ἴλιον εἰς εὔπωλον ἅμ' Ἀργείοισιν ἑπέσθην,
τιμὴν Ἀτρείδῃς, Ἀγαμέμνονι καὶ Μενελάῳ,
ἀρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.
οἵω τώ γε λέοντε δύω ὄρεος κορυφῇσιν
ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης·
τὼ μὲν ἄρ' ἁρπάζοντε βόας καὶ ἴφια μῆλα
σταθμοὺς ἀνθρώπων κεραΐζετον, ὄφρα καὶ αὐτὼ
ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξέϊ χαλκῷ·
τοίω τὼ χείρεσσιν ὑπ' Αἰνείαο δαμέντε
καππεσέτην, ἐλάτῃσιν ἐοικότες ὑψηλῇσι.

Pity at their fate touches Menelaos, and he seeks, aided by Antilochos, to avenge them.

Τὼ δὲ πεσόντ' ἐλέησεν ἀρηΐφιλος Μενέλαος,
βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
σείων ἐγχείην· τοῦ δ' ὤτρυνεν μένος Ἄρης,

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τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαο δαμείη.
τὸν δ' ἴδεν Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,
βῆ δὲ διὰ προμάχων· περὶ γὰρ δίε ποιμένι λαῶν
μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.
τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα
ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·
Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν.
Αἰνείας δ' οὐ μεῖνε θοός περ ἐὼν πολεμιστής,
ὡς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
τὼ μὲν ἄρα δειλὼ βαλέτην ἐν χερσὶν ἑταίρων,
αὐτὼ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην.
  Ἔνθα Πυλαιμένεα ἑλέτην ἀτάλαντον Ἄρηϊ,
ἀρχὸν Παφλαγόνων μεγαθύμων, ἀσπιστάων·
τὸν μὲν ἄρ' Ἀτρείδης δουρὶ κλειτὸς Μενέλαος
ἑσταότ' ἔγχεϊ νύξε κατὰ κληῗδα τυχήσας·
Ἀντίλοχος δὲ Μύδωνα βάλ', ἡνίοχον θεράποντα,
ἐσθλὸν Ἀτυμνιάδην (ὁ δ' ὑπέστρεφε μώνυχας ἵππους)
χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν
ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.
Ἀντίλοχος δ' ἄρ' ἐπαΐξας ξίφει ἤλασε κόρσην·
αὐτὰρ ὅ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου
κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμόν τε καὶ ὤμους.
δηθὰ μάλ' ἑστήκει, τύχε γάρ ῥ' ἀμάθοιο βαθείης,
ὄφρ' ἵππω πλήξαντε χαμαὶ βάλον ἐν κονίῃσι,
τοὺς ἵμασ' Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλασ' Ἀχαιῶν.

This brings Hector into the fray. He is attended by Ares; and the Greeks, including Diomede, shrink back,

Τοὺς δ' Ἕκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ' αὐτοὺς
κεκληγώς· ἅμα δὲ Τρώων εἵποντο φάλαγγες

κρατεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Ἐνυώ,
ἡ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δηϊοτῆτος,
Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,
φοίτα δ' ἄλλοτε μὲν πρόσθ' Ἕκτορος, ἄλλοτ' ὄπισθε.
Τὸν δὲ ἰδὼν ῥίγησε βοὴν ἀγαθὸς Διομήδης.
ὡς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἅλαδε προρέοντι,
ἀφρῷ μορμύροντα ἰδών, ἀνά τ' ἔδραμ' ὀπίσσω,
ὣς τότε Τυδείδης ἀνεχάζετο, εἶπέ τε λαῷ·
Ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἕκτορα δῖον
αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν·
τῷ δ' αἰεὶ πάρα εἷς γε θεῶν, ὃς λοιγὸν ἀμύνει·
καὶ νῦν οἱ πάρα κεῖνος Ἄρης βροτῷ ἀνδρὶ ἐοικώς.
ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω
εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἶφι μάχεσθαι.
Ὣς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
ἔνθ' Ἕκτωρ δύω φῶτε κατέκτανεν εἰδότε χάρμης,
εἰν ἑνὶ δίφρῳ ἐόντε, Μενέσθην Ἀγχίαλόν τε.

except Ajax, son of Telamon, who slays Amphios, and strives to despoil his corpse.

Τὼ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας·
στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,
καὶ βάλεν Ἄμφιον, Σελάγου υἱόν, ὅς ῥ' ἐνὶ Παισῷ
ναῖε πολυκτήμων πολυλήϊος· ἀλλά ἑ μοῖρα
ἦγ' ἐπικουρήσοντα μετὰ Πρίαμόν τε καὶ υἷας.
τόν ῥα κατὰ ζωστῆρα βάλεν Τελαμώνιος Αἴας,
νειαίρῃ δ' ἐν γαστρὶ πάγη δολιχόσκιον ἔγχος,
δούπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας
τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχευαν

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ὀξέα, παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
αὐτὰρ ὁ λὰξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος
ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλὰ
ὤμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσι.
δεῖσε δ' ὅ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,
οἳ πολλοί τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
οἵ ἑ μέγαν περ ἐόντα καὶ ἴφθιμον καὶ ἀγαυὸν
ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη.
Ὣς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
Τληπόλεμον δ' Ἡρακλείδην, ἠΰν τε μέγαν τε,
ὦρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
υἱός θ' υἱωνός τε Διὸς νεφεληγερέταο,
τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπε·

Tlepolemos challenges Sarpedon to single combat.

Σαρπῆδον, Λυκίων βουληφόρε, τίς τοι ἀνάγκη
πτώσσειν ἐνθάδ' ἐόντι μάχης ἀδαήμονι φωτί;
ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο
εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν,
οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων,
ἀλλ' οἷόν τινά φασι βίην Ἡρακληείην
εἶναι, ἐμὸν πατέρα θρασυμέμνονα θυμολέοντα,
ὅς ποτε δεῦρ' ἐλθὼν ἕνεχ' ἵππων Λαομέδοντος,
ἓξ οἴῃς σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγυιάς·
σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
οὐδέ τί σε Τρώεσσιν ὀΐομαι ἄλκαρ ἔσεσθαι
ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι,
ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀΐδαο περήσειν.

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Sarpedon replies, the spears are discharged at the same moment, and the challenger falls.

Τὸν δ' αὖ Σαρπηδών, Λυκίων ἀγός, ἀντίον ηὔδα·
Τληπόλεμ' ἤ τοι κεῖνος ἀπώλεσεν Ἴλιον ἱρὴν
ἀνέρος ἀφραδίῃσιν ἀγαυοῦ Λαομέδοντος,
ὅς ῥά μιν εὖ ἔρξαντα κακῷ ἠνίπαπε μύθῳ,
οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθε·
σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
ἐξ ἐμέθεν τεύξεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα
εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄϊδι κλυτοπώλῳ.
Ὣς φάτο Σαρπηδών, ὁ δ' ἀνέσχετο μείλινον ἔγχος
Τληπόλεμος. καὶ τῶν μὲν ἁμαρτῇ δούρατα μακρὰ
ἐκ χειρῶν ἤϊξαν· ὁ μὲν βάλεν αὐχένα μέσσον
Σαρπηδών, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινή·
τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νὺξ ἐκάλυψε.
Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχεϊ μακρῷ
βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,
ὀστέῳ ἐγχριμφθεῖσα, πατὴρ δ' ἔτι λοιγὸν ἄμυνεν.

While his companions are carrying off the grievously wounded Sarpedon, Odysseus slays many of the Lykians,

Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρὸν
ἑλκόμενον. τὸ μὲν οὔ τις ἐπεφράσατ' οὐδ' ἐνόησε,
μηροῦ ἐξερύσαι δόρυ μείλινον, ὄφρ' ἐπιβαίη,
σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
Τληπόλεμον δ' ἑτέρωθεν ἐϋκνήμιδες Ἀχαιοὶ
ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεὺς
τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἦτορ·

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μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
ἢ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
ἦ ὅ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἕλοιτο.
οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν
ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξέϊ χαλκῷ·
τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
ἔνθ' ὅ γε Κοίρανον εἷλεν Ἀλάστορά τε Χρομίον τε
Ἄλκανδρόν θ' Ἅλιόν τε Νοήμονά τε Πρύτανίν τε.

but is checked by Hector, who, seconded by Ares, slays many of the Greeks, and forces them, stubbornly resisting, toward the ships.

Καί νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,
εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἕκτωρ.
βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
Σαρπηδών, Διὸς υἱός, ἔπος δ' ὀλοφυδνὸν ἔειπε·
Πριαμίδη, μὴ δή με ἕλωρ Δαναοῖσιν ἐάσῃς
κεῖσθαι, ἀλλ' ἐπάμυνον. ἔπειτά με καὶ λίποι αἰὼν
ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρ' ἔμελλον ἐγώ γε
νοστήσας οἶκόνδε φίλην ἐς πατρίδα γαῖαν
εὐφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
Ὣς φάτο, τὸν δ' οὔ τι προσέφη κορυθαίολος Ἕκτωρ,
ἀλλὰ παρήϊξεν λελιημένος ὄφρα τάχιστα
ὤσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἕλοιτο.
οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
εἷσαν ὑπ' αἰγιόχοιο Διὸς περικαλλέϊ φηγῷ·
ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὦσε θύραζε
ἴφθιμος Πελάγων, ὅς οἱ φίλος ἦεν ἑταῖρος.
τὸν δ' ἔλιπε ψυχή, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλύς·

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αὖτις δ' ἐμπνύνθη, περὶ δὲ πνοιὴ Βορέαο
ζώγρει ἐπιπνείουσα κακῶς κεκαφηότα θυμόν.
Ἀργεῖοι δ' ὑπ' Ἄρηϊ καὶ Ἕκτορι χαλκοκορυστῇ
οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν
οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
χάζονθ', ὡς ἐπύθοντο μετὰ Τρώεσσιν Ἄρηα.
Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν
Ἕκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἄρης;
ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην
Τρῆχόν τ' αἰχμητὴν Αἰτώλιον Οἰνόμαόν τε,
Οἰνοπίδην θ' Ἕλενον καὶ Ὀρέσβιον αἰολομίτρην,
ὅς ῥ' ἐν Ὕλῃ ναίεσκε μέγα πλούτοιο μεμηλώς,
λίμνῃ κεκλιμένος Κηφισίδι· πὰρ δέ οἱ ἄλλοι
ναῖον Βοιωτοὶ μάλα πίονα δῆμον ἔχοντες.

Hera and Athena resolve to come to the succor of the Greeks; and the battle of the gods begins.

Τοὺς δ' ὡς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη
Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·
Ὢ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
ἦ ῥ' ἅλιον τὸν μῦθον ὑπέστημεν Μενελάῳ,
Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
εἰ οὕτω μαίνεσθαι ἐάσομεν οὖλον Ἄρηα.
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.

Hera prepares her chariot of war.

Ὣς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
ἡ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους
Ἥρη, πρέσβα θεά, θυγάτηρ μεγάλοιο Κρόνοιο·

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Ἥβη δ' ἀμφ' ὀχέεσσί θοῶς βάλε καμπύλα κύκλα,
χάλκεα ὀκτάκνημα, σιδηρέῳ ἄξονι ἀμφίς.
τῶν ἤ τοι χρυσέη ἴτυς ἄφθιτος, αὐτὰρ ὕπερθε
χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι·
πλῆμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν.
δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμᾶσιν
ἐντέταται, δοιαὶ δὲ περίδρομοι ἄντυγές εἰσι.
τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ
δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα
κάλ' ἔβαλε, χρύσει'· ὑπὸ δὲ ζυγὸν ἤγαγεν Ἥρη
ἵππους ὠκύποδας, μεμαυῖ' ἔριδος καὶ ἀϋτῆς.

Athena arrays herself in armor.

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει,
ποικίλον, ὅν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν·
ἡ δὲ χιτῶν' ἐνδῦσα Διὸς νεφεληγερέταο
τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετ' αἰγίδα θυσσανόεσσαν,
δεινήν, ἣν πέρι μὲν πάντῃ φόβος ἐστρεφάνωται,
ἐν δ' Ἔρις, ἐν δ' ἀλκή, ἐν δὲ κρυόεσσα ἰωκή,
ἐν δέ τε Γοργείη κεφαλὴ δεινοῖο πελώρου,
δεινή τε σμερδνή τε, Διὸς τέρας αἰγιόχοιο.
κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον,
χρυσείην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.
ἐς δ' ὄχεα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος
βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
ἡρώων, τοῖσίν τε κοτέσσεται ὀβριμοπάτρη.

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And the two goddesses, with Hera as charioteer, hasten to Olympus,

Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὧραι,
τῇς ἐπιτέτραπται μέγας οὐρανὸς Οὔλυμπός τε,
ἠμὲν ἀνακλῖναι πυκινὸν νέφος ἠδ' ἐπιθεῖναι.
τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους.
εὗρον δὲ Κρονίωνα θεῶν ἄτερ ἥμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.

and beseech Zeus to arrest Ares, in his destruction of the Achaeans.

Ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη
Ζῆν' ὕπατον Κρονίδην ἐξείρετο καὶ προσέειπε·
Ζεῦ πάτερ, οὐ νεμεσίζῃ Ἄρῃ τάδε καρτερὰ ἔργα;
ὁσσάτιόν τε καὶ οἷον ἀπώλεσε λαὸν Ἀχαιῶν
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος· οἱ δὲ ἕκηλοι
τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων
ἄφρονα τοῦτον ἀνέντες, ὃς οὔ τινα οἶδε θέμιστα·
Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεαι, αἴ κεν Ἄρηα
λυγρῶς πεπληγυῖα μάχης ἐξαποδίωμαι;

Zeus permits the goddesses to interfere, and to punish Ares.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην,
ἥ ἑ μάλιστ' εἴωθε κακῇς ὀδύνῃσι πελάζειν.

They return to the Trojan plain, where Hera, with the voice and form of Stentor, rallies the Greeks,

Ὣς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
μάστιξεν δ' ἵππους· τὼ δ' οὐκ ἀέκοντε πετέσθην

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μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
ὅσσον δ' ἠεροειδὲς ἀνὴρ ἴδεν ὀφθαλμοῖσιν
ἥμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἴνοπα πόντον,
τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
ἀλλ' ὅτε δὴ Τροίην ἶξον ποταμώ τε ῥέοντε,
ἧχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη
λύσασ' ἐξ ὀχέων, περὶ δ' ἠέρα πουλὺν ἔχευε·
τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.
Αἱ δὲ βάτην τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,
ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμαυῖαι.
ἀλλ' ὅτε δή ῥ' ἵκανον ὅθι πλεῖστοι καὶ ἄριστοι
ἕστασαν, ἀμφὶ βίην Διομήδεος ἱπποδάμοιο
εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν
ἢ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν
ἔνθα στᾶσ' ἤϋσε θεὰ λευκώλενος Ἥρη,
Στέντορι εἰσαμένη μεγαλήτορι, χαλκεοφώνῳ,
ὃς τόσον αὐδήσασχ', ὅσον ἄλλοι πεντήκοντα·
Αἰδὼς Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων
οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος·
νῦν δὲ ἑκὰς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται.
Ὣς εἰποῦσ' ὤτρυνε μένος καὶ θυμὸν ἑκάστου.

while Athena rouses Diomede to engage in combat with Ares.

Τυδείδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
εὗρε δὲ τόν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
ἕλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῷ.
ἱδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος

ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
ἂν δ' ἴσχων τελαμῶνα κελαινεφὲς αἷμ' ἀπομόργνυ.
ἱππείου δὲ θεὰ ζυγοῦ ἥψατο φώνησέν τε·

She begins by reproaching her favorite as less courageous than his father, Tydeus.

Ἦ ὀλίγον οἷ παῖδα ἐοικότα γείνατο Τυδεύς.
Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητής.
καί ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον
οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας,
δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἕκηλον·
αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὡς τὸ πάρος περ,
κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
[ῥηϊδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].
σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἵσταμαι ἠδὲ φυλάσσω,
καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι·
ἀλλά σευ ἢ κάματος πολυάϊξ γυῖα δέδυκεν,
ἤ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἔπειτα
Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνεΐδαο.

Diomede reminds his protectress that it is because of her prohibition that he refrains from combat with the gods.

Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
γιγνώσκω σε θεά, θύγατερ Διὸς αἰγιόχοιο·
τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας
οὔ μ' εἴας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη

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ἔλθησ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξέϊ χαλκῷ.
τοὔνεκα νῦν αὐτός τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους
Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
γιγνώσκω γὰρ Ἄρηα μάχην ἀνὰ κοιρανέοντα.

Athena not only revokes this prohibition, but promises her aid in person.

Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
Τυδείδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
μήτε σύ γ' Ἄρηα τό γε δείδιθι μήτε τιν' ἄλλον
ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάῤῥοθός εἰμι.
ἀλλ' ἄγ' ἐπ' Ἄρηϊ πρώτῳ ἔχε μώνυχας ἵππους,
τύψον δὲ σχεδίην, μηδ' ἅζεο θοῦρον Ἄρηα
τοῦτον μαινόμενον, τυκτὸν κακόν, ἀλλοπρόσαλλον,
ὃς πρῴην μὲν ἐμοί τε καὶ Ἥρῃ στεῦτ' ἀγορεύων
Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται.

She takes the place of Sthenelos, and together the goddess and hero approach Ares.

Ὣς φαμένη Σθένελον μὲν ἀφ' ἵππων ὦσε χαμᾶζε
χειρὶ πάλιν ἐρύσασ'· ὁ δ' ἄρ' ἐμμαπέως ἀπόρουσεν.
ἡ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα δῖον
ἐμμεμαυῖα θεά· μέγα δ' ἔβραχε φήγινος ἄξων
βριθοσύνῃ· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.
λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη·
αὐτίκ' ἐπ' Ἄρηϊ πρώτῳ ἔχε μώνυχας ἵππους.
ἤ τοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίου ἀγλαὸν υἱόν·
τὸν μὲν Ἄρης ἐνάριζε μιαιφόνος· αὐτὰρ Ἀθήνη
δῦν' Ἄϊδος κυνέην, μή μιν ἴδοι ὄβριμος Ἄρης.

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Ares leaves the corpse which he is despoiling, and launches his spear at Diomede; Athena turns the spear aside,

Ὡς δὲ ἴδε βροτολοιγὸς Ἄρης Διομήδεα δῖον,
ἤ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε
κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,
αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἱπποδάμοιο.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
ἔγχεϊ χαλκείῳ μεμαὼς ἀπὸ θυμὸν ἑλέσθαι·
καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
ὦσεν ὑπ' ἐκ δίφροιο ἐτώσιον ἀϊχθῆναι.

but so seconds Diomede's cast that he wounds Ares,

Δεύτερος αὖθ' ὡρμᾶτο βοὴν ἀγαθὸς Διομήδης
ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην·
τῇ ῥά μιν οὖτα τυχών, διὰ δὲ χρόα καλὸν ἔδαψεν,
ἐκ δὲ δόρυ σπάσεν αὖτις. ὁ δ' ἔβραχε χάλκεος Ἄρης,
ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι
ἀνέρες ἐν πολέμῳ ἔριδα ξυνάγοντες ἄρηος·
τοὺς δ' ἄρ' ὑπὸ τρόμος εἷλεν Ἀχαιούς τε Τρῶάς τε
δείσαντας· τόσον ἔβραχ' Ἄρης ἆτος πολέμοιο.

who disappears from the battle-field, passing through the clouds to Olympus,

Οἵη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀὴρ
καύματος ἐξ ἀνέμοιο δυσαέος ὀρνυμένοιο,
τοῖος Τυδείδῃ Διομήδεϊ χάλκεος Ἄρης
φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.

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καρπαλίμως δ' ἵκανε θεῶν ἕδος, αἰπὺν Ὄλυμπον,
πὰρ δὲ Διῒ Κρονίωνι καθέζετο θυμὸν ἀχεύων,
δεῖξεν δ' ἄμβροτον αἷμα καταῤῥέον ἐξ ὠτειλῆς,
καί ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα.

where he tells his woes to Zeus,

Ζεῦ πάτερ, οὐ νεμεσίζῃ ὁρῶν τάδε καρτερὰ ἔργα;
αἰεί τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
ἀλλήλων ἰότητι, χάριν ἄνδρεσσι φέροντες.
σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην,
οὐλομένην, ᾗ τ' αἰὲν ἀήσυλα ἔργα μέμηλεν.
ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοί εἰσ' ἐν Ὀλύμπῳ,
σοί τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·
ταύτην δ' οὔτ' ἔπεϊ προτιβάλλεαι οὔτε τι ἔργῳ,
ἀλλ' ἀνιεῖς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' ἀΐδηλον·
ἣ νῦν Τυδέος υἱόν, ὑπερφίαλον Διομήδεα,
μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.
Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ
αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἶσος·
ἀλλά μ' ὑπήνεικαν ταχέες πόδες. ἦ τέ κε δηρὸν
αὐτοῦ πήματ' ἔπασχον ἐν αἰνῇσιν νεκάδεσσιν,
ἤ κε ζὼς ἀμενηνὸς ἔα χαλκοῖο τυπῇσι.

who at first shows little sympathy,

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεύς·
μή τί μοι ἀλλοπρόσαλλε παρεζόμενος μινύριζε.
ἔχθιστος δέ μοί ἐσσι θεῶν, οἳ Ὄλυμπον ἔχουσιν·
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπιεικτόν,
Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.

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τῷ σ' ὀΐω κείνης τάδε πάσχειν ἐννεσίῃσιν.
ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα·
ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γείνατο μήτηρ.
εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ὧδ' ἀΐδηλος,
καί κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανιώνων.

but at length commands Paeon to heal his wounds.

Ὣς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.
τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσεν
[ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο].
ὡς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
ὑγρὸν ἐόν, μάλα δ' ὦκα περιτρέφεται κυκόωντι,
ὣς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.
τὸν δ' Ἥβη λοῦσεν, χαρίεντα δὲ εἵματα ἕσσε·
πὰρ δὲ Διῒ Κρονίωνι καθέζετο κύδεϊ γαίων.
Αἳ δ' αὖτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο
Ἥρη τ' Ἀργείη καὶ Ἀλαλκομενηῒς Ἀθήνη,
παύσασαι βροτολοιγὸν Ἄρην ἀνδροκτασιάων.

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THE ILIAD.

BOOK VI.

The Achaeans retain the advantage. The gods having left the field, various chieftains signalize themselves; among them Ajax, Diomede, Odysseus, and Agamemnon.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἴθυσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.
Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν,
Τρώων ῥῆξε φάλαγγα, φόως δ' ἑτάροισιν ἔθηκεν,
ἄνδρα βαλών, ὃς ἄριστος ἐνὶ Θρῄκεσσι τέτυκτο,
υἱὸν Ἐϋσσώρου, Ἀκάμαντ' ἠΰν τε μέγαν τε.
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψεν.
Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν ἐϋκτιμένῃ ἐν Ἀρίσβῃ
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι·
πάντας γὰρ φιλέεσκεν ὁδῷ ἔπι οἰκία ναίων.
ἀλλά οἱ οὔ τις τῶν γε τότ' ἤρκεσε λυγρὸν ὄλεθρον
πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτὸν καὶ θεράποντα Καλήσιον, ὅς ῥα τόθ' ἵππων
ἔσκεν ὑφηνίοχος· τὼ δ' ἄμφω γαῖαν ἐδύτην.

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Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξε·
βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὕς ποτε νύμφη
νηῒς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίωνι.
Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος
πρεσβύτατος γενεῇ, σκότιον δέ ἑ γείνατο μήτηρ·
ποιμαίνων δ' ἐπ' ὄεσσι μίγη φιλότητι καὶ εὐνῇ,
ἡ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.
καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
Μηκιστηϊάδης, καὶ ἀπ' ὤμων τεύχε' ἐσύλα.
Ἀστύαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
Πιδύτην δ' Ὀδυσεὺς Περκώσιον ἐξενάριξεν
ἔγχεϊ χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.
Ἀντίλοχος δ' Ἄβληρον ἐνήρατο δουρὶ φαεινῷ
Νεστορίδης, Ἔλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·
ναῖε δὲ Σατνιόεντος ἐϋῤῥείταο παρ' ὄχθας
Πήδασον αἰπεινήν· Φύλακον δ' ἕλε Λήϊτος ἥρως
φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Menelaos captures Adrastos, and is inclined to spare his life,

Ἄδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
ζωὸν ἕλ'· ἵππω γάρ οἱ ἀτυζομένω πεδίοιο,
ὄζῳ ἔνι βλαφθέντε μυρικίνῳ, ἀγκύλον ἅρμα
ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτὼ μὲν ἐβήτην
πρὸς πόλιν, ᾗ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
πρηνὴς ἐν κονίῃσιν ἐπὶ στόμα. πὰρ δέ οἱ ἔστη
Ἀτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.
Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων·
Ζώγρει Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,

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χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα,
εἴ κεν ἐμὲ ζωὸν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.
  Ὣς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε.
καὶ δή μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ηὔδα·

but Agamemnon's taunt leads him to relinquish his thought of mercy.

  Ὦ πέπον, ὦ Μενέλαε, τί ἢ δὲ σὺ κήδεαι οὕτως
ἀνδρῶν; ἢ σοὶ ἄριστα πεποίηται κατὰ οἶκον
πρὸς Τρώων· τῶν μή τις ὑπεκφύγοι αἰπὺν ὄλεθρον
χεῖρας θ' ἡμετέρας, μηδ' ὅν τινα γαστέρι μήτηρ
κοῦρον ἐόντα φέροι, μηδ' ὃς φύγοι, ἀλλ' ἅμα πάντες
Ἰλίου ἐξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι.
  Ὣς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρως,
αἴσιμα παρειπών. ὁ δ' ἀπὸ ἔθεν ὤσατο χειρὶ
ἥρω' Ἄδρηστον· τὸν δὲ κρείων Ἀγαμέμνων
οὖτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρείδης δὲ
λὰξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος.
Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν ἀΰσας·

Nestor exhorts the Greeks not to turn aside for spoil, but to follow up the pursuit.

  Ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρηος,
μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε
μιμνέτω, ὥς κε πλεῖστα φέρων ἐπὶ νῆας ἵκηται,
ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἕκηλοι
νεκροὺς ἂμ πεδίον συλήσετε τεθνηῶτας.

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And the two goddesses, with Hera as charioteer, hasten to Olympus,

Ἥρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἃς ἔχον Ὧραι,
τῇς ἐπιτέτραπται μέγας οὐρανὸς Οὔλυμπός τε,
ἠμὲν ἀνακλῖναι πυκινὸν νέφος ἠδ' ἐπιθεῖναι.
τῇ ῥα δι' αὐτάων κεντρηνεκέας ἔχον ἵππους.
εὗρον δὲ Κρονίωνα θεῶν ἄτερ ἥμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.

and beseech Zeus to arrest Ares, in his destruction of the Achaeans.

Ἔνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη
Ζῆν' ὕπατον Κρονίδην ἐξείρετο καὶ προσέειπε·
Ζεῦ πάτερ, οὐ νεμεσίζῃ Ἄρῃ τάδε καρτερὰ ἔργα;
ὁσσάτιόν τε καὶ οἷον ἀπώλεσε λαὸν Ἀχαιῶν
μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος· οἱ δὲ ἕκηλοι
τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων
ἄφρονα τοῦτον ἀνέντες, ὃς οὔ τινα οἶδε θέμιστα·
Ζεῦ πάτερ, ἦ ῥά τί μοι κεχολώσεαι, αἴ κεν Ἄρηα
λυγρῶς πεπληγυῖα μάχης ἐξαποδίωμαι;

Zeus permits the goddesses to interfere, and to punish Ares.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
ἄγρει μάν οἱ ἔπορσον Ἀθηναίην ἀγελείην,
ἥ ἑ μάλιστ' εἴωθε κακῇς ὀδύνῃσι πελάζειν.

They return to the Trojan plain, where Hera, with the voice and form of Stentor, rallies the Greeks,

Ὣς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
μάστιξεν δ' ἵππους· τὼ δ' οὐκ ἀέκοντε πετέσθην

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μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
ὅσσον δ' ἠεροειδὲς ἀνὴρ ἴδεν ὀφθαλμοῖσιν
ἥμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἴνοπα πόντον,
τόσσον ἐπιθρώσκουσι θεῶν ὑψηχέες ἵπποι.
ἀλλ' ὅτε δὴ Τροίην ἷξον ποταμώ τε ῥέοντε,
ἧχι ῥοὰς Σιμόεις συμβάλλετον ἠδὲ Σκάμανδρος,
ἔνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη
λύσασ' ἐξ ὀχέων, περὶ δ' ἠέρα πουλὺν ἔχευε·
τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.
Αἱ δὲ βάτην τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,
ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμαυῖαι.
ἀλλ' ὅτε δή ῥ' ἵκανον ὅθι πλεῖστοι καὶ ἄριστοι
ἕστασαν, ἀμφὶ βίην Διομήδεος ἱπποδάμοιο
εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν
ἢ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν
ἔνθα στᾶσ' ἤϋσε θεὰ λευκώλενος Ἥρη,
Στέντορι εἰσαμένη μεγαλήτορι, χαλκεοφώνῳ,
ὃς τόσον αὐδήσασχ', ὅσον ἄλλοι πεντήκοντα·
Αἰδὼς Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων
οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος·
νῦν δὲ ἑκὰς πόλιος κοίλῃς ἐπὶ νηυσὶ μάχονται.
Ὣς εἰποῦσ' ὤτρυνε μένος καὶ θυμὸν ἑκάστου.

while Athena rouses Diomede to engage in combat with Ares.

Τυδείδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη·
εὗρε δὲ τόν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
ἕλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῷ.
ἱδρὼς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος

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ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
ἂν δ' ἴσχων τελαμῶνα κελαινεφὲς αἷμ' ἀπομόργνυ.
ἱππείου δὲ θεὰ ζυγοῦ ἥψατο φώνησέν τε·

She begins by reproaching her favorite as less courageous than his father, Tydeus.

Ἦ ὀλίγον οἷ παῖδα ἐοικότα γείνατο Τυδεύς.
Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητής.
καί ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον
οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας,
δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἕκηλον·
αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὡς τὸ πάρος περ,
κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα
[ῥηϊδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].
σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἵσταμαι ἠδὲ φυλάσσω,
καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι·
ἀλλά σευ ἢ κάματος πολυάϊξ γυῖα δέδυκεν,
ἤ νύ σέ που δέος ἴσχει ἀκήριον· οὐ σύ γ' ἔπειτα
Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνείδαο.

Diomede reminds his protectress that it is because of her prohibition that he refrains from combat with the gods.

Τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης·
γιγνώσκω σε θεά, θύγατερ Διὸς αἰγιόχοιο·
τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας
οὔ μ' εἴας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη

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ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξέϊ χαλκῷ.
τοὔνεκα νῦν αὐτός τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους
Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
γιγνώσκω γὰρ Ἄρηα μάχην ἀνὰ κοιρανέοντα.

Athena not only revokes this prohibition, but promises her aid in person.

Τὸν δ' ἠμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
Τυδείδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
μήτε σύ γ' Ἄρηα τό γε δείδιθι μήτε τιν' ἄλλον
ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάῤῥοθός εἰμι.
ἀλλ' ἄγ' ἐπ' Ἄρηϊ πρώτῳ ἔχε μώνυχας ἵππους,
τύψον δὲ σχεδίην, μηδ' ἅζεο θοῦρον Ἄρηα
τοῦτον μαινόμενον, τυκτὸν κακόν, ἀλλοπρόσαλλον,
ὃς πρῴην μὲν ἐμοί τε καὶ Ἥρῃ στεῦτ' ἀγορεύων
Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται.

She takes the place of Sthenelos, and together the goddess and hero approach Ares.

Ὣς φαμένη Σθένελον μὲν ἀφ' ἵππων ὦσε χαμᾶζε
χειρὶ πάλιν ἐρύσασ'· ὁ δ' ἄρ' ἐμμαπέως ἀπόρουσεν.
ἡ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα δῖον
ἐμμεμαυῖα θεά· μέγα δ' ἔβραχε φήγινος ἄξων
βριθοσύνῃ· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.
λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη·
αὐτίκ' ἐπ' Ἄρηϊ πρώτῳ ἔχε μώνυχας ἵππους.
ἦ τοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
Αἰτωλῶν ὄχ' ἄριστον, Ὀχησίου ἀγλαὸν υἱόν·
τὸν μὲν Ἄρης ἐνάριζε μιαιφόνος· αὐτὰρ Ἀθήνη
δῦν' Ἄϊδος κυνέην, μή μιν ἴδοι ὄβριμος Ἄρης.

Ares leaves the corpse which he is despoiling, and launches his spear at Diomede; Athena turns the spear aside,

Ὡς δὲ ἴδε βροτολοιγὸς Ἄρης Διομήδεα δῖον,
ἤ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε
κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,
αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἱπποδάμοιο.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
ἔγχεϊ χαλκείῳ μεμαὼς ἀπὸ θυμὸν ἑλέσθαι·
καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
ὦσεν ὑπ' ἐκ δίφροιο ἐτώσιον ἀϊχθῆναι.

but so seconds Diomede's cast that he wounds Ares,

Δεύτερος αὖθ' ὡρμᾶτο βοὴν ἀγαθὸς Διομήδης
ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην·
τῇ ῥά μιν οὖτα τυχών, διὰ δὲ χρόα καλὸν ἔδαψεν,
ἐκ δὲ δόρυ σπάσεν αὖτις. ὁ δ' ἔβραχε χάλκεος Ἄρης,
ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι
ἀνέρες ἐν πολέμῳ ἔριδα ξυνάγοντες ἄρηος·
τοὺς δ' ἄρ' ὑπὸ τρόμος εἷλεν Ἀχαιούς τε Τρῶάς τε
δείσαντας· τόσον ἔβραχ' Ἄρης ἆτος πολέμοιο.

who disappears from the battle-field, passing through the clouds to Olympus,

Οἵη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀὴρ
καύματος ἐξ ἀνέμοιο δυσαέος ὀρνυμένοιο,
τοῖος Τυδείδῃ Διομήδεϊ χάλκεος Ἄρης
φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.

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καρπαλίμως δ' ἵκανε θεῶν ἕδος, αἰπὺν Ὄλυμπον,
πὰρ δὲ Διῒ Κρονίωνι καθέζετο θυμὸν ἀχεύων,
δεῖξεν δ' ἄμβροτον αἷμα καταῤῥέον ἐξ ὠτειλῆς,
καί ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα.

where he tells his woes to Zeus,

Ζεῦ πάτερ, οὐ νεμεσίζῃ ὁρῶν τάδε καρτερὰ ἔργα;
αἰεί τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
ἀλλήλων ἰότητι, χάριν ἄνδρεσσι φέροντες.
σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην,
οὐλομένην, ᾗ τ' αἰὲν ἀήσυλα ἔργα μέμηλεν.
ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοί εἰσ' ἐν Ὀλύμπῳ,
σοί τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·
ταύτην δ' οὔτ' ἔπεϊ προτιβάλλεαι οὔτε τι ἔργῳ,
ἀλλ' ἀνιεῖς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' ἀΐδηλον·
ἣ νῦν Τυδέος υἱόν, ὑπερφίαλον Διομήδεα,
μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.
Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ
αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἶσος·
ἀλλά μ' ὑπήνεικαν ταχέες πόδες. ἦ τέ κε δηρὸν
αὐτοῦ πήματ' ἔπασχον ἐν αἰνῇσιν νεκάδεσσιν,
ἤ κε ζὼς ἀμενηνὸς ἔα χαλκοῖο τυπῇσι.

who at first shows little sympathy,

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεύς·
μή τί μοι ἀλλοπρόσαλλε παρεζόμενος μινύριζε.
ἔχθιστος δέ μοί ἐσσι θεῶν, οἳ Ὄλυμπον ἔχουσιν·
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπιεικτόν,
Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.

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τῷ σ' οΐω κείνης τάδε πάσχειν ἐννεσίῃσιν.
ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα·
ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γείνατο μήτηρ.
εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ὧδ' ἀΐδηλος,
καί κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανιώνων.

but at length commands Paeon to heal his wounds.

Ὣς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.
τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσεν
[ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο].
ὡς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
ὑγρὸν ἐόν, μάλα δ' ὦκα περιτρέφεται κυκόωντι,
ὣς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.
τὸν δ' Ἥβη λοῦσεν, χαρίεντα δὲ εἵματα ἕσσε·
πὰρ δὲ Διῒ Κρονίωνι καθέζετο κύδεϊ γαίων.
Αἳ δ' αὖτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο
Ἥρη τ' Ἀργείη καὶ Ἀλαλκομενηῒς Ἀθήνη,
παύσασαι βροτολοιγὸν Ἄρην ἀνδροκτασιάων.

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THE ILIAD.

BOOK VI.

The Achaeans retain the advantage. The gods having left the field, various chieftains signalize themselves; among them Ajax, Diomede, Odysseus, and Agamemnon.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἴθυσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.
Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν,
Τρώων ῥῆξε φάλαγγα, φόως δ' ἑτάροισιν ἔθηκεν,
ἄνδρα βαλών, ὃς ἄριστος ἐνὶ Θρῄκεσσι τέτυκτο,
υἱὸν Ἐϋσσώρου, Ἀκάμαντ' ἠΰν τε μέγαν τε.
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψεν.
Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν ἐϋκτιμένῃ ἐν Ἀρίσβῃ
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι·
πάντας γὰρ φιλέεσκεν ὁδῷ ἔπι οἰκία ναίων.
ἀλλά οἱ οὔ τις τῶν γε τότ' ἤρκεσε λυγρὸν ὄλεθρον
πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτὸν καὶ θεράποντα Καλήσιον, ὅς ῥα τόθ' ἵππων
ἔσκεν ὑφηνίοχος· τὼ δ' ἄμφω γαῖαν ἐδύτην.

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Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξε·
βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὕς ποτε νύμφη
νηῒς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίωνι.
Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος
πρεσβύτατος γενεῇ, σκότιον δέ ἑ γείνατο μήτηρ·
ποιμαίνων δ' ἐπ' ὄεσσι μίγη φιλότητι καὶ εὐνῇ,
ἡ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.
καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
Μηκιστηϊάδης, καὶ ἀπ' ὤμων τεύχε' ἐσύλα.
Ἀστύαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
Πιδύτην δ' Ὀδυσεὺς Περκώσιον ἐξενάριξεν
ἔγχεϊ χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.
Ἀντίλοχος δ' Ἄβληρον ἐνήρατο δουρὶ φαεινῷ
Νεστορίδης, Ἔλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·
ναῖε δὲ Σατνιόεντος ἐϋρρείταο παρ' ὄχθας
Πήδασον αἰπεινήν· Φύλακον δ' ἕλε Λήϊτος ἥρως
φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Menelaos captures Adrastos, and is inclined to spare his life,

Ἄδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
ζωὸν ἕλ'· ἵππω γάρ οἱ ἀτυζομένω πεδίοιο,
ὄζῳ ἔνι βλαφθέντε μυρικίνῳ, ἀγκύλον ἅρμα
ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτὼ μὲν ἐβήτην
πρὸς πόλιν, ᾗ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
πρηνὴς ἐν κονίῃσιν ἐπὶ στόμα. πὰρ δέ οἱ ἔστη
Ἀτρείδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.
Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων·
Ζώγρει Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,

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χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα,
εἴ κεν ἐμὲ ζωὸν πεπύθοιτ' ἐπὶ νηυσὶν 'Αχαιῶν.
  Ὣς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε.
καὶ δή μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας 'Αχαιῶν
δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' 'Αγαμέμνων
ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ηὔδα·

but Agamemnon's taunt leads him to relinquish his thought of mercy.

Ὦ πέπον, ὦ Μενέλαε, τί ἢ δὲ σὺ κήδεαι οὕτως
ἀνδρῶν; ἦ σοὶ ἄριστα πεποίηται κατὰ οἶκον
πρὸς Τρώων· τῶν μή τις ὑπεκφύγοι αἰπὺν ὄλεθρον
χεῖρας θ' ἡμετέρας, μηδ' ὅν τινα γαστέρι μήτηρ
κοῦρον ἐόντα φέροι, μηδ' ὃς φύγοι, ἀλλ' ἅμα πάντες
'Ιλίου ἐξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι.
  Ὣς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρως,
αἴσιμα παρειπών. ὁ δ' ἀπὸ ἕθεν ὤσατο χειρὶ
ἥρω' Ἄδρηστον· τὸν δὲ κρείων 'Αγαμέμνων
οὖτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', 'Ατρείδης δὲ
λὰξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος.
Νέστωρ δ' 'Αργείοισιν ἐκέκλετο μακρὸν ἀΰσας·

Nestor exhorts the Greeks not to turn aside for spoil, but to follow up the pursuit.

Ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρηος,
μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε
μιμνέτω, ὥς κε πλεῖστα φέρων ἐπὶ νῆας ἵκηται,
ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἕκηλοι
νεκροὺς ἂμ πεδίον συλήσετε τεθνηῶτας.

And the Trojans would have been driven within the walls of Troy, had not Helenos appealed to Aeneas and Hector.

Ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
ἔνθα κεν αὖτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
Ἴλιον εἰσανέβησαν ἀναλκείῃσι δαμέντες,
εἰ μὴ ἄρ' Αἰνείᾳ τε καὶ Ἕκτορι εἶπε παραστὰς
Πριαμίδης Ἕλενος, οἰωνοπόλων ὄχ' ἄριστος·
Αἰνεία τε καὶ Ἕκτορ, ἐπεὶ πόνος ὔμμι μάλιστα
Τρώων καὶ Λυκίων ἐγκέκλιται, οὕνεκ' ἄριστοι
πᾶσαν ἐπ' ἰθύν ἐστε μάχεσθαί τε φρονέειν τε,
στῆτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων
πάντῃ ἐποιχόμενοι, πρὶν αὖτ' ἐν χερσὶ γυναικῶν
φεύγοντας πεσέειν, δηΐοισι δὲ χάρμα γενέσθαι.
αὐτὰρ ἐπεί κε φάλαγγας ἐποτρύνητον ἁπάσας,
ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,
καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει.

He begs Hector to go to the city, and direct the matrons to supplicate Athena.

Ἕκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπὲ δ' ἔπειτα
μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,
οἴξασα κληῗδι θύρας ἱεροῖο δόμοιο,
πέπλον, ὅς οἱ δοκέει χαριέστατος ἠδὲ μέγιστος
εἶναι ἐνὶ μεγάρῳ καί οἱ πολὺ φίλτατος αὐτῇ,
θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο,
καί οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερευσέμεν, αἴ κ' ἐλεήσῃ
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,

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αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,
ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο,
ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημι γενέσθαι.
οὐδ' Ἀχιλῆά ποθ' ὧδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
ὅν πέρ φασι θεᾶς ἐξέμμεναι· ἀλλ' ὅδε λίην
μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν.

Hector complies, having first rallied the Trojans and exhorted them to courage during his absence.

Ὣς ἔφαθ', Ἕκτωρ δ' οὔ τι κασιγνήτῳ ἀπίθησεν.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε,
πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ᾤχετο πάντῃ
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
Τρωσὶν ἀλεξήσοντα κατελθέμεν· ὣς ἐλέλιχθεν.
Ἕκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν ἀΰσας·
Τρῶες ὑπέρθυμοι τηλεκλειτοί τ' ἐπίκουροι,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
ὄφρ' ἂν ἐγὼ βείω προτὶ Ἴλιον ἠδὲ γέρουσιν
εἴπω βουλευτῇσι καὶ ἡμετέρῃς ἀλόχοισι
δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας.

The combat continues during Hector's absence, but with diminished fury, and opportunity is given for quieter scenes. Episode of Glaukos and Diomede.

Ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ·
ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
ἄντυξ, ἣ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.

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Ares leaves the corpse which he is despoiling, and launches his spear at Diomede; Athena turns the spear aside,

Ὡς δὲ ἴδε βροτολοιγὸς Ἄρης Διομήδεα δῖον,
ἤ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασε
κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,
αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἱπποδάμοιο.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
ἔγχεϊ χαλκείῳ μεμαὼς ἀπὸ θυμὸν ἑλέσθαι·
καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
ὦσεν ὑπ' ἐκ δίφροιο ἐτώσιον ἀϊχθῆναι.

but so seconds Diomede's cast that he wounds Ares,

Δεύτερος αὖθ' ὡρμᾶτο βοὴν ἀγαθὸς Διομήδης
ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην·
τῇ ῥά μιν οὖτα τυχών, διὰ δὲ χρόα καλὸν ἔδαψεν,
ἐκ δὲ δόρυ σπάσεν αὖτις. ὁ δ' ἔβραχε χάλκεος Ἄρης,
ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι
ἀνέρες ἐν πολέμῳ ἔριδα ξυνάγοντες ἄρηος·
τοὺς δ' ἄρ' ὑπὸ τρόμος εἷλεν Ἀχαιούς τε Τρῶάς τε
δείσαντας· τόσον ἔβραχ' Ἄρης ἆτος πολέμοιο.

who disappears from the battle-field, passing through the clouds to Olympus,

Οἵη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀὴρ
καύματος ἐξ ἀνέμοιο δυσαέος ὀρνυμένοιο,
τοῖος Τυδεΐδῃ Διομήδεϊ χάλκεος Ἄρης
φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.

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καρπαλίμως δ' ἵκανε θεῶν ἕδος, αἰπὺν Ὄλυμπον,
πὰρ δὲ Διὶ Κρονίωνι καθέζετο θυμὸν ἀχεύων,
δεῖξεν δ' ἄμβροτον αἷμα καταρρέον ἐξ ὠτειλῆς,
καί ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα.

where he tells his woes to Zeus,

Ζεῦ πάτερ, οὐ νεμεσίζῃ ὁρῶν τάδε καρτερὰ ἔργα;
αἰεί τοι ῥίγιστα θεοὶ τετληότες εἰμὲν
ἀλλήλων ἰότητι, χάριν ἄνδρεσσι φέροντες.
σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην,
οὐλομένην, ᾗ τ' αἰὲν ἀήσυλα ἔργα μέμηλεν.
ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοί εἰσ' ἐν Ὀλύμπῳ,
σοί τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·
ταύτην δ' οὔτ' ἔπεϊ προτιβάλλεαι οὔτε τι ἔργῳ,
ἀλλ' ἀνιεῖς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' ἀΐδηλον·
ἢ νῦν Τυδέος υἱόν, ὑπερφίαλον Διομήδεα,
μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσι.
Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ
αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἶσος·
ἀλλά μ' ὑπήνεικαν ταχέες πόδες. ἦ τέ κε δηρὸν
αὐτοῦ πήματ' ἔπασχον ἐν αἰνῇσιν νεκάδεσσιν,
ἤ κε ζὼς ἀμενηνὸς ἔα χαλκοῖο τυπῇσι.

who at first shows little sympathy,

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεύς·
μή τί μοι ἀλλοπρόσαλλε παρεζόμενος μινύριζε.
ἔχθιστος δέ μοί ἐσσι θεῶν, οἳ Ὄλυμπον ἔχουσιν·
αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπιεικτόν,
Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.

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τῷ σ' οἴω κείνης τάδε πάσχειν ἐννεσίῃσιν.
ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα·
ἐκ γὰρ ἐμεῦ γένος ἐσσί, ἐμοὶ δέ σε γείνατο μήτηρ.
εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ὧδ' ἀΐδηλος,
καί κεν δὴ πάλαι ἦσθα ἐνέρτερος Οὐρανιώνων.

but at length commands Paeon to heal his wounds.

Ὣς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.
τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσεν
[ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο].
ὡς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
ὑγρὸν ἐόν, μάλα δ' ὦκα περιτρέφεται κυκόωντι,
ὣς ἄρα καρπαλίμως ἰήσατο θοῦρον Ἄρηα.
τὸν δ' Ἥβη λοῦσεν, χαρίεντα δὲ εἵματα ἕσσε·
πὰρ δὲ Διῒ Κρονίωνι καθέζετο κύδεϊ γαίων.
Αἳ δ' αὖτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο
Ἥρη τ' Ἀργείη καὶ Ἀλαλκομενηῒς Ἀθήνη,
παύσασαι βροτολοιγὸν Ἄρην ἀνδροκτασιάων.

THE ILIAD.

BOOK VI.

The Achaeans retain the advantage. The gods having left the field, various chieftains signalize themselves; among them Ajax, Diomede, Odysseus, and Agamemnon.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή·
πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἴθυσε μάχη πεδίοιο,
ἀλλήλων ἰθυνομένων χαλκήρεα δοῦρα,
μεσσηγὺς Σιμόεντος ἰδὲ Ξάνθοιο ῥοάων.
  Αἴας δὲ πρῶτος Τελαμώνιος, ἕρκος Ἀχαιῶν,
Τρώων ῥῆξε φάλαγγα, φόως δ' ἑτάροισιν ἔθηκεν,
ἄνδρα βαλών, ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,
υἱὸν Ἐϋσσώρου, Ἀκάμαντ' ἠΰν τε μέγαν τε.
τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἱπποδασείης,
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω
αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψεν.
  Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
Τευθρανίδην, ὃς ἔναιεν ἐϋκτιμένῃ ἐν Ἀρίσβῃ
ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισι·
πάντας γὰρ φιλέεσκεν ὁδῷ ἔπι οἰκία ναίων.
ἀλλά οἱ οὔ τις τῶν γε τότ' ἤρκεσε λυγρὸν ὄλεθρον
πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
αὐτὸν καὶ θεράποντα Καλήσιον, ὅς ῥα τόθ' ἵππων
ἔσκεν ὑφηνίοχος· τὼ δ' ἄμφω γαῖαν ἐδύτην.

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Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξε·
βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὕς ποτε νύμφη
νηῒς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίωνι.
Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος
πρεσβύτατος γενεῇ, σκότιον δέ ἑ γείνατο μήτηρ·
ποιμαίνων δ' ἐπ' ὄεσσι μίγη φιλότητι καὶ εὐνῇ,
ἡ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.
καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
Μηκιστηϊάδης, καὶ ἀπ' ὤμων τεύχε' ἐσύλα.
Ἀστύαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
Πιδύτην δ' Ὀδυσεὺς Περκώσιον ἐξενάριξεν
ἔγχεϊ χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.
Ἀντίλοχος δ' Ἄβληρον ἐνήρατο δουρὶ φαεινῷ
Νεστορίδης, Ἔλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·
ναῖε δὲ Σατνιόεντος ἐϋῤῥείταο παρ' ὄχθας
Πήδασον αἰπεινήν· Φύλακον δ' ἕλε Λήϊτος ἥρως
φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Menelaos captures Adrastos, and is inclined to spare his life,

Ἄδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
ζωὸν ἕλ'· ἵππω γάρ οἱ ἀτυζομένω πεδίοιο,
ὄζῳ ἔνι βλαφθέντε μυρικίνῳ, ἀγκύλον ἅρμα
ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτὼ μὲν ἐβήτην
πρὸς πόλιν, ᾗ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
πρηνὴς ἐν κονίῃσιν ἐπὶ στόμα. πὰρ δέ οἱ ἔστη
Ἀτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.
Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων·
Ζώγρει Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,

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χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα,
εἴ κεν ἐμὲ ζωὸν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.
῝Ως φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε.
καὶ δή μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ηὔδα·

but Agamemnon's taunt leads him to relinquish his thought of mercy.

Ὦ πέπον, ὦ Μενέλαε, τί ἦ δὲ σὺ κήδεαι οὕτως
ἀνδρῶν; ἦ σοὶ ἄριστα πεποίηται κατὰ οἶκον
πρὸς Τρώων· τῶν μή τις ὑπεκφύγοι αἰπὺν ὄλεθρον
χεῖρας θ' ἡμετέρας, μηδ' ὅν τινα γαστέρι μήτηρ
κοῦρον ἐόντα φέροι, μηδ' ὃς φύγοι, ἀλλ' ἅμα πάντες
Ἰλίου ἐξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι.
῝Ως εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρως,
αἴσιμα παρειπών. ὁ δ' ἀπὸ ἕθεν ὤσατο χειρὶ
ἥρω' Ἄδρηστον· τὸν δὲ κρείων Ἀγαμέμνων
οὖτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρείδης δὲ
λὰξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος.
Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν ἀΰσας·

Nestor exhorts the Greeks not to turn aside for spoil, but to follow up the pursuit.

Ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρηος,
μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε
μιμνέτω, ὥς κε πλεῖστα φέρων ἐπὶ νῆας ἵκηται,
ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἕκηλοι
νεκροὺς ἂμ πεδίον συλήσετε τεθνηῶτας.

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Γλαῦκος δ' Ἱππολόχοιο πάϊς, καὶ Τυδέος υἱὸς
ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·

The episode begins by Diomede's question "who Glaukos is?" for he will not presumptuously engage in combat with gods.

Τίς δὲ σύ ἐσσι φέριστε καταθνητῶν ἀνθρώπων;
οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ ἔνι κυδιανείρῃ
τὸ πρίν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἁπάντων
σῷ θάρσει, ὅ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.
εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
οὐκ ἂν ἐγώ γε θεοῖσιν ἐπουρανίοισι μαχοίμην.
οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος,
δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·
ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
σεῦε κατ' ἠγάθεον Νυσήϊον· αἱ δ' ἅμα πᾶσαι
θύσθλα χαμαὶ κατέχευαν ὑπ' ἀνδροφόνοιο Λυκούργου
θεινόμεναι βουπλῆγι· Διώνυσος δὲ φοβηθεὶς
δύσεθ' ἁλὸς κατὰ κῦμα, Θέτις δ' ὑπεδέξατο κόλπῳ
δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλῇ.
τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζώοντες,
καί μιν τυφλὸν ἔθηκε Κρόνου πάϊς· οὐδ' ἄρ' ἔτι δὴν
ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.
οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
εἰ δέ τίς ἐσσι βροτῶν, οἳ ἀρούρης καρπὸν ἔδουσιν,
ἆσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι.

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Glaukos replies, commencing with the wonderfully beautiful simile in which mankind are compared to the leaves of the forest.

Τὸν δ' αὖθ' Ἱππολόχοιο προσηύδα φαίδιμος υἱός·
Τυδείδη μεγάθυμε, τί ἦ γενεὴν ἐρεείνεις;
οἵη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
φύλλα τὰ μέν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
ὣς ἀνδρῶν γενεὴ ἣ μὲν φύει, ἣ δ' ἀπολήγει.
εἰ δ' ἐθέλεις, καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῇς
ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν.

Sisyphos of Corinth was his progenitor, the father of Bellerophon, whose exploits are mentioned at length, and how he was sent to Lykia and settled there.

Ἔστι πόλις Ἐφύρη μυχῷ Ἄργεος ἱπποβότοιο,
ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην·
τῷ δὲ θεοὶ κάλλος τε καὶ ἠνορέην ἐρατεινὴν
ὤπασαν. αὐτάρ οἱ Προῖτος κακὰ μήσατο θυμῷ,
ὅς ῥ' ἐκ δήμου ἔλασσεν, ἐπεὶ πολὺ φέρτερος ἦεν,
Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.
τῷ δὲ γυνὴ Προίτου ἐπεμήνατο, δῖ' Ἄντεια,
κρυπταδίῃ φιλότητι μιγήμεναι· ἀλλὰ τὸν οὔ τι
πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
ἡ δὲ ψευσαμένη Προῖτον βασιλῆα προσηύδα·
τεθναίης, ὦ Προῖτ', ἢ κάκτανε Βελλεροφόντην,
ὅς μ' ἔθελεν φιλότητι μιγήμεναι οὐκ ἐθελούσῃ·
ὣς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσε·

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And the Trojans would have been driven within the walls of Troy, had not Helenos appealed to Aeneas and Hector.

῝Ως εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
ἔνθα κεν αὖτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
Ἴλιον εἰσανέβησαν ἀναλκείῃσι δαμέντες,
εἰ μὴ ἄρ' Αἰνείᾳ τε καὶ Ἕκτορι εἶπε παραστὰς
Πριαμίδης Ἕλενος, οἰωνοπόλων ὄχ' ἄριστος·
Αἰνεία τε καὶ Ἕκτορ, ἐπεὶ πόνος ὔμμι μάλιστα
Τρώων καὶ Λυκίων ἐγκέκλιται, οὕνεκ' ἄριστοι
πᾶσαν ἐπ' ἰθύν ἐστε μάχεσθαί τε φρονέειν τε,
στῆτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων
πάντῃ ἐποιχόμενοι, πρὶν αὖτ' ἐν χερσὶ γυναικῶν
φεύγοντας πεσέειν, δηΐοισι δὲ χάρμα γενέσθαι.
αὐτὰρ ἐπεί κε φάλαγγας ἐποτρύνητον ἁπάσας,
ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,
καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει.

He begs Hector to go to the city, and direct the matrons to supplicate Athena.

Ἕκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπὲ δ' ἔπειτα
μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,
οἴξασα κληῗδι θύρας ἱεροῖο δόμοιο,
πέπλον, ὅς οἱ δοκέει χαριέστατος ἠδὲ μέγιστος
εἶναι ἐνὶ μεγάρῳ καί οἱ πολὺ φίλτατος αὐτῇ,
θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο,
καί οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερευσέμεν, αἴ κ' ἐλεήσῃ
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,

αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,
ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο,
ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημι γενέσθαι.
οὐδ' Ἀχιλῆά ποθ' ὧδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
ὅν πέρ φασι θεᾶς ἐξέμμεναι· ἀλλ' ὅδε λίην
μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν.

Hector complies, having first rallied the Trojans and exhorted them to courage during his absence.

Ὣς ἔφαθ', Ἕκτωρ δ' οὔ τι κασιγνήτῳ ἀπίθησεν.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε,
πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ᾤχετο πάντῃ
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
Τρωσὶν ἀλεξήσοντα κατελθέμεν· ὧς ἐλέλιχθεν.
Ἕκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν ἀΰσας·
Τρῶες ὑπέρθυμοι τηλεκλειτοί τ' ἐπίκουροι,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
ὄφρ' ἂν ἐγὼ βείω προτὶ Ἴλιον ἠδὲ γέρουσιν
εἴπω βουλευτῇσι καὶ ἡμετέρῃς ἀλόχοισι
δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας.

The combat continues during Hector's absence, but with diminished fury, and opportunity is given for quieter scenes. Episode of Glaukos and Diomede.

Ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ·
ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
ἄντυξ, ἣ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.

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Γλαῦκος δ' Ἱππολόχοιο πάϊς, καὶ Τυδέος υἱὸς
ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·

The episode begins by Diomede's question "who Glaukos is?" for he will not presumptuously engage in combat with gods.

Τίς δὲ σύ ἐσσι φέριστε καταθνητῶν ἀνθρώπων
οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ ἔνι κυδιανείρῃ
τὸ πρίν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἁπάντων
σῷ θάρσει, ὅ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.
εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
οὐκ ἂν ἐγώ γε θεοῖσιν ἐπουρανίοισι μαχοίμην.
οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος,
δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·
ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
σεῦε κατ' ἠγάθεον Νυσήϊον· αἱ δ' ἅμα πᾶσαι
θύσθλα χαμαὶ κατέχευαν ὑπ' ἀνδροφόνοιο Λυκούργου
θεινόμεναι βουπλῆγι· Διώνυσος δὲ φοβηθεὶς
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καί μιν τυφλὸν ἔθηκε Κρόνου πάϊς· οὐδ' ἄρ' ἔτι δὴν
ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.
οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
εἰ δέ τίς ἐσσι βροτῶν, οἳ ἀρούρης καρπὸν ἔδουσιν,
ἆσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι.

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Glaukos replies, commencing with the wonderfully beautiful simile in which mankind are compared to the leaves of the forest.

Τὸν δ' αὖθ' Ἱππολόχοιο προσηύδα φαίδιμος υἱός·
Τυδεΐδη μεγάθυμε, τί ἦ γενεὴν ἐρεείνεις;
οἵη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
φύλλα τὰ μέν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
ὣς ἀνδρῶν γενεὴ ἡ μὲν φύει, ἡ δ' ἀπολήγει.
εἰ δ' ἐθέλεις, καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῇς
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Sisyphos of Corinth was his progenitor, the father of Bellerophon, whose exploits are mentioned at length, and how he was sent to Lykia and settled there.

Ἔστι πόλις Ἐφύρη μυχῷ Ἄργεος ἱπποβότοιο,
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Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην·
τῷ δὲ θεοὶ κάλλος τε καὶ ἠνορέην ἐρατεινὴν
ὤπασαν. αὐτάρ οἱ Προῖτος κακὰ μήσατο θυμῷ,
ὅς ῥ' ἐκ δήμου ἔλασσεν, ἐπεὶ πολὺ φέρτερος ἦεν,
Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.
τῷ δὲ γυνὴ Προίτου ἐπεμήνατο, δῖ' Ἄντεια,
κρυπταδίῃ φιλότητι μιγήμεναι· ἀλλὰ τὸν οὔ τι
πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
ἡ δὲ ψευσαμένη Προῖτον βασιλῆα προσηύδα·
τεθναίης, ὦ Προῖτ', ἢ κάκτανε Βελλεροφόντην,
ὅς μ' ἔθελεν φιλότητι μιγήμεναι οὐκ ἐθελούσῃ·
ὣς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσε·

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κτεῖναι μέν ῥ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,
πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὅ γε σήματα λυγρά,
γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
δεῖξαι δ' ἠνώγει ᾧ πενθερῷ, ὄφρ' ἀπόλοιτο.
αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
ἀλλ' ὅτε δὴ Λυκίην ἷξε Ξάνθον τε ῥέοντα,
προφρονέως μιν τῖεν ἄναξ Λυκίης εὐρείης·
ἐννῆμαρ ξείνισσε καὶ ἐννέα βοῦς ἱέρευσεν.
ἀλλ' ὅτε δὴ δεκάτη ἐφάνη ῥοδοδάκτυλος ἠώς,
καὶ τότε μιν ἐρέεινε καὶ ᾔτεε σῆμα ἰδέσθαι,
ὅττι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο.
αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
πρῶτον μέν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσε
πεφνέμεν. ἡ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων,
πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο.
καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας.
δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισι·
καρτίστην δὴ τήν γε μάχην φάτο δύμεναι ἀνδρῶν.
τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
εἷσε λόχον· τοὶ δ' οὔ τι πάλιν οἰκόνδε νέοντο·
πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης.
ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἠῢν ἐόντα,
αὐτοῦ μιν κατέρυκε, δίδου δ' ὅ γε θυγατέρα ἥν,
δῶκε δέ οἱ τιμῆς βασιληΐδος ἥμισυ πάσης·
καὶ μέν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο.

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Bellerophon left three children, one of whom, Hippolochos, was father of Glaukos.

Ἡ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
Ἴσανδρόν τε καὶ Ἱππόλοχον καὶ Λαοδάμειαν.
Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεύς,
ἡ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
ἀλλ' ὅτε δὴ καὶ κεῖνος ἀπήχθετο πᾶσι θεοῖσιν,
ἤ τοι ὁ κὰπ πεδίον τὸ Ἀλήϊον οἶος ἀλᾶτο
ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων.
Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἆτος πολέμοιο
μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισι,
τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα.
Ἱππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημι γενέσθαι·
πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπέτελλεν
αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἄριστοι
ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.
ταύτης τοι γενεῆς τε καὶ αἵματος εὔχομαι εἶναι.

Diomede joyfully recognizes that guest-friendship existed between Bellerophon and Oineus, his own grandfather.

Ὣς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὰρ ὁ μειλιχίοισι προσηύδα ποιμένα λαῶν·
Ἦ ῥά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός·
Οἰνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἤματ' ἐρύξας·
οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·
Οἰνεὺς μὲν ζωστῆρα δίδου φοίνικι φαεινόν,

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Βελλεροφόντης δὲ χρύσεον δέπας ἀμφικύπελλον,
καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσι.
Τυδέα δ' οὐ μέμνημαι, ἐπεί μ' ἔτι τυτθὸν ἐόντα
κάλλιφ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.
τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσῳ
εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἵκωμαι.

And the two heroes agree to avoid one another in combat and exchange armor.

Ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὁμίλου·
πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοί τ' ἐπίκουροι
κτείνειν, ὅν κε θεός γε πόρῃ καὶ ποσσὶ κιχείω,
πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν, ὅν κε δύνηαι.
τεύχεα δ' ἀλλήλοις ἐπαμείψομεν, ὄφρα καὶ οἵδε
γνῶσιν ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι.
Ὣς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,
χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεύς,
ὃς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμειβε
χρύσεα χαλκείων, ἑκατόμβοι' ἐννεαβοίων.

Meanwhile, Hector has reached the Scaean Gates; and, after directing the women who meet him there to pray to the gods, he hastens on to Priam's palace.

Ἕκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν,
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θέον ἠδὲ θύγατρες
εἰρόμεναι παῖδάς τε κασιγνήτους τε ἔτας τε
καὶ πόσιας· ὁ δ' ἔπειτα θεοῖς εὔχεσθαι ἀνώγει
πάσας ἑξείης· πολλῇσι δὲ κήδε' ἐφῆπτο.
Ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανε,
ξεστῇς αἰθούσῃσι τετυγμένον, αὐτὰρ ἐν αὐτῷ

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πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες
κοιμῶντο Πριάμοιο παρὰ μνηστῇς ἀλόχοισι.
κουράων δ' ἑτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
δώδεκ' ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο,
πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
κοιμῶντο Πριάμοιο παρ' αἰδοίῃς ἀλόχοισιν.

Hecuba meets him here, and offers him wine, that he may make libation to the gods, and drink.

Ἔνθα οἱ ἠπιόδωρος ἐναντίη ἤλυθε μήτηρ
Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
Τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
ἦ μάλα δὴ τείρουσι δυσώνυμοι υἷες Ἀχαιῶν
μαρνάμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
ἐλθόντ' ἐξ ἄκρης πόλιος Διῒ χεῖρας ἀνασχεῖν.
ἀλλὰ μέν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
ὡς σπείσῃς Διῒ πατρὶ καὶ ἄλλοις ἀθανάτοισι
πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσεαι, αἴ κε πίῃσθα.
ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
ὡς τύνη κέκμηκας ἀμύνων σοῖσιν ἔτῃσι.

Hector refuses the wine, but directs her to hasten with the other matrons to Athena's shrine, and to seek to propitiate the goddess. Meanwhile, he goes in search of Paris.

Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἕκτωρ·
μή μοι οἶνον ἄειρε μελίφρονα πότνια μῆτερ,
μή μ' ἀπογυιώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι.
χερσὶ δ' ἀνίπτοισιν Διῒ λείβειν αἴθοπα οἶνον
ἅζομαι· οὐδέ πῃ ἔστι κελαινεφέϊ Κρονίωνι

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αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
ἔρχεο σὺν θυέεσσιν ἀολλίσσασα γεραιάς·
πέπλον δ', ὅς τίς τοι χαριέστατος ἠδὲ μέγιστος
ἔστιν ἐνὶ μεγάρῳ καί τοι πολὺ φίλτατος αὐτῇ,
τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο,
καί οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερευσέμεν, αἴ κ' ἐλεήσῃ
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,
ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
ἔρχευ, ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω,
αἴ κ' ἐθέλησ' εἰπόντος ἀκουέμεν. ὥς κέ οἱ αὖθι
γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παίσιν.
εἰ κεῖνόν γε ἴδοιμι κατελθόντ' Ἄϊδος εἴσω,
φαίην κε φρέν' ἀτέρπου ὀϊζύος ἐκλελαθέσθαι.

Hecuba obeys the command of her son.

Ὣς ἔφαθ', ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισι
κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιάς.
αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηώεντα,
ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς
ἤγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,
τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
τῶν ἕν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
ἀστὴρ δ' ὣς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων.
βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

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Theano, priestess of Athena, receives the mantle, and lays it on the lap of the goddess, uttering a prayer which the goddess does not regard.

Αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
τῇσι θύρας ὤϊξε Θεανὼ καλλιπάρῃος,
Κισσηΐς, ἄλοχος Ἀντήνορος ἱπποδάμοιο·
τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἱέρειαν.
αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον.
ἡ δ' ἄρα πέπλον ἑλοῦσα Θεανὼ καλλιπάρῃος
θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο,
εὐχομένη δ' ἠρᾶτο Διὸς κούρῃ μεγάλοιο·
Πότνι' Ἀθηναίη, ἐρυσίπτολι, δῖα θεάων,
ἆξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν
πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερεύσομεν, αἴ κ' ἐλεήσῃς
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.
Ὣς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

Hector, meanwhile, has reached the palace of Paris, hard by; and he finds him busied with his weapons, but in Helen's apartment.

Ὣς αἱ μέν ῥ' εὔχοντο Διὸς κούρῃ μεγάλοιο,
Ἕκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
καλά, τά ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότ' ἄριστοι
ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες,
οἵ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
ἐγγύθι τε Πριάμοιο καὶ Ἕκτορος, ἐν πόλει ἄκρῃ.
ἔνθ' Ἕκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χειρὶ

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ἔγχος ἔχ' ἐνδεκάπηχυ· πάροιθε δὲ λάμπετο δουρὸς
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης.
τὸν δ' εὗρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἕποντα,
ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφόωντα·
'Αργείη δ' Ἑλένη μετ' ἄρα δμωῇσι γυναιξὶν
ἧστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.
τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσι·

He upbraids him for holding aloof from the combat.

Δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τεῖχος
μαρνάμενοι· σέο δ' εἵνεκ' ἀϋτή τε πτόλεμός τε
ἄστυ τόδ' ἀμφιδέδηε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,
ὅν τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο.
ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηΐοιο θέρηται.

Paris acknowledges the justice of the reproof, and promises to follow him at once.

Τὸν δ' αὖτε προσέειπεν 'Αλέξανδρος θεοειδής·
Ἕκτορ, ἐπεί με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
τοὔνεκά τοι ἐρέω· σὺ δὲ σύνθεο καί μευ ἄκουσον,
οὔ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι
ἥμην ἐν θαλάμῳ, ἔθελον δ' ἄχεϊ προτραπέσθαι.
νῦν δέ με παρειποῦσ' ἄλοχος μαλακοῖς ἐπέεσσιν
ὥρμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
λώϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύω·
ἢ ἴθ', ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' ὀΐω.

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As Hector is turning away, Helen seeks to detain him, heaping execration upon herself and her husband.

Ὣς φάτο, τὸν δ' οὔ τι προσέφη κορυθαίολος Ἕκτωρ·
τὸν δ' Ἑλένη μύθοισι προσηύδα μειλιχίοισι·
Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυοέσσης,
ὥς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ,
οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
ἔνθα με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,
ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνονος εἶναι ἄκοιτις,
ὃς ᾔδη νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
τούτῳ δ' οὔτ' ἂρ νῦν φρένες ἔμπεδοι οὔτ' ἄρ' ὀπίσσω
ἔσσονται· τῷ καί μιν ἐπαυρήσεσθαι ὀΐω.
ἀλλ' ἄγε νῦν εἴσελθε καὶ ἕζεο τῷδ' ἐπὶ δίφρῳ,
δᾶερ, ἐπεί σε μάλιστα πόνος φρένας ἀμφιβέβηκεν
εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἕνεκ' ἄτης,
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὡς καὶ ὀπίσσω
ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισι.

Hector does not delay, but bids her see that Paris quickly follows him.

Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἕκτωρ·
μή με κάθιζ' Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις.
ἤδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνω
Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.
ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἐόντα.
καὶ γὰρ ἐγὼν οἶκόνδε ἐλεύσομαι, ὄφρα ἴδωμαι

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οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
οὐ γάρ τ' οἶδ', ἢ ἔτι σφιν ὑπότροπος ἵξομαι αὖτις,
ἢ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.

Arriving at his palace he does not find Andromache, but is directed by a servant to the tower above the Scaean Gates.

Ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας,
οὐδ' εὗρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
ἀλλ' ἥ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ ἐϋπέπλῳ
πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
Ἕκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμωῇσιν ἔειπεν·
Εἰ δ' ἄγε μοι δμωαὶ νημερτέα μυθήσασθε·
πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
ἠέ πῃ ἐς γαλόων ἢ εἰνατέρων ἐϋπέπλων,
ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἱλάσκονται;
Τὸν δ' αὖτ' ὀτρηρὴ ταμίη πρὸς μῦθον ἔειπεν
Ἕκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,
οὔτε πῃ ἐς γαλόων οὔτ' εἰνατέρων ἐϋπέπλων
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἱλάσκονται,
ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὕνεκ' ἄκουσε
τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
μαινομένῃ εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.
Ἦ ῥα γυνὴ ταμίη, ὁ δ' ἀπέσσυτο δώματος Ἕκτωρ
τὴν αὐτὴν ὁδὸν αὖτις ἐϋκτιμένας κατ' ἀγυιάς.

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Just as he reaches the city wall, Andromache runs to meet him, and with her a maid carrying Astyanax.

Εὖτε πύλας ἵκανε διερχόμενος μέγα ἄστυ
Σκαιάς, τῇ ἄρ' ἔμελλε διεξίμεναι πεδίονδε,
ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα
'Ανδρομάχη, θυγάτηρ μεγαλήτορος 'Ηετίωνος,
'Ηετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσσῃ,
Θήβῃ 'Υποπλακίῃ, Κιλίκεσσ' ἄνδρεσσιν ἀνάσσων·
τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἕκτορι χαλκοκορυστῇ.
ἥ οἱ ἔπειτ' ἤντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὔτως,
'Εκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ,
τόν ῥ' Ἕκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
'Αστυάνακτ'· οἶος γὰρ ἐρύετο Ἴλιον Ἕκτωρ.
ἤ τοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
'Ανδρομάχη δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα,
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

Andromache beseeches Hector to think of her son and herself. Her whole family are dead, father and seven brothers, by the hand of Achilles. Hector is every thing to her.

Δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν 'Αχαιοὶ
πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη
σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπῃς,
ἀλλ' ἄχε'· οὐδέ μοί ἐστι πατὴρ καὶ πότνια μητηρ.
ἤ τοι γὰρ πατέρ' ἁμὸν ἀπέκτανε δῖος 'Αχιλλεύς,

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κτεῖναι μέν ῥ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,
πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὅ γε σήματα λυγρά,
γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
δεῖξαι δ' ἠνώγει ᾧ πενθερῷ, ὄφρ' ἀπόλοιτο.
αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
ἀλλ' ὅτε δὴ Λυκίην ἷξε Ξάνθον τε ῥέοντα,
προφρονέως μιν τῖεν ἄναξ Λυκίης εὐρείης·
ἐννῆμαρ ξείνισσε καὶ ἐννέα βοῦς ἱέρευσεν.
ἀλλ' ὅτε δὴ δεκάτη ἐφάνη ῥοδοδάκτυλος ἠώς,
καὶ τότε μιν ἐρέεινε καὶ ᾔτεε σῆμα ἰδέσθαι,
ὅττι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο.
αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
πρῶτον μέν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσε
πεφνέμεν. ἡ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων,
πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο.
καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας.
δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισι·
καρτίστην δὴ τήν γε μάχην φάτο δύμεναι ἀνδρῶν.
τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
εἷσε λόχον· τοὶ δ' οὔ τι πάλιν οἰκόνδε νέοντο·
πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης.
ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἠῢν ἐόντα,
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καὶ μέν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
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Bellerophon left three children, one of whom, Hippolochos, was father of Glaukos.

Ἡ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
Ἴσανδρόν τε καὶ Ἱππόλοχον καὶ Λαοδάμειαν.
Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεύς,
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ἀλλ' ὅτε δὴ καὶ κεῖνος ἀπήχθετο πᾶσι θεοῖσιν,
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Diomede joyfully recognizes that guest-friendship existed between Bellerophon and Oineus, his own grandfather.

Ὣς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὰρ ὁ μειλιχίοισι προσηύδα ποιμένα λαῶν·
Ἦ ῥά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός·
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And the two heroes agree to avoid one another in combat and exchange armor.

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Meanwhile, Hector has reached the Scaean Gates; and, after directing the women who meet him there to pray to the gods, he hastens on to Priam's palace.

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Hecuba meets him here, and offers him wine, that he may make libation to the gods, and drink.

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Τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
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Hector refuses the wine, but directs her to hasten with the other matrons to Athena's shrine, and to seek to propitiate the goddess. Meanwhile, he goes in search of Paris.

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Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξε·
βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὕς ποτε νύμφη
νηῒς Ἀβαρβαρέη τέκ' ἀμύμονι Βουκολίωνι.
Βουκολίων δ' ἦν υἱὸς ἀγαυοῦ Λαομέδοντος
πρεσβύτατος γενεῇ, σκότιον δέ ἑ γείνατο μήτηρ·
ποιμαίνων δ' ἐπ' ὄεσσι μίγη φιλότητι καὶ εὐνῇ,
ἡ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.
καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
Μηκιστηϊάδης, καὶ ἀπ' ὤμων τεύχε' ἐσύλα.
Ἀστύαλον δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
Πιδύτην δ' Ὀδυσεὺς Περκώσιον ἐξενάριξεν
ἔγχεϊ χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.
Ἀντίλοχος δ' Ἄβληρον ἐνήρατο δουρὶ φαεινῷ
Νεστορίδης, Ἔλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·
ναῖε δὲ Σατνιόεντος ἐϋρρείταο παρ' ὄχθας
Πήδασον αἰπεινήν· Φύλακον δ' ἕλε Λήϊτος ἥρως
φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

Menelaos captures Adrastos, and is inclined to spare his life,

Ἄδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
ζωὸν ἕλ'· ἵππω γάρ οἱ ἀτυζομένω πεδίοιο,
ὄζῳ ἔνι βλαφθέντε μυρικίνῳ, ἀγκύλον ἅρμα
ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτὼ μὲν ἐβήτην
πρὸς πόλιν, ᾗ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
πρηνὴς ἐν κονίῃσιν ἐπὶ στόμα. πὰρ δέ οἱ ἔστη
Ἀτρείδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.
Ἄδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων·
Ζώγρει Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,

χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,
τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι' ἄποινα,
εἴ κεν ἐμὲ ζωὸν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.
  Ὣς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε.
καὶ δή μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ηὔδα·

but Agamemnon's taunt leads him to relinquish his thought of mercy.

  Ὦ πέπον, ὦ Μενέλαε, τί ἢ δὲ σὺ κήδεαι οὕτως
ἀνδρῶν; ἢ σοὶ ἄριστα πεποίηται κατὰ οἶκον
πρὸς Τρώων· τῶν μή τις ὑπεκφύγοι αἰπὺν ὄλεθρον
χεῖρας θ' ἡμετέρας, μηδ' ὅν τινα γαστέρι μήτηρ
κοῦρον ἐόντα φέροι, μηδ' ὃς φύγοι, ἀλλ' ἅμα πάντες
Ἰλίου ἐξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι.
  Ὣς εἰπὼν ἔτρεψεν ἀδελφειοῦ φρένας ἥρως,
αἴσιμα παρειπών. ὁ δ' ἀπὸ ἔθεν ὤσατο χειρὶ
ἥρω' Ἄδρηστον· τὸν δὲ κρείων Ἀγαμέμνων
οὖτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρείδης δὲ
λὰξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος.
Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν ἀΰσας·

Nestor exhorts the Greeks not to turn aside for spoil, but to follow up the pursuit.

  Ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρηος,
μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθε
μιμνέτω, ὥς κε πλεῖστα φέρων ἐπὶ νῆας ἵκηται,
ἀλλ' ἄνδρας κτείνωμεν· ἔπειτα δὲ καὶ τὰ ἕκηλοι
νεκροὺς ἂμ πεδίον συλήσετε τεθνηῶτας.

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And the Trojans would have been driven within the walls of Troy, had not Helenos appealed to Aeneas and Hector.

Ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
ἔνθα κεν αὖτε Τρῶες ἀρηϊφίλων ὑπ' Ἀχαιῶν
Ἴλιον εἰσανέβησαν ἀναλκείῃσι δαμέντες,
εἰ μὴ ἄρ' Αἰνείᾳ τε καὶ Ἕκτορι εἶπε παραστὰς
Πριαμίδης Ἕλενος, οἰωνοπόλων ὄχ' ἄριστος·
Αἰνεία τε καὶ Ἕκτορ, ἐπεὶ πόνος ὔμμι μάλιστα
Τρώων καὶ Λυκίων ἐγκέκλιται, οὕνεκ' ἄριστοι
πᾶσαν ἐπ' ἰθύν ἐστε μάχεσθαί τε φρονέειν τε,
στῆτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων
πάντῃ ἐποιχόμενοι, πρὶν αὖτ' ἐν χερσὶ γυναικῶν
φεύγοντας πεσέειν, δηΐοισι δὲ χάρμα γενέσθαι.
αὐτὰρ ἐπεί κε φάλαγγας ἐποτρύνητον ἁπάσας,
ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,
καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει.

He begs Hector to go to the city, and direct the matrons to supplicate Athena.

Ἕκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπὲ δ' ἔπειτα
μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιὰς
νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,
οἴξασα κληῗδι θύρας ἱεροῖο δόμοιο,
πέπλον, ὅς οἱ δοκέει χαριέστατος ἠδὲ μέγιστος
εἶναι ἐνὶ μεγάρῳ καί οἱ πολὺ φίλτατος αὐτῇ,
θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο,
καί οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερευσέμεν, αἴ κ' ἐλεήσῃ
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,

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αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,
ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο,
ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημι γενέσθαι.
οὐδ' Ἀχιλῆά ποθ' ὧδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
ὅν πέρ φασι θεᾶς ἐξέμμεναι· ἀλλ' ὅδε λίην
μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν.

Hector complies, having first rallied the Trojans and exhorted them to courage during his absence.

Ὣς ἔφαθ', Ἕκτωρ δ' οὔ τι κασιγνήτῳ ἀπίθησεν.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε,
πάλλων δ' ὀξέα δοῦρα κατὰ στρατὸν ᾤχετο πάντῃ
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἀστερόεντος
Τρωσὶν ἀλεξήσοντα κατελθέμεν· ὣς ἐλέλιχθεν.
Ἕκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν ἀΰσας·
Τρῶες ὑπέρθυμοι τηλεκλειτοί τ' ἐπίκουροι,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
ὄφρ' ἂν ἐγὼ βείω προτὶ Ἴλιον ἠδὲ γέρουσιν
εἴπω βουλευτῇσι καὶ ἡμετέρῃς ἀλόχοισι
δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἑκατόμβας.

The combat continues during Hector's absence, but with diminished fury, and opportunity is given for quieter scenes. Episode of Glaukos and Diomede.

Ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ·
ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
ἄντυξ, ἣ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.

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Γλαῦκος δ' Ἱππολόχοιο πάϊς, καὶ Τυδέος υἱὸς
ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης·

The episode begins by Diomede's question "who Glaukos is?" for he will not presumptuously engage in combat with gods.

Τίς δὲ σύ ἐσσι φέριστε καταθνητῶν ἀνθρώπων;
οὐ μὲν γάρ ποτ' ὄπωπα μάχῃ ἔνι κυδιανείρῃ
τὸ πρίν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἁπάντων
σῷ θάρσει, ὅ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας.
δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.
εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
οὐκ ἂν ἐγώ γε θεοῖσιν ἐπουρανίοισι μαχοίμην.
οὐδὲ γὰρ οὐδὲ Δρύαντος υἱός, κρατερὸς Λυκόοργος,
δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν·
ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
σεῦε κατ' ἠγάθεον Νυσήϊον· αἱ δ' ἅμα πᾶσαι
θύσθλα χαμαὶ κατέχευαν ὑπ' ἀνδροφόνοιο Λυκούργου
θεινόμεναι βουπλῆγι· Διώνυσος δὲ φοβηθεὶς
δύσεθ' ἁλὸς κατὰ κῦμα, Θέτις δ' ὑπεδέξατο κόλπῳ
δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλῇ.
τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζώοντες,
καί μιν τυφλὸν ἔθηκε Κρόνου πάϊς· οὐδ' ἄρ' ἔτι δὴν
ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν.
οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
εἰ δέ τίς ἐσσι βροτῶν, οἳ ἀρούρης καρπὸν ἔδουσιν,
ἆσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι.

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Glaukos replies, commencing with the wonderfully beautiful simile in which mankind are compared to the leaves of the forest.

Τὸν δ' αὖθ' Ἱππολόχοιο προσηύδα φαίδιμος υἱός·
Τυδείδη μεγάθυμε, τί ἦ γενεὴν ἐρεείνεις;
οἵη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
φύλλα τὰ μέν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
ὣς ἀνδρῶν γενεὴ ἡ μὲν φύει, ἡ δ' ἀπολήγει.
εἰ δ' ἐθέλεις, καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῇς
ἡμετέρην γενεήν, πολλοὶ δέ μιν ἄνδρες ἴσασιν.

Sisyphos of Corinth was his progenitor, the father of Bellerophon, whose exploits are mentioned at length, and how he was sent to Lykia and settled there.

Ἔστι πόλις Ἐφύρη μυχῷ Ἄργεος ἱπποβότοιο,
ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένετ' ἀνδρῶν,
Σίσυφος Αἰολίδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην·
τῷ δὲ θεοὶ κάλλος τε καὶ ἠνορέην ἐρατεινὴν
ὤπασαν. αὐτάρ οἱ Προῖτος κακὰ μήσατο θυμῷ,
ὅς ῥ' ἐκ δήμου ἔλασσεν, ἐπεὶ πολὺ φέρτερος ἦεν,
Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.
τῷ δὲ γυνὴ Προίτου ἐπεμήνατο, δῖ' Ἄντεια,
κρυπταδίῃ φιλότητι μιγήμεναι· ἀλλὰ τὸν οὔ τι
πεῖθ' ἀγαθὰ φρονέοντα, δαΐφρονα Βελλεροφόντην.
ἡ δὲ ψευσαμένη Προῖτον βασιλῆα προσηύδα·
τεθναίης, ὦ Προῖτ', ἢ κάκτανε Βελλεροφόντην,
ὅς μ' ἔθελεν φιλότητι μιγήμεναι οὐκ ἐθελούσῃ·
ὣς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσε·

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κτεῖναι μέν ῥ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,
πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὅ γε σήματα λυγρά,
γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
δεῖξαι δ' ἠνώγει ᾧ πενθερῷ, ὄφρ' ἀπόλοιτο.
αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
ἀλλ' ὅτε δὴ Λυκίην ἷξε Ξάνθον τε ῥέοντα,
προφρονέως μιν τῖεν ἄναξ Λυκίης εὐρείης.
ἐννῆμαρ ξείνισσε καὶ ἐννέα βοῦς ἱέρευσεν.
ἀλλ' ὅτε δὴ δεκάτη ἐφάνη ῥοδοδάκτυλος ἠώς,
καὶ τότε μιν ἐρέεινε καὶ ᾔτεε σῆμα ἰδέσθαι,
ὅττι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο.
αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
πρῶτον μέν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσε
πεφνέμεν. ἡ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων,
πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο.
καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας.
δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισι·
καρτίστην δὴ τήν γε μάχην φάτο δύμεναι ἀνδρῶν.
τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
εἷσε λόχον· τοὶ δ' οὔ τι πάλιν οἰκόνδε νέοντο·
πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης.
ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἠῢν ἐόντα,
αὐτοῦ μιν κατέρυκε, δίδου δ' ὅ γε θυγατέρα ἥν,
δῶκε δέ οἱ τιμῆς βασιληΐδος ἥμισυ πάσης·
καὶ μέν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο.

Bellerophon left three children, one of whom, Hippolochos, was father of Glaukos.

Ἡ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
Ἴσανδρόν τε καὶ Ἱππόλοχον καὶ Λαοδάμειαν.
Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεύς,
ἡ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
ἀλλ' ὅτε δὴ καὶ κεῖνος ἀπήχθετο πᾶσι θεοῖσιν,
ἤ τοι ὁ κὰπ πεδίον τὸ Ἀλήϊον οἶος ἀλᾶτο
ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων.
Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἆτος πολέμοιο
μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισι,
τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα.
Ἱππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημι γενέσθαι·
πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπέτελλεν
αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἄριστοι
ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.
ταύτης τοι γενεῆς τε καὶ αἵματος εὔχομαι εἶναι.

Diomede joyfully recognizes that guest-friendship existed between Bellerophon and Oineus, his own grandfather.

Ὣς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὰρ ὁ μειλιχίοισι προσηύδα ποιμένα λαῶν·
Ἦ ῥά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός·
Οἰνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἤματ' ἐρύξας·
οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·
Οἰνεὺς μὲν ζωστῆρα δίδου φοίνικι φαεινόν,

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Βελλεροφόντης δὲ χρύσεον δέπας ἀμφικύπελλον,
καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσι.
Τυδέα δ' οὐ μέμνημαι, ἐπεί μ' ἔτι τυτθὸν ἐόντα
κάλλιφ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.
τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσῳ
εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἵκωμαι.

And the two heroes agree to avoid one another in combat and exchange armor.

Ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὁμίλου·
πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοί τ' ἐπίκουροι
κτείνειν, ὅν κε θεός γε πόρῃ καὶ ποσσὶ κιχείω,
πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν, ὅν κε δύνηαι.
τεύχεα δ' ἀλλήλοις ἐπαμείψομεν, ὄφρα καὶ οἵδε
γνῶσιν ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι.
Ὣς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,
χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεύς,
ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβε
χρύσεα χαλκείων, ἑκατόμβοι' ἐννεαβοίων.

Meanwhile, Hector has reached the Scaean Gates; and, after directing the women who meet him there to pray to the gods, he hastens on to Priam's palace.

Ἕκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν,
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θέον ἠδὲ θύγατρες
εἰρόμεναι παῖδάς τε κασιγνήτους τε ἔτας τε
καὶ πόσιας· ὁ δ' ἔπειτα θεοῖς εὔχεσθαι ἀνώγει
πάσας ἑξείης· πολλῇσι δὲ κήδε' ἐφῆπτο.
Ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανε,
ξεστῇς αἰθούσῃσι τετυγμένον, αὐτὰρ ἐν αὐτῷ

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πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες
κοιμῶντο Πριάμοιο παρὰ μνηστῇς ἀλόχοισι.
κουράων δ' ἑτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
δώδεκ' ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο,
πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
κοιμῶντο Πριάμοιο παρ' αἰδοίῃς ἀλόχοισιν.

Hecuba meets him here, and offers him wine, that he may make libation to the gods, and drink.

Ἔνθα οἱ ἠπιόδωρος ἐναντίη ἤλυθε μήτηρ
Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
Τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
ἦ μάλα δὴ τείρουσι δυσώνυμοι υἷες Ἀχαιῶν
μαρνάμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
ἀλλὰ μέν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
ὡς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι
πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσεαι, αἴ κε πίῃσθα.
ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
ὡς τύνη κέκμηκας ἀμύνων σοῖσιν ἔτῃσι.

Hector refuses the wine, but directs her to hasten with the other matrons to Athena's shrine, and to seek to propitiate the goddess. Meanwhile, he goes in search of Paris.

Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἕκτωρ·
μή μοι οἶνον ἄειρε μελίφρονα πότνια μῆτερ,
μή μ' ἀπογυιώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι.
χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἴθοπα οἶνον
ἅζομαι· οὐδέ πῃ ἔστι κελαινεφέϊ Κρονίωνι

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αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
ἔρχεο σὺν θυέεσσιν ἀολλίσσασα γεραιάς·
πέπλον δ', ὅς τίς τοι χαριέστατος ἠδὲ μέγιστος
ἔστιν ἐνὶ μεγάρῳ καί τοι πολὺ φίλτατος αὐτῇ,
τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο,
καί οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερευσέμεν, αἴ κ' ἐλεήσῃ
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,
ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
ἔρχευ, ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω,
αἴ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν. ὥς κέ οἱ αὖθι
γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.
εἰ κεῖνόν γε ἴδοιμι κατελθόντ' Ἄϊδος εἴσω,
φαίην κε φρέν' ἀτέρπου ὀϊζύος ἐκλελαθέσθαι.

Hecuba obeys the command of her son.

Ὣς ἔφαθ', ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισι
κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιάς.
αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηώεντα,
ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς
ἤγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,
τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
τῶν ἕν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
ἀστὴρ δ' ὣς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων.
βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

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Theano, priestess of Athena, receives the mantle, and lays it on the lap of the goddess, uttering a prayer which the goddess does not regard.

Αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
τῇσι θύρας ὤϊξε Θεανὼ καλλιπάρῃος,
Κισσηΐς, ἄλοχος Ἀντήνορος ἱπποδάμοιο·
τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἱέρειαν.
αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον.
ἡ δ' ἄρα πέπλον ἑλοῦσα Θεανὼ καλλιπάρῃος
θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο,
εὐχομένη δ' ἠρᾶτο Διὸς κούρῃ μεγάλοιο·
Πότνι' Ἀθηναίη, ἐρυσίπτολι, δῖα θεάων,
ἆξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν
πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερεύσομεν, αἴ κ' ἐλεήσῃς
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.
Ὣς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

Hector, meanwhile, has reached the palace of Paris, hard by; and he finds him busied with his weapons, but in Helen's apartment.

Ὣς αἱ μέν ῥ' εὔχοντο Διὸς κούρῃ μεγάλοιο,
Ἕκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
καλά, τά ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότ' ἄριστοι
ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες,
οἵ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
ἐγγύθι τε Πριάμοιο καὶ Ἕκτορος, ἐν πόλει ἄκρῃ.
ἔνθ' Ἕκτωρ εἰσῆλθε διΐφιλος, ἐν δ' ἄρα χειρὶ

ἔγχος ἔχ' ἐνδεκάπηχυ· πάροιθε δὲ λάμπετο δουρὸς
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης.
τὸν δ' εὗρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἕποντα,
ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἁφόωντα·
Ἀργείη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξὶν
ἧστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.
τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσι·

He upbraids him for holding aloof from the combat.

Δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τεῖχος
μαρνάμενοι· σέο δ' εἵνεκ' ἀϋτή τε πτόλεμός τε
ἄστυ τόδ' ἀμφιδέδηε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,
ὅν τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο.
ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηΐοιο θέρηται.

Paris acknowledges the justice of the reproof, and promises to follow him at once.

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
Ἕκτορ, ἐπεί με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
τοὔνεκά τοι ἐρέω· σὺ δὲ σύνθεο καί μευ ἄκουσον,
οὔ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι
ἥμην ἐν θαλάμῳ, ἔθελον δ' ἄχεϊ προτραπέσθαι.
νῦν δέ με παρειποῦσ' ἄλοχος μαλακοῖς ἐπέεσσιν
ὅρμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
λώϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύω·
ἢ ἴθ', ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' ὀΐω.

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As Hector is turning away, Helen seeks to detain him, heaping execration upon herself and her husband.

Ὣς φάτο, τὸν δ' οὔ τι προσέφη κορυθαιόλος Ἕκτωρ·
τὸν δ' Ἑλένη μύθοισι προσηύδα μειλιχίοισι·
Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυοέσσης,
ὥς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ,
οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
ἔνθα με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,
ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνονος εἶναι ἄκοιτις,
ὃς ᾔδη νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
τούτῳ δ' οὔτ' ἂρ νῦν φρένες ἔμπεδοι οὔτ' ἄρ' ὀπίσσω
ἔσσονται· τῷ καί μιν ἐπαυρήσεσθαι ὀΐω.
ἀλλ' ἄγε νῦν εἴσελθε καὶ ἕζεο τῷδ' ἐπὶ δίφρῳ,
δᾶερ, ἐπεί σε μάλιστα πόνος φρένας ἀμφιβέβηκεν
εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἕνεκ' ἄτης,
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὡς καὶ ὀπίσσω
ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισι.

Hector does not delay, but bids her see that Paris quickly follows him.

Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαιόλος Ἕκτωρ·
μή με κάθιζ' Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις.
ἤδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνω
Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.
ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἐόντα.
καὶ γὰρ ἐγὼν οἶκόνδε ἐλεύσομαι, ὄφρα ἴδωμαι

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οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
οὐ γάρ τ' οἶδ', ἢ ἔτι σφιν ὑπότροπος ἵξομαι αὖτις,
ἦ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.

Arriving at his palace he does not find Andromache, but is directed by a servant to the tower above the Scaean Gates.

Ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας,
οὐδ' εὗρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
ἀλλ' ἥ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ ἐϋπέπλῳ
πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
Ἕκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν·
Εἰ δ' ἄγε μοι δμωαὶ νημερτέα μυθήσασθε·
πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
ἠέ πῃ ἐς γαλόων ἢ εἰνατέρων ἐϋπέπλων,
ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἱλάσκονται;
Τὸν δ' αὖτ' ὀτρηρὴ ταμίη πρὸς μῦθον ἔειπεν
Ἕκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,
οὔτε πῃ ἐς γαλόων οὔτ' εἰνατέρων ἐϋπέπλων
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἱλάσκονται,
ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὕνεκ' ἄκουσε
τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
μαινομένῃ εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.
Ἦ ρα γυνὴ ταμίη, ὁ δ' ἀπέσσυτο δώματος Ἕκτωρ
τὴν αὐτὴν ὁδὸν αὖτις ἐϋκτιμένας κατ' ἀγυιάς.

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Just as he reaches the city wall, Andromache runs to meet him, and with her a maid carrying Astyanax.

Εὖτε πύλας ἵκανε διερχόμενος μέγα ἄστυ
Σκαιάς, τῇ ἄρ' ἔμελλε διεξίμεναι πεδίονδε,
ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἠετίωνος,
Ἠετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσσῃ,
Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἄνδρεσσιν ἀνάσσων·
τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἕκτορι χαλκοκορυστῇ.
ἥ οἱ ἔπειτ' ἤντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὔτως,
Ἑκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ,
τόν ῥ' Ἕκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
Ἀστυάνακτ'· οἶος γὰρ ἐρύετο Ἴλιον Ἕκτωρ.
ἦ τοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα,
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

Andromache beseeches Hector to think of her son and herself. Her whole family are dead, father and seven brothers, by the hand of Achilles. Hector is every thing to her.

Δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ
πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη
σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπῃς,
ἀλλ' ἄχε'· οὐδέ μοί ἐστι πατὴρ καὶ πότνια μητηρ.
ἦ τοι γὰρ πατέρ' ἁμὸν ἀπέκτανε δῖος Ἀχιλλεύς,

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Βελλεροφόντης δὲ χρύσεον δέπας ἀμφικύπελλον,
καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσι.
Τυδέα δ' οὐ μέμνημαι, ἐπεί μ' ἔτι τυτθὸν ἐόντα
κάλλιφ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.
τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσῳ
εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἵκωμαι.

And the two heroes agree to avoid one another in combat and exchange armor.

Ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὁμίλου·
πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοί τ' ἐπίκουροι
κτείνειν, ὅν κε θεός γε πόρῃ καὶ ποσσὶ κιχείω,
πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν, ὅν κε δύνηαι.
τεύχεα δ' ἀλλήλοις ἐπαμείψομεν, ὄφρα καὶ οἵδε
γνῶσιν ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι.
Ὣς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,
χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεύς,
ὃς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμειβε
χρύσεα χαλκείων, ἑκατόμβοι' ἐννεαβοίων.

Meanwhile, Hector has reached the Scaean Gates; and, after directing the women who meet him there to pray to the gods, he hastens on to Priam's palace.

Ἕκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν,
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θέον ἠδὲ θύγατρες
εἰρόμεναι παῖδάς τε κασιγνήτους τε ἔτας τε
καὶ πόσιας· ὁ δ' ἔπειτα θεοῖς εὔχεσθαι ἀνώγει
πάσας ἑξείης· πολλῇσι δὲ κήδε' ἐφῆπτο.
Ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανε,
ξεστῇς αἰθούσῃσι τετυγμένον, αὐτὰρ ἐν αὐτῷ

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πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες
κοιμῶντο Πριάμοιο παρὰ μνηστῇς ἀλόχοισι.
κουράων δ' ἑτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
δώδεκ' ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο,
πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
κοιμῶντο Πριάμοιο παρ' αἰδοίῃς ἀλόχοισιν.

Hecuba meets him here, and offers him wine, that he may make libation to the gods, and drink.

Ἔνθα οἱ ἠπιόδωρος ἐναντίη ἤλυθε μήτηρ
Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
Τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
ἦ μάλα δὴ τείρουσι δυσώνυμοι υἷες Ἀχαιῶν
μαρνάμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
ἀλλὰ μέν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
ὡς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι
πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσεαι, αἴ κε πίῃσθα.
ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
ὡς τύνη κέκμηκας ἀμύνων σοῖσιν ἔτῃσι.

Hector refuses the wine, but directs her to hasten with the other matrons to Athena's shrine, and to seek to propitiate the goddess. Meanwhile, he goes in search of Paris.

Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἕκτωρ·
μή μοι οἶνον ἄειρε μελίφρονα πότνια μῆτερ,
μή μ' ἀπογυιώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι.
χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἴθοπα οἶνον
ἅζομαι· οὐδέ πῃ ἔστι κελαινεφέϊ Κρονίωνι

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αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
ἔρχεο σὺν θυέεσσιν ἀολλίσσασα γεραιάς·
πέπλον δ', ὅς τίς τοι χαριέστατος ἠδὲ μέγιστος
ἔστιν ἐνὶ μεγάρῳ καί τοι πολὺ φίλτατος αὐτῇ,
τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο,
καί οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερευσέμεν, αἴ κ' ἐλεήσῃ
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,
ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
ἔρχευ, ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω,
αἴ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν. ὥς κέ οἱ αὖθι
γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.
εἰ κεῖνόν γε ἴδοιμι κατελθόντ' Ἄϊδος εἴσω,
φαίην κε φρέν' ἀτέρπου ὀϊζύος ἐκλελαθέσθαι.

Hecuba obeys the command of her son.

Ὣς ἔφαθ', ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισι
κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιάς.
αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηώεντα,
ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς
ἤγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,
τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
τῶν ἕν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
ἀστὴρ δ' ὣς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων.
βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

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Theano, priestess of Athena, receives the mantle, and lays it on the lap of the goddess, uttering a prayer which the goddess does not regard.

Αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
τῇσι θύρας ὤϊξε Θεανὼ καλλιπάρῃος,
Κισσηΐς, ἄλοχος Ἀντήνορος ἱπποδάμοιο·
τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἱέρειαν.
αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον·
ἡ δ' ἄρα πέπλον ἑλοῦσα Θεανὼ καλλιπάρῃος
θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο,
εὐχομένη δ' ἠρᾶτο Διὸς κούρῃ μεγάλοιο·
Πότνι' Ἀθηναίη, ἐρυσίπτολι, δῖα θεάων,
ἆξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν
πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερεύσομεν, αἴ κ' ἐλεήσῃς
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.
Ὣς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

Hector, meanwhile, has reached the palace of Paris, hard by; and he finds him busied with his weapons, but in Helen's apartment.

Ὣς αἱ μέν ῥ' εὔχοντο Διὸς κούρῃ μεγάλοιο,
Ἕκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
καλά, τά ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότ' ἄριστοι
ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες,
οἵ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
ἐγγύθι τε Πριάμοιο καὶ Ἕκτορος, ἐν πόλει ἄκρῃ.
ἔνθ' Ἕκτωρ εἰσῆλθε διΐφιλος, ἐν δ' ἄρα χειρὶ

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ἔγχος ἔχ' ἑνδεκάπηχυ· πάροιθε δὲ λάμπετο δουρὸς
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης.
τὸν δ' εὗρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἕποντα,
ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφόωντα·
Ἀργείη δ' Ἑλένη μετ' ἄρα δμωῇσι γυναιξὶν
ἧστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.
τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσι·

He upbraids him for holding aloof from the combat.

Δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τεῖχος
μαρνάμενοι· σέο δ' εἵνεκ' ἀϋτή τε πτόλεμός τε
ἄστυ τόδ' ἀμφιδέδηε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,
ὅν τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο.
ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηΐοιο θέρηται.

Paris acknowledges the justice of the reproof, and promises to follow him at once.

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
Ἕκτορ, ἐπεί με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
τοὔνεκά τοι ἐρέω· σὺ δὲ σύνθεο καί μευ ἄκουσον,
οὔ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι
ἥμην ἐν θαλάμῳ, ἔθελον δ' ἄχεϊ προτραπέσθαι.
νῦν δέ με παρειποῦσ' ἄλοχος μαλακοῖς ἐπέεσσιν
ὥρμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
λώϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύω·
ἢ ἴθ', ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' ὀΐω.

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As Hector is turning away, Helen seeks to detain him, heaping execration upon herself and her husband.

Ὣς φάτο, τὸν δ' οὔ τι προσέφη κορυθαιόλος Ἕκτωρ·
τὸν δ' Ἑλένη μύθοισι προσηύδα μειλιχίοισι·
Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυοέσσης,
ὥς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ,
οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
ἔνθα με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,
ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνονος εἶναι ἄκοιτις,
ὃς ᾔδη νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
τούτῳ δ' οὔτ' ἂρ νῦν φρένες ἔμπεδοι οὔτ' ἄρ' ὀπίσσω
ἔσσονται· τῷ καί μιν ἐπαυρήσεσθαι ὀΐω.
ἀλλ' ἄγε νῦν εἴσελθε καὶ ἕζεο τῷδ' ἐπὶ δίφρῳ,
δᾶερ, ἐπεί σε μάλιστα πόνος φρένας ἀμφιβέβηκεν
εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἕνεκ' ἄτης,
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὡς καὶ ὀπίσσω
ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισι.

Hector does not delay, but bids her see that Paris quickly follows him.

Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαιόλος Ἕκτωρ·
μή με κάθιζ' Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις.
ἤδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνω
Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.
ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἐόντα.
καὶ γὰρ ἐγὼν οἶκόνδε ἐλεύσομαι, ὄφρα ἴδωμαι

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οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
οὐ γάρ τ' οἶδ', ἢ ἔτι σφιν ὑπότροπος ἵξομαι αὖτις,
ἦ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.

Arriving at his palace he does not find Andromache, but is directed by a servant to the tower above the Scaean Gates.

Ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας,
οὐδ' εὗρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
ἀλλ' ἥ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
Ἕκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμωῇσιν ἔειπεν·
Εἰ δ' ἄγε μοι δμωαὶ νημερτέα μυθήσασθε·
πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
ἠέ πῃ ἐς γαλόων ἢ εἰνατέρων εὐπέπλων,
ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἱλάσκονται;
Τὸν δ' αὖτ' ὀτρηρὴ ταμίη πρὸς μῦθον ἔειπεν
Ἕκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,
οὔτε πῃ ἐς γαλόων οὔτ' εἰνατέρων εὐπέπλων
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἱλάσκονται,
ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὕνεκ' ἄκουσε
τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
μαινομένῃ εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.
Ἦ ῥα γυνὴ ταμίη, ὁ δ' ἀπέσσυτο δώματος Ἕκτωρ
τὴν αὐτὴν ὁδὸν αὖτις ἐϋκτιμένας κατ' ἀγυιάς.

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Just as he reaches the city wall, Andromache runs to meet him, and with her a maid carrying Astyanax.

Εὖτε πύλας ἵκανε διερχόμενος μέγα ἄστυ
Σκαιάς, τῇ ἄρ' ἔμελλε διεξίμεναι πεδίονδε,
ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἠετίωνος,
Ἠετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσσῃ,
Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἄνδρεσσιν ἀνάσσων·
τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἕκτορι χαλκοκορυστῇ.
ἥ οἱ ἔπειτ' ἤντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὔτως,
Ἑκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ,
τόν ῥ' Ἕκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
Ἀστυάνακτ'· οἶος γὰρ ἐρύετο Ἴλιον Ἕκτωρ.
ἤ τοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα,
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

Andromache beseeches Hector to think of her son and herself. Her whole family are dead, father and seven brothers, by the hand of Achilles. Hector is every thing to her.

Δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ
πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη
σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπῃς,
ἀλλ' ἄχε'· οὐδέ μοί ἐστι πατὴρ καὶ πότνια μητηρ.
ἤ τοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,

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ἐκ δὲ πόλιν πέρσεν Κιλίκων εὖ ναιετόωσαν,
Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἠετίωνα,
οὐδέ μιν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῷ,
ἀλλ' ἄρα μιν κατέκηε σὺν ἔντεσι δαιδαλέοισιν
ἠδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
οἳ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
οἱ μὲν πάντες ἰῷ κίον ἤματι Ἄϊδος εἴσω·
πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεὺς
βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῇς ὀΐεσσι.
μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὑληέσσῃ,
τὴν ἐπεὶ ἂρ δεῦρ' ἤγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,
ἂψ ὅ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,
πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
Ἕκτορ, ἀτὰρ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ
ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.
ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
μὴ παῖδ' ὀρφανικὸν θήῃς χήρην τε γυναῖκα·
λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα
ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τεῖχος.
τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι
ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα
ἠδ' ἀμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·
ἤ πού τίς σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,
ἤ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.

Hector assures Andromache that he does not forget the things of which she has reminded him, but even though he feels that Troy is doomed he must still lead the defence.

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ·
Ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς

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αἰδέομαι Τρῶας καὶ Τρῳάδας ἑλκεσιπέπλους,
αἴ κε κακὸς ὣς νόσφιν ἀλυσκάζω πολέμοιο·
οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
αἰεί καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι,
ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
ἔσσεται ἦμαρ ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο.

And yet the downfall of Troy and the death of all his father's house would not touch him as does the thought of Andromache a slave drawing water for her captors.

Ἀλλ' οὔ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος,
οὔτε κασιγνήτων, οἵ κεν πολέες τε καὶ ἐσθλοὶ
ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
δακρυόεσσαν ἄγηται ἐλεύθερον ἦμαρ ἀπούρας.
καί κεν ἐν Ἄργει ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις,
καί κεν ὕδωρ φορέοις Μεσσηΐδος ἢ Ὑπερείης
πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσετ' ἀνάγκη.
καί ποτέ τις εἴπῃσιν ἰδὼν κατὰ δάκρυ χέουσαν·
Ἕκτορος ἥδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι
Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
χήτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἦμαρ.
ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
πρίν γέ τι σῆς τε βοῆς σοῦ θ' ἑλκηθμοῖο πυθέσθαι.

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Hector stretches out his hands to take his son; but the boy, in fright at the waving helmet-plume, shrinks back into the bosom of the maid. Then the father, having taken off the helmet and placed it upon the ground, kisses and tosses his boy, and, with a prayer that his son may be a mighty warrior and a word of comfort for Andromache, departs.

Ὣς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἕκτωρ·
ἂψ δ' ὁ πάϊς πρὸς κόλπον ἐϋζώνοιο τιθήνης
ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθείς,
ταρβήσας χαλκόν τε ἰδὲ λόφον ἱππιοχαίτην,
δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας.
ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἵλετο φαίδιμος Ἕκτωρ,
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·
αὐτὰρ ὅ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,
εἶπεν ἐπευξάμενος Διί τ' ἄλλοισίν τε θεοῖσι·
Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
παῖδ' ἐμόν, ὡς καὶ ἐγώ περ, ἀριπρεπέα Τρώεσσιν,
ὧδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἶφι ἀνάσσειν·
καὶ ποτέ τις εἴποι, 'πατρός γ' ὅδε πολλὸν ἀμείνων'
ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα
κτείνας δήϊον ἄνδρα, χαρείη δὲ φρένα μήτηρ.
Ὣς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε
παῖδ' ἑόν· ἡ δ' ἄρα μιν κηώδεϊ δέξατο κόλπῳ
δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
χειρί τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
Δαιμονίη, μή μοί τι λίην ἀκαχίζεο θυμῷ·
οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἄϊδι προϊάψει·
μοῖραν δ' οὔ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν

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οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.
Ὣς ἄρα φωνήσας κόρυθ' εἵλετο φαίδιμος Ἕκτωρ
ἵππουριν· ἄλοχος δὲ φίλη οἶκόνδε βεβήκει
ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας
Ἕκτορος ἀνδροφόνοιο, κιχήσατο δ' ἔνδοθι πολλὰς
ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
αἱ μὲν ἔτι ζωὸν γόον Ἕκτορα ᾧ ἐνὶ οἴκῳ·
οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
ἵξεσθαι προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Paris, who had splendidly equipped himself, overtakes Hector at the city wall. He excuses his delay, and the brothers proceed together toward the scene of conflict.

Οὐδὲ Πάρις δήθυνεν ἐν ὑψηλοῖσι δόμοισιν,
ἀλλ' ὅ γ', ἐπεὶ κατέδυ κλυτὰ τεύχεα, ποικίλα χαλκῷ,
σεύατ' ἔπειτ' ἀνὰ ἄστυ ποσὶ κραιπνοῖσι πεποιθώς.
ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
δεσμὸν ἀπορρήξας θείῃ πεδίοιο κροαίνων,
εἰωθὼς λούεσθαι ἐϋρρεῖος ποταμοῖο,
κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
ὤμοις ἀΐσσονται· ὁ δ' ἀγλαΐηφι πεποιθώς,
ῥίμφα ἑ γοῦνα φέρει μετά τ' ἤθεα καὶ νομὸν ἵππων·
ὣς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,
τεύχεσι παμφαίνων ὥς τ' ἠλέκτωρ, ἐβεβήκει
καγχαλόων, ταχέες δὲ πόδες φέρον, αἶψα δ' ἔπειτα

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Ἕκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλε
στρέψεσθ' ἐκ χώρης, ὅθι ᾗ ὀάριζε γυναικί.
τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
"Ἠθεῖ', ἦ μάλα δή σε καὶ ἐσσύμενον κατερύκω
δηθύνων, οὐδ' ἦλθον ἐναίσιμον, ὡς ἐκέλευες.
Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαιόλος Ἕκτωρ·
δαιμόνι', οὐκ ἄν τίς τοι ἀνήρ, ὃς ἐναίσιμος εἴη,
ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
ἀλλὰ ἑκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
ἄχνυται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σεῖο.
ἀλλ' ἴομεν· τὰ δ' ὄπισθεν ἀρεσσόμεθ', αἴ κέ ποθι Ζεὺς
δώῃ ἐπουρανίοισι θεοῖς αἰειγενέτῃσι
κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
ἐκ Τροίης ἐλάσαντας ἐϋκνήμιδας Ἀχαιούς.

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LIST OF BOOKS OF REFERENCE ON HOMER AND THE ILIAD.

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Article "Homer," in Smith's *Classical Dictionary*.	
Article "Homer," by D. B. Monro, in *Encyclopaedia Britannica*	Ninth edition.

Of poetical translations may be named those of: George Chapman, 1557–1634; Alexander Pope, 1688–1744; Edward, Earl of Derby, 1799–1869; William Cullen Bryant, 1794–1878.

Among recent editions of Homer published in England the following may be mentioned: F. A. Paley's school edition of Iliad I–XII, George Bell & Sons: London, 1879; D. B. Monro's Iliad, Book I; Pratt and Leaf's Story of Achilles. The last two were published by Macmillan & Co.: London, 1878 and 1880. To these may be added Dindorf's edition in four volumes of the *Scholia* of the Codex Venetus (see Introduction, vii), Clarendon Press Series: London, 1875.

Of helps published in Germany, note the following: Ebeling's *Lexicon Homericum* (a very elaborate work, begun in 1871, and now approaching completion) and Seiler's *Wörterbuch der Homerischen Gedichte* (a very valuable book); Naegelsbach's Commentary on Iliad I–III; and the editions with notes of La Roche, Ameis-Hentze, Koch, and Faesi. The best text editions are those of Bekker (1843), La Roche (1873), Nauck (1877).

Those who have the opportunity are earnestly advised to visit the Astor Library in New York, and to request the privilege of seeing the *Editio Princeps*, or first printed edition of the Iliad, which appeared in Florence in 1488. Its editor was a learned Greek, Demetrius Chalcondylas (lit. 'Bronze-Pen'), who came to Italy about the time of the fall of Constantinople. This splendid edition, published in two volumes folio, is not only a fine specimen of an ancient book, but gives one an excellent idea of the forms of the Greek letters employed in the best manuscripts of the Iliad.

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ἔγχος ἔχ' ἑνδεκάπηχυ· πάροιθε δὲ λάμπετο δουρὸς
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης.
τὸν δ' εὗρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἕποντα,
ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἁφόωντα·
Ἀργείη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξὶν
ἧστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.
τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσι·

He upbraids him for holding aloof from the combat.

Δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τεῖχος
μαρνάμενοι· σέο δ' εἵνεκ' ἀϋτή τε πτόλεμός τε
ἄστυ τόδ' ἀμφιδέδηε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,
ὅν τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο.
ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηΐοιο θέρηται.

Paris acknowledges the justice of the reproof, and promises to follow him at once.

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
Ἕκτορ, ἐπεί με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
τοὔνεκά τοι ἐρέω· σὺ δὲ σύνθεο καί μευ ἄκουσον,
οὔ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι
ἥμην ἐν θαλάμῳ, ἔθελον δ' ἄχεϊ προτραπέσθαι.
νῦν δέ με παρειποῦσ' ἄλοχος μαλακοῖς ἐπέεσσιν
ὥρμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
λώϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύω·
ἢ ἴθ', ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' ὀΐω.

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As Hector is turning away, Helen seeks to detain him, heaping execration upon herself and her husband.

Ὣς φάτο, τὸν δ' οὔ τι προσέφη κορυθαίολος Ἕκτωρ·
τὸν δ' Ἑλένη μύθοισι προσηύδα μειλιχίοισι·
Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυοέσσης,
ὥς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ,
οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
ἔνθα με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,
ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνονος εἶναι ἄκοιτις,
ὃς ᾔδη νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
τούτῳ δ' οὔτ' ἂρ νῦν φρένες ἔμπεδοι οὔτ' ἄρ' ὀπίσσω
ἔσσονται· τῷ καί μιν ἐπαυρήσεσθαι ὀΐω.
ἀλλ' ἄγε νῦν εἴσελθε καὶ ἕζεο τῷδ' ἐπὶ δίφρῳ,
δᾶερ, ἐπεί σε μάλιστα πόνος φρένας ἀμφιβέβηκεν
εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἕνεκ' ἄτης,
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὡς καὶ ὀπίσσω
ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισι.

Hector does not delay, but bids her see that Paris quickly follows him.

Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἕκτωρ·
μή με κάθιζ' Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις.
ἤδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνω
Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.
ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἐόντα.
καὶ γὰρ ἐγὼν οἶκόνδε ἐλεύσομαι, ὄφρα ἴδωμαι

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οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
οὐ γάρ τ' οἶδ', ἢ ἔτι σφιν ὑπότροπος ἵξομαι αὖτις,
ἦ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.

Arriving at his palace he does not find Andromache, but is directed by a servant to the tower above the Scaean Gates.

Ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας,
οὐδ' εὗρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
ἀλλ' ἥ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ ἐϋπέπλῳ
πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
Ἕκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμωῇσιν ἔειπεν·
Εἰ δ' ἄγε μοι δμωαὶ νημερτέα μυθήσασθε·
πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
ἠέ πῃ ἐς γαλόων ἢ εἰνατέρων ἐϋπέπλων,
ἦ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἱλάσκονται;
Τὸν δ' αὖτ' ὀτρηρὴ ταμίη πρὸς μῦθον ἔειπεν
Ἕκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,
οὔτε πῃ ἐς γαλόων οὔτ' εἰνατέρων ἐϋπέπλων
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἱλάσκονται,
ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὕνεκ' ἄκουσε
τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
μαινομένῃ εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.
Ἦ ῥα γυνὴ ταμίη, ὁ δ' ἀπέσσυτο δώματος Ἕκτωρ
τὴν αὐτὴν ὁδὸν αὖτις ἐϋκτιμένας κατ' ἀγυιάς.

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Just as he reaches the city wall, Andromache runs to meet him, and with her a maid carrying Astyanax.

Εὖτε πύλας ἵκανε διερχόμενος μέγα ἄστυ
Σκαιάς, τῇ ἄρ' ἔμελλε διεξίμεναι πεδίονδε,
ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἠετίωνος,
Ἠετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσσῃ,
Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἄνδρεσσιν ἀνάσσων·
τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἕκτορι χαλκοκορυστῇ.
ἥ οἱ ἔπειτ' ἤντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὔτως,
Ἑκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ,
τόν ῥ' Ἕκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
Ἀστυάνακτ'· οἶος γὰρ ἐρύετο Ἴλιον Ἕκτωρ.
ἦ τοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα,
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

Andromache beseeches Hector to think of her son and herself. Her whole family are dead, father and seven brothers, by the hand of Achilles. Hector is every thing to her.

Δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ
πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη
σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπῃς,
ἀλλ' ἄχε'· οὐδέ μοί ἐστι πατὴρ καὶ πότνια μήτηρ.
ἦ τοι γὰρ πατέρ' ἁμὸν ἀπέκτανε δῖος Ἀχιλλεύς,

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ἐκ δὲ πόλιν πέρσεν Κιλίκων εὖ ναιετόωσαν,
Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἠετίωνα,
οὐδέ μιν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῷ,
ἀλλ' ἄρα μιν κατέκηε σὺν ἔντεσι δαιδαλέοισιν
ἠδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
οἳ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
οἱ μὲν πάντες ἰῷ κίον ἤματι Ἄϊδος εἴσω·
πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεὺς
βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῇς ὀΐεσσι.
μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὑληέσσῃ,
τὴν ἐπεὶ ἂρ δεῦρ' ἤγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,
ἂψ ὅ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,
πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
Ἕκτορ, ἀτὰρ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ
ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.
ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
μὴ παῖδ' ὀρφανικὸν θήῃς χήρην τε γυναῖκα·
λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα
ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τεῖχος.
τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι
ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα
ἠδ' ἀμφ' Ἀτρείδας καὶ Τυδέος ἄλκιμον υἱόν·
ἤ πού τίς σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,
ἤ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.

Hector assures Andromache that he does not forget the things of which she has reminded him, but even though he feels that Troy is doomed he must still lead the defence.

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ·
Ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς

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αἰδέομαι Τρῶας καὶ Τρῳάδας ἑλκεσιπέπλους,
αἴ κε κακὸς ὣς νόσφιν ἀλυσκάζω πολέμοιο·
οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
αἰεί καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι,
ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
ἔσσεται ἦμαρ ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο.

And yet the downfall of Troy and the death of all his father's house would not touch him as does the thought of Andromache a slave drawing water for her captors.

Ἀλλ' οὔ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος,
οὔτε κασιγνήτων, οἵ κεν πολέες τε καὶ ἐσθλοὶ
ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
δακρυόεσσαν ἄγηται ἐλεύθερον ἦμαρ ἀπούρας.
καί κεν ἐν Ἄργει ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις,
καί κεν ὕδωρ φορέοις Μεσσηΐδος ἢ Ὑπερείης
πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσετ' ἀνάγκη.
καί ποτέ τις εἴπῃσιν ἰδὼν κατὰ δάκρυ χέουσαν·
Ἕκτορος ἥδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι
Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
χήτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἦμαρ.
ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
πρίν γέ τι σῆς τε βοῆς σοῦ θ' ἑλκηθμοῖο πυθέσθαι.

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Βελλεροφόντης δὲ χρύσεον δέπας ἀμφικύπελλον,
καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσι.
Τυδέα δ' οὐ μέμνημαι, ἐπεί μ' ἔτι τυτθὸν ἐόντα
κάλλιφ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.
τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσῳ
εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἵκωμαι.

And the two heroes agree to avoid one another in combat and exchange armor.

Ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὁμίλου·
πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοί τ' ἐπίκουροι
κτείνειν, ὅν κε θεός γε πόρῃ καὶ ποσσὶ κιχείω,
πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν, ὅν κε δύνηαι.
τεύχεα δ' ἀλλήλοις ἐπαμείψομεν, ὄφρα καὶ οἵδε
γνῶσιν ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι.
Ὣς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,
χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεύς,
ὃς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμειβε
χρύσεα χαλκείων, ἑκατόμβοι' ἐννεαβοίων.

Meanwhile, Hector has reached the Scaean Gates; and, after directing the women who meet him there to pray to the gods, he hastens on to Priam's palace.

Ἕκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν,
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θέον ἠδὲ θύγατρες
εἰρόμεναι παῖδάς τε κασιγνήτους τε ἔτας τε
καὶ πόσιας· ὁ δ' ἔπειτα θεοῖς εὔχεσθαι ἀνώγει
πάσας ἑξείης· πολλῇσι δὲ κήδε' ἐφῆπτο.
Ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανε,
ξεστῇς αἰθούσῃσι τετυγμένον, αὐτὰρ ἐν αὐτῷ

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πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες
κοιμῶντο Πριάμοιο παρὰ μνηστῇς ἀλόχοισι.
κουράων δ' ἑτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
δώδεκ' ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο,
πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
κοιμῶντο Πριάμοιο παρ' αἰδοίῃς ἀλόχοισιν.

Hecuba meets him here, and offers him wine, that he may make libation to the gods, and drink.

Ἔνθα οἱ ἠπιόδωρος ἐναντίη ἤλυθε μήτηρ
Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
Τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
ἦ μάλα δὴ τείρουσι δυσώνυμοι υἷες Ἀχαιῶν
μαρνάμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
ἀλλὰ μέν', ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
ὡς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισι
πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσεαι, αἴ κε πίῃσθα.
ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
ὡς τύνη κέκμηκας ἀμύνων σοῖσιν ἔτῃσι.

Hector refuses the wine, but directs her to hasten with the other matrons to Athena's shrine, and to seek to propitiate the goddess. Meanwhile, he goes in search of Paris.

Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἕκτωρ·
μή μοι οἶνον ἄειρε μελίφρονα πότνια μῆτερ,
μή μ' ἀπογυιώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι.
χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἴθοπα οἶνον
ἅζομαι· οὐδέ πῃ ἔστι κελαινεφέϊ Κρονίωνι

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αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
ἔρχεο σὺν θυέεσσιν ἀολλίσσασα γεραιάς·
πέπλον δ', ὅς τίς τοι χαριέστατος ἠδὲ μέγιστος
ἔστιν ἐνὶ μεγάρῳ καί τοι πολὺ φίλτατος αὐτῇ,
τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο,
καί οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερευσέμεν, αἴ κ' ἐλεήσῃ
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,
ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
ἔρχευ, ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω,
αἴ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν. ὥς κέ οἱ αὖθι
γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.
εἰ κεῖνόν γε ἴδοιμι κατελθόντ' Ἄϊδος εἴσω,
φαίην κε φρέν' ἀτέρπου ὀϊζύος ἐκλελαθέσθαι.

Hecuba obeys the command of her son.

Ὣς ἔφαθ', ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισι
κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιάς.
αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηώεντα,
ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς
ἤγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,
τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
τῶν ἕν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
ἀστὴρ δ' ὣς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων.
βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

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Theano, priestess of Athena, receives the mantle, and lays it on the lap of the goddess, uttering a prayer which the goddess does not regard.

Αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
τῇσι θύρας ὤϊξε Θεανὼ καλλιπάρῃος,
Κισσηΐς, ἄλοχος Ἀντήνορος ἱπποδάμοιο·
τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἱέρειαν.
αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον·
ἡ δ' ἄρα πέπλον ἑλοῦσα Θεανὼ καλλιπάρῃος
θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο,
εὐχομένη δ' ἠρᾶτο Διὸς κούρῃ μεγάλοιο·
Πότνι' Ἀθηναίη, ἐρυσίπτολι, δῖα θεάων,
ἆξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν
πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερεύσομεν, αἴ κ' ἐλεήσῃς
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.
Ὣς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

Hector, meanwhile, has reached the palace of Paris, hard by; and he finds him busied with his weapons, but in Helen's apartment.

Ὣς αἱ μέν ῥ' εὔχοντο Διὸς κούρῃ μεγάλοιο,
Ἕκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
καλά, τά ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότ' ἄριστοι
ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες,
οἵ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
ἐγγύθι τε Πριάμοιο καὶ Ἕκτορος, ἐν πόλει ἄκρῃ.
ἔνθ' Ἕκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χειρὶ

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ἔγχος ἔχ' ἑνδεκάπηχυ· πάροιθε δὲ λάμπετο δουρὸς
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης.
τὸν δ' εὗρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἕποντα,
ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἁφόωντα·
'Αργείη δ' 'Ελένη μετ' ἄρα δμῳῇσι γυναιξὶν
ἧστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.
τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσι·

He upbraids him for holding aloof from the combat.

Δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τεῖχος
μαρνάμενοι· σέο δ' εἵνεκ' ἀϋτή τε πτόλεμός τε
ἄστυ τόδ' ἀμφιδέδηε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,
ὅν τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο.
ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηΐοιο θέρηται.

Paris acknowledges the justice of the reproof, and promises to follow him at once.

Τὸν δ' αὖτε προσέειπεν 'Αλέξανδρος θεοειδής·
Ἕκτορ, ἐπεί με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
τοὔνεκά τοι ἐρέω· σὺ δὲ σύνθεο καί μευ ἄκουσον,
οὔ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι
ἥμην ἐν θαλάμῳ, ἔθελον δ' ἄχεϊ προτραπέσθαι.
νῦν δέ με παρειποῦσ' ἄλοχος μαλακοῖς ἐπέεσσιν
ὥρμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
λώϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύω·
ἢ ἴθ', ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' ὀΐω.

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As Hector is turning away, Helen seeks to detain him, heaping execration upon herself and her husband.

Ὣς φάτο, τὸν δ' οὔ τι προσέφη κορυθαιόλος Ἕκτωρ·
τὸν δ' Ἑλένη μύθοισι προσηύδα μειλιχίοισι·
Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυοέσσης,
ὥς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ,
οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
ἔνθα με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,
ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνονος εἶναι ἄκοιτις,
ὃς ᾔδη νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
τούτῳ δ' οὔτ' ἂρ νῦν φρένες ἔμπεδοι οὔτ' ἄρ' ὀπίσσω
ἔσσονται· τῷ καί μιν ἐπαυρήσεσθαι ὀΐω.
ἀλλ' ἄγε νῦν εἴσελθε καὶ ἕζεο τῷδ' ἐπὶ δίφρῳ,
δᾶερ, ἐπεί σε μάλιστα πόνος φρένας ἀμφιβέβηκεν
εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἕνεκ' ἄτης,
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὡς καὶ ὀπίσσω
ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισι.

Hector does not delay, but bids her see that Paris quickly follows him.

Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαιόλος Ἕκτωρ·
μή με κάθιζ' Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις.
ἤδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνω
Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.
ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἐόντα.
καὶ γὰρ ἐγὼν οἶκόνδε ἐλεύσομαι, ὄφρα ἴδωμαι

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οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
οὐ γάρ τ' οἶδ', ἢ ἔτι σφιν ὑπότροπος ἵξομαι αὖτις,
ἦ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.

Arriving at his palace he does not find Andromache, but is directed by a servant to the tower above the Scaean Gates.

Ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας,
οὐδ' εὗρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
ἀλλ' ἥ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ ἐϋπέπλῳ
πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
Ἕκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν·
Εἰ δ' ἄγε μοι δμωαὶ νημερτέα μυθήσασθε·
πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
ἠέ πῃ ἐς γαλόων ἢ εἰνατέρων ἐϋπέπλων,
ἦ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἱλάσκονται;
Τὸν δ' αὖτ' ὀτρηρὴ ταμίη πρὸς μῦθον ἔειπεν
Ἕκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,
οὔτε πῃ ἐς γαλόων οὔτ' εἰνατέρων ἐϋπέπλων
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἱλάσκονται,
ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὕνεκ' ἄκουσε
τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
μαινομένῃ εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.
Ἦ ῥα γυνὴ ταμίη, ὁ δ' ἀπέσσυτο δώματος Ἕκτωρ
τὴν αὐτὴν ὁδὸν αὖτις ἐϋκτιμένας κατ' ἀγυιάς.

Just as he reaches the city wall, Andromache runs to meet him, and with her a maid carrying Astyanax.

Εὖτε πύλας ἵκανε διερχόμενος μέγα ἄστυ
Σκαιάς, τῇ ἄρ' ἔμελλε διεξίμεναι πεδίονδε,
ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἠετίωνος,
Ἠετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσσῃ,
Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἄνδρεσσιν ἀνάσσων·
τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἕκτορι χαλκοκορυστῇ.
ἥ οἱ ἔπειτ' ἤντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὔτως,
Ἑκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ,
τόν ῥ' Ἕκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
Ἀστυάνακτ'· οἶος γὰρ ἐρύετο Ἴλιον Ἕκτωρ.
ἦ τοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα,
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

Andromache beseeches Hector to think of her son and herself. Her whole family are dead, father and seven brothers, by the hand of Achilles. Hector is every thing to her.

Δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ
πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη
σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπῃς,
ἀλλ' ἄχε'· οὐδέ μοί ἐστι πατὴρ καὶ πότνια μητηρ.
ἦ τοι γὰρ πατέρ' ἁμὸν ἀπέκτανε δῖος Ἀχιλλεύς,

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κτεῖναι μέν ῥ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,
πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὅ γε σήματα λυγρά,
γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,
δεῖξαι δ' ἠνώγει ᾧ πενθερῷ, ὄφρ' ἀπόλοιτο.
αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
ἀλλ' ὅτε δὴ Λυκίην ἷξε Ξάνθον τε ῥέοντα,
προφρονέως μιν τῖεν ἄναξ Λυκίης εὐρείης·
ἐννῆμαρ ξείνισσε καὶ ἐννέα βοῦς ἱέρευσεν.
ἀλλ' ὅτε δὴ δεκάτη ἐφάνη ῥοδοδάκτυλος ἠώς,
καὶ τότε μιν ἐρέεινε καὶ ᾔτεε σῆμα ἰδέσθαι,
ὅττι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο.
αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
πρῶτον μέν ῥα Χίμαιραν ἀμαιμακέτην ἐκέλευσε
πεφνέμεν. ἡ δ' ἄρ' ἔην θεῖον γένος οὐδ' ἀνθρώπων,
πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,
δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο.
καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας.
δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισι·
καρτίστην δὴ τήν γε μάχην φάτο δύμεναι ἀνδρῶν.
τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
εἷσε λόχον· τοὶ δ' οὔ τι πάλιν οἶκόνδε νέοντο·
πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης.
ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἠῢν ἐόντα,
αὐτοῦ μιν κατέρυκε, δίδου δ' ὅ γε θυγατέρα ἥν,
δῶκε δέ οἱ τιμῆς βασιληΐδος ἥμισυ πάσης·
καὶ μέν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο.

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Bellerophon left three children, one of whom, Hippolochos, was father of Glaukos.

Ἡ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
Ἴσανδρόν τε καὶ Ἱππόλοχον καὶ Λαοδάμειαν.
Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεύς,
ἡ δ' ἔτεκ' ἀντίθεον Σαρπηδόνα χαλκοκορυστήν.
ἀλλ' ὅτε δὴ καὶ κεῖνος ἀπήχθετο πᾶσι θεοῖσιν,
ἤ τοι ὁ κὰπ πεδίον τὸ Ἀλήϊον οἶος ἀλᾶτο
ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων.
Ἴσανδρον δέ οἱ υἱὸν Ἄρης ἆτος πολέμοιο
μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισι,
τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα.
Ἱππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημι γενέσθαι·
πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπέτελλεν
αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
μηδὲ γένος πατέρων αἰσχυνέμεν, οἳ μέγ' ἄριστοι
ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ.
ταύτης τοι γενεῆς τε καὶ αἵματος εὔχομαι εἶναι.

Diomede joyfully recognizes that guest-friendship existed between Bellerophon and Oineus, his own grandfather.

Ὣς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
αὐτὰρ ὁ μειλιχίοισι προσηύδα ποιμένα λαῶν·
Ἦ ῥά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός·
Οἰνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
ξείνισ' ἐνὶ μεγάροισιν ἐείκοσιν ἤματ' ἐρύξας·
οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά·
Οἰνεὺς μὲν ζωστῆρα δίδου φοίνικι φαεινόν,

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Βελλεροφόντης δὲ χρύσεον δέπας ἀμφικύπελλον,
καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ' ἐμοῖσι.
Τυδέα δ' οὐ μέμνημαι, ἐπεί μ' ἔτι τυτθὸν ἐόντα
κάλλιφ', ὅτ' ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.
τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσῳ
εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἵκωμαι.

And the two heroes agree to avoid one another in combat and exchange armor.

Ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὁμίλου·
πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοί τ' ἐπίκουροι
κτείνειν, ὅν κε θεός γε πόρῃ καὶ ποσσὶ κιχείω,
πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν, ὅν κε δύνηαι.
τεύχεα δ' ἀλλήλοις ἐπαμείψομεν, ὄφρα καὶ οἵδε
γνῶσιν ὅτι ξεῖνοι πατρώϊοι εὐχόμεθ' εἶναι.
Ὣς ἄρα φωνήσαντε, καθ' ἵππων ἀΐξαντε,
χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο.
ἔνθ' αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεύς,
ὃς πρὸς Τυδείδην Διομήδεα τεύχε' ἄμειβε
χρύσεα χαλκείων, ἑκατόμβοι' ἐννεαβοίων.

Meanwhile, Hector has reached the Scaean Gates; and, after directing the women who meet him there to pray to the gods, he hastens on to Priam's palace.

Ἕκτωρ δ' ὡς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν,
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θέον ἠδὲ θύγατρες
εἰρόμεναι παῖδάς τε κασιγνήτους τε ἔτας τε
καὶ πόσιας· ὁ δ' ἔπειτα θεοῖς εὔχεσθαι ἀνώγει
πάσας ἑξείης· πολλῇσι δὲ κήδε' ἐφῆπτο.
Ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανε,
ξεστῇς αἰθούσῃσι τετυγμένον, αὐτὰρ ἐν αὐτῷ

πεντήκοντ᾽ ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες
κοιμῶντο Πριάμοιο παρὰ μνηστῇς ἀλόχοισι.
κουράων δ᾽ ἑτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
δώδεκ᾽ ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο,
πλησίον ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροὶ
κοιμῶντο Πριάμοιο παρ᾽ αἰδοίῃς ἀλόχοισιν.

Hecuba meets him here, and offers him wine, that he may make libation to the gods, and drink.

Ἔνθα οἱ ἠπιόδωρος ἐναντίη ἤλυθε μήτηρ
Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην·
ἔν τ᾽ ἄρα οἱ φῦ χειρὶ ἔπος τ᾽ ἔφατ᾽ ἔκ τ᾽ ὀνόμαζε·
Τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
ἦ μάλα δὴ τείρουσι δυσώνυμοι υἷες Ἀχαιῶν
μαρνάμενοι περὶ ἄστυ· σὲ δ᾽ ἐνθάδε θυμὸς ἀνῆκεν
ἐλθόντ᾽ ἐξ ἄκρης πόλιος Διῒ χεῖρας ἀνασχεῖν.
ἀλλὰ μέν᾽, ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
ὡς σπείσῃς Διῒ πατρὶ καὶ ἄλλοις ἀθανάτοισι
πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσεαι, αἴ κε πίῃσθα.
ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
ὡς τύνη κέκμηκας ἀμύνων σοῖσιν ἔτῃσι.

Hector refuses the wine, but directs her to hasten with the other matrons to Athena's shrine, and to seek to propitiate the goddess. Meanwhile, he goes in search of Paris.

Τὴν δ᾽ ἠμείβετ᾽ ἔπειτα μέγας κορυθαίολος Ἕκτωρ·
μή μοι οἶνον ἄειρε μελίφρονα πότνια μῆτερ,
μή μ᾽ ἀπογυιώσῃς, μένεος δ᾽ ἀλκῆς τε λάθωμαι.
χερσὶ δ᾽ ἀνίπτοισιν Διῒ λείβειν αἴθοπα οἶνον
ἅζομαι· οὐδέ πῃ ἔστι κελαινεφέϊ Κρονίωνι

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αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
ἔρχεο σὺν θυέεσσιν ἀολλίσσασα γεραιάς·
πέπλον δ', ὅς τίς τοι χαριέστατος ἠδὲ μέγιστος
ἔστιν ἐνὶ μεγάρῳ καί τοι πολὺ φίλτατος αὐτῇ,
τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο,
καί οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερευσέμεν, αἴ κ' ἐλεήσῃ
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἱρῆς,
ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο.
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
ἔρχευ, ἐγὼ δὲ Πάριν μετελεύσομαι, ὄφρα καλέσσω,
αἴ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν. ὥς κέ οἱ αὖθι
γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῖό τε παισίν.
εἰ κεῖνόν γε ἴδοιμι κατελθόντ' Ἄϊδος εἴσω,
φαίην κε φρέν' ἀτέρπου ὀϊζύος ἐκλελαθέσθαι.

Hecuba obeys the command of her son.

Ὣς ἔφαθ', ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισι
κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιάς.
αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηώεντα,
ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς
ἤγαγε Σιδονίηθεν, ἐπιπλὼς εὐρέα πόντον,
τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
τῶν ἕν' ἀειραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
ὃς κάλλιστος ἔην ποικίλμασιν ἠδὲ μέγιστος,
ἀστὴρ δ' ὣς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων.
βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

Theano, priestess of Athena, receives the mantle, and lays it on the lap of the goddess, uttering a prayer which the goddess does not regard.

Αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
τῇσι θύρας ὤϊξε Θεανὼ καλλιπάρῃος,
Κισσηΐς, ἄλοχος Ἀντήνορος ἱπποδάμοιο·
τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἱέρειαν.
αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον.
ἡ δ' ἄρα πέπλον ἑλοῦσα Θεανὼ καλλιπάρῃος
θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠϋκόμοιο,
εὐχομένη δ' ἠρᾶτο Διὸς κούρῃ μεγάλοιο·
Πότνι' Ἀθηναίη, ἐρυσίπτολι, δῖα θεάων,
ἆξον δὴ ἔγχος Διομήδεος, ἠδὲ καὶ αὐτὸν
πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
ὄφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηῷ
ἤνις ἠκέστας ἱερεύσομεν, αἴ κ' ἐλεήσῃς
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.
Ὣς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

Hector, meanwhile, has reached the palace of Paris, hard by; and he finds him busied with his weapons, but in Helen's apartment.

Ὣς αἱ μέν ῥ' εὔχοντο Διὸς κούρῃ μεγάλοιο,
Ἕκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
καλά, τά ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν, οἳ τότ' ἄριστοι
ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες,
οἵ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
ἐγγύθι τε Πριάμοιο καὶ Ἕκτορος, ἐν πόλει ἄκρῃ.
ἔνθ' Ἕκτωρ εἰσῆλθε διίφιλος, ἐν δ' ἄρα χειρὶ

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ἔγχος ἔχ' ἑνδεκάπηχυ· πάροιθε δὲ λάμπετο δουρὸς
αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέε πόρκης.
τὸν δ' εὗρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἕποντα,
ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἁφόωντα·
Ἀργείη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξὶν
ἧστο καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.
τὸν δ' Ἕκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσι·

He upbraids him for holding aloof from the combat.

Δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τεῖχος
μαρνάμενοι· σέο δ' εἵνεκ' ἀϋτή τε πτόλεμός τε
ἄστυ τόδ' ἀμφιδέδηε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,
ὅν τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο.
ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηΐοιο θέρηται.

Paris acknowledges the justice of the reproof, and promises to follow him at once.

Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·
Ἕκτορ, ἐπεί με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν,
τοὔνεκά τοι ἐρέω· σὺ δὲ σύνθεο καί μευ ἄκουσον,
οὔ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι
ἥμην ἐν θαλάμῳ, ἔθελον δ' ἄχεϊ προτραπέσθαι.
νῦν δέ με παρειποῦσ' ἄλοχος μαλακοῖς ἐπέεσσιν
ὥρμησ' ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
λώϊον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήϊα τεύχεα δύω·
ἢ ἴθ', ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' ὀΐω.

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As Hector is turning away, Helen seeks to detain him, heaping execration upon herself and her husband.

Ὣς φάτο, τὸν δ' οὔ τι προσέφη κορυθαίολος Ἕκτωρ·
τὸν δ' Ἑλένη μύθοισι προσηύδα μειλιχίοισι·
Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου, ὀκρυοέσσης,
ὥς μ' ὄφελ' ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ,
οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
ἔνθα με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,
ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνονος εἶναι ἄκοιτις,
ὃς ᾔδη νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.
τούτῳ δ' οὔτ' ἂρ νῦν φρένες ἔμπεδοι οὔτ' ἄρ' ὀπίσσω
ἔσσονται· τῷ καί μιν ἐπαυρήσεσθαι ὀΐω.
ἀλλ' ἄγε νῦν εἴσελθε καὶ ἕζεο τῷδ' ἐπὶ δίφρῳ,
δᾶερ, ἐπεί σε μάλιστα πόνος φρένας ἀμφιβέβηκεν
εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἕνεκ' ἄτης,
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὡς καὶ ὀπίσσω
ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισι.

Hector does not delay, but bids her see that Paris quickly follows him.

Τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἕκτωρ·
μή με κάθιζ' Ἑλένη, φιλέουσά περ· οὐδέ με πείσεις.
ἤδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνω
Τρώεσσ', οἳ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.
ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἐόντα.
καὶ γὰρ ἐγὼν οἴκόνδε ἐλεύσομαι, ὄφρα ἴδωμαι

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οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
οὐ γάρ τ' οἶδ', ἢ ἔτι σφιν ὑπότροπος ἵξομαι αὖτις,
ἦ ἤδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.

Arriving at his palace he does not find Andromache, but is directed by a servant to the tower above the Scaean Gates.

Ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας,
οὐδ' εὗρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
ἀλλ' ἥ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
Ἕκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμωῇσιν ἔειπεν·
Εἰ δ' ἄγε μοι δμωαὶ νημερτέα μυθήσασθε·
πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;
ἠέ πῃ ἐς γαλόων ἢ εἰνατέρων ἐϋπέπλων,
ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἱλάσκονται;
Τὸν δ' αὖτ' ὀτρηρὴ ταμίη πρὸς μῦθον ἔειπεν·
Ἕκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,
οὔτε πῃ ἐς γαλόων οὔτ' εἰνατέρων ἐϋπέπλων
οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
Τρῳαὶ ἐϋπλόκαμοι δεινὴν θεὸν ἱλάσκονται,
ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὕνεκ' ἄκουσε
τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.
ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει,
μαινομένῃ εἰκυῖα· φέρει δ' ἅμα παῖδα τιθήνη.
Ἦ ῥα γυνὴ ταμίη, ὁ δ' ἀπέσσυτο δώματος Ἕκτωρ
τὴν αὐτὴν ὁδὸν αὖτις ἐϋκτιμένας κατ' ἀγυιάς.

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Just as he reaches the city wall, Andromache runs to meet him, and with her a maid carrying Astyanax.

Εὖτε πύλας ἵκανε διερχόμενος μέγα ἄστυ
Σκαιάς, τῇ ἄρ' ἔμελλε διεξίμεναι πεδίονδε,
ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θέουσα
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἠετίωνος,
Ἠετίων, ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσσῃ,
Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἄνδρεσσιν ἀνάσσων·
τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἕκτορι χαλκοκορυστῇ.
ἥ οἱ ἔπειτ' ἤντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὔτως,
Ἑκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῷ,
τόν ῥ' Ἕκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
Ἀστυάνακτ'· οἶος γὰρ ἐρύετο Ἴλιον Ἕκτωρ.
ἤ τοι ὁ μὲν μείδησεν ἰδὼν ἐς παῖδα σιωπῇ·
Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα,
ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

Andromache beseeches Hector to think of her son and herself. Her whole family are dead, father and seven brothers, by the hand of Achilles. Hector is every thing to her.

Δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἣ τάχα χήρη
σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ
πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἴη
σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπῃς,
ἀλλ' ἄχε'· οὐδέ μοί ἐστι πατὴρ καὶ πότνια μήτηρ.
ἤ τοι γὰρ πατέρ' ἁμὸν ἀπέκτανε δῖος Ἀχιλλεύς,

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ἐκ δὲ πόλιν πέρσεν Κιλίκων εὖ ναιετόωσαν,
Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἠετίωνα,
οὐδέ μιν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῷ,
ἀλλ' ἄρα μιν κατέκηε σὺν ἔντεσι δαιδαλέοισιν
ἠδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
οἳ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
οἱ μὲν πάντες ἰῷ κίον ἤματι Ἄϊδος εἴσω·
πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεὺς
βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῇς ὀΐεσσι.
μητέρα δ', ἣ βασίλευεν ὑπὸ Πλάκῳ ὑληέσσῃ,
τὴν ἐπεὶ ἂρ δεῦρ' ἤγαγ' ἅμ' ἄλλοισι κτεάτεσσιν,
ἂψ ὅ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα,
πατρὸς δ' ἐν μεγάροισι βάλ' Ἄρτεμις ἰοχέαιρα.
Ἕκτορ, ἀτὰρ σύ μοί ἐσσι πατὴρ καὶ πότνια μήτηρ
ἠδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.
ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
μὴ παῖδ' ὀρφανικὸν θήῃς χήρην τε γυναῖκα·
λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα
ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τεῖχος.
τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι
ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα
ἠδ' ἀμφ' Ἀτρείδας καὶ Τυδέος ἄλκιμον υἱόν·
ἤ πού τίς σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,
ἤ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.

Hector assures Andromache that he does not forget the things of which she has reminded him, but even though he feels that Troy is doomed he must still lead the defence.

Τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ·
Ἦ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς

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αἰδέομαι Τρῶας καὶ Τρῳάδας ἑλκεσιπέπλους,
αἴ κε κακὸς ὣς νόσφιν ἀλυσκάζω πολέμοιο·
οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
αἰεὶ καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι,
ἀρνύμενος πατρός τε μέγα κλέος ἠδ' ἐμὸν αὐτοῦ.
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
ἔσσεται ἦμαρ ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
καὶ Πρίαμος καὶ λαὸς ἐϋμμελίω Πριάμοιο.

And yet the downfall of Troy and the death of all his father's house would not touch him as does the thought of Andromache a slave drawing water for her captors.

Ἀλλ' οὔ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω,
οὔτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος,
οὔτε κασιγνήτων, οἵ κεν πολέες τε καὶ ἐσθλοὶ
ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
δακρυόεσσαν ἄγηται ἐλεύθερον ἦμαρ ἀπούρας.
καί κεν ἐν Ἄργει ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις,
καί κεν ὕδωρ φορέοις Μεσσηΐδος ἢ Ὑπερείης
πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσετ' ἀνάγκη.
καί ποτέ τις εἴπῃσιν ἰδὼν κατὰ δάκρυ χέουσαν·
Ἕκτορος ἥδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι
Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.
ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
χήτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἦμαρ.
ἀλλά με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτοι,
πρίν γέ τι σῆς τε βοῆς σοῦ θ' ἑλκηθμοῖο πυθέσθαι.

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Hector stretches out his hands to take his son; but the boy, in fright at the waving helmet-plume, shrinks back into the bosom of the maid. Then the father, having taken off the helmet and placed it upon the ground, kisses and tosses his boy, and, with a prayer that his son may be a mighty warrior and a word of comfort for Andromache, departs.

Ὣς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἕκτωρ·
ἂψ δ' ὁ πάϊς πρὸς κόλπον ἐϋζώνοιο τιθήνης
ἐκλίνθη ἰάχων, πατρὸς φίλου ὄψιν ἀτυχθείς,
ταρβήσας χαλκόν τε ἰδὲ λόφον ἱππιοχαίτην,
δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας.
ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἵλετο φαίδιμος Ἕκτωρ,
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·
αὐτὰρ ὅ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλέ τε χερσίν,
εἶπεν ἐπευξάμενος Διΐ τ' ἄλλοισίν τε θεοῖσι·
Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
παῖδ' ἐμόν, ὡς καὶ ἐγώ περ, ἀριπρεπέα Τρώεσσιν,
ὧδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἶφι ἀνάσσειν·
καί ποτέ τις εἴποι, 'πατρός γ' ὅδε πολλὸν ἀμείνων'
ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα
κτείνας δήϊον ἄνδρα, χαρείη δὲ φρένα μήτηρ.
Ὣς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε
παῖδ' ἑόν· ἡ δ' ἄρα μιν κηώδεϊ δέξατο κόλπῳ
δακρυόεν γελάσασα· πόσις δ' ἐλέησε νοήσας,
χειρί τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
Δαιμονίη, μή μοί τι λίην ἀκαχίζεο θυμῷ·
οὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἄϊδι προϊάψει·
μοῖραν δ' οὔ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν

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οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
ἱστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
ἔργον ἐποίχεσθαι· πόλεμος δ' ἄνδρεσσι μελήσει
πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίῳ ἐγγεγάασιν.
Ὣς ἄρα φωνήσας κόρυθ' εἵλετο φαίδιμος Ἕκτωρ
ἵππουριν· ἄλοχος δὲ φίλη οἶκόνδε βεβήκει
ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα.
αἶψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας
Ἕκτορος ἀνδροφόνοιο, κιχήσατο δ' ἔνδοθι πολλὰς
ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
αἱ μὲν ἔτι ζωὸν γόον Ἕκτορα ᾧ ἐνὶ οἴκῳ·
οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
ἵξεσθαι προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.

Paris, who had splendidly equipped himself, overtakes Hector at the city wall. He excuses his delay, and the brothers proceed together toward the scene of conflict.

Οὐδὲ Πάρις δήθυνεν ἐν ὑψηλοῖσι δόμοισιν,
ἀλλ' ὅ γ', ἐπεὶ κατέδυ κλυτὰ τεύχεα, ποικίλα χαλκῷ,
σεύατ' ἔπειτ' ἀνὰ ἄστυ ποσὶ κραιπνοῖσι πεποιθώς.
ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
δεσμὸν ἀπορρήξας θείῃ πεδίοιο κροαίνων,
εἰωθὼς λούεσθαι ἐϋρρεῖος ποταμοῖο,
κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
ὤμοις ἀΐσσονται· ὁ δ' ἀγλαΐηφι πεποιθώς,
ῥίμφα ἑ γοῦνα φέρει μετά τ' ἤθεα καὶ νομὸν ἵππων·
ὣς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,
τεύχεσι παμφαίνων ὥς τ' ἠλέκτωρ, ἐβεβήκει
καγχαλόων, ταχέες δὲ πόδες φέρον, αἶψα δ' ἔπειτα

Ἕκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλε
στρέψεσθ' ἐκ χώρης, ὅθι ᾗ ὀάριζε γυναικί.
τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
Ἠθεῖ', ἦ μάλα δή σε καὶ ἐσσύμενον κατερύκω
δηθύνων, οὐδ' ἦλθον ἐναίσιμον, ὡς ἐκέλευες.
Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἕκτωρ·
δαιμόνι', οὐκ ἄν τίς τοι ἀνήρ, ὃς ἐναίσιμος εἴη,
ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
ἀλλὰ ἑκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
ἄχνυται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω
πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σεῖο.
ἀλλ' ἴομεν· τὰ δ' ὄπισθεν ἀρεσσόμεθ', αἴ κέ ποθι Ζεὺς
δώῃ ἐπουρανίοισι θεοῖς αἰειγενέτῃσι
κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
ἐκ Τροίης ἐλάσαντας ἐϋκνήμιδας Ἀχαιούς.

LIST OF BOOKS OF REFERENCE ON HOMER AND THE ILIAD.

Autenrieth's *Homeric Dictionary*	4th edition. Harpers. N. Y. 1881.
Matthew Arnold, "On translating Homer," originally contained in *Essays in Criticism* . . .	Vol 2 of 7 volume edition of M. Arnold's Prose Works. Macmillan & Co.: New York, 1883
Bonitz, *Origin of the Homeric Poems*, translated by L. R. Packard	Harpers: New York, 1880.
H. N. Coleridge, *Introduction to the Study of the Greek Classic Poets*	Jas. Munroe & Co.: Boston, 1842.
Gladstone, *Primer on Homer*	D. Appleton & Co., N. Y., or Macmillan & Co.: London, 1876.
Gladstone, *Juventus Mundi*	Macmillan & Co.: London, 1869.
R. C. Jebb, *Primer of Greek Literature*	Idem, 1877.
Mahaffy, *History of Greek Literature*, vol. I. . .	Harpers: New York, 1880.
Grote's *History of Greece*, chaps. xv., xx., xxi. . .	Harpers: New York, 1856.
Monro's *Homeric Grammar*	Macmillan & Co.: London, 1882.
Murray's *Mythology*	Scribner: New York, 1876.
Seemann's *Mythology*, translated by Bianchi . . .	Harpers: New York, 1876.
Article "Homer," in Smith's *Classical Dictionary*.	
Article "Homer," by D. B. Monro, in *Encyclopaedia Britannica*	Ninth edition.

Of poetical translations may be named those of: George Chapman, 1557–1634; Alexander Pope, 1688–1744; Edward, Earl of Derby, 1799–1869; William Cullen Bryant, 1794–1878.

Among recent editions of Homer published in England the following may be mentioned: F. A. Paley's school edition of Iliad I–XII, George Bell & Sons: London, 1879; D. B. Monro's Iliad, Book I; Pratt and Leaf's Story of Achilles. The last two were published by Macmillan & Co.: London, 1878 and 1880. To these may be added Dindorf's edition in four volumes of the *Scholia* of the Codex Venetus (see Introduction, vii), Clarendon Press Series: London, 1875.

Of helps published in Germany, note the following: Ebeling's *Lexicon Homericum* (a very elaborate work, begun in 1871, and now approaching completion) and Seiler's *Wörterbuch der Homerischen Gedichte* (a very valuable book); Naegelsbach's Commentary on Iliad I–III; and the editions with notes of La Roche, Ameis-Hentze, Koch, and Faesi. The best text editions are those of Bekker (1843), La Roche (1873), Nauck (1877).

Those who have the opportunity are earnestly advised to visit the Astor Library in New York, and to request the privilege of seeing the *Editio Princeps*, or first printed edition of the Iliad, which appeared in Florence in 1488. Its editor was a learned Greek, Demetrius Chalcondylas (lit. 'Bronze-Pen'), who came to Italy about the time of the fall of Constantinople. This splendid edition, published in two volumes folio, is not only a fine specimen of an ancient book, but gives one an excellent idea of the forms of the Greek letters employed in the best manuscripts of the Iliad.

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LIST OF ABBREVIATIONS.

In the following pages, Attic forms are indicated by being enclosed in square brackets; they will be understood as being, in most cases, the equivalents of the Homeric forms which immediately precede them. Reference is uniformly made to the different books of the Iliad by the capital letters of the Greek alphabet. Thus Α 5 signifies Iliad, Book I. verse 5.

The following are the most important abbreviations: —

acc.	signifies	accusative.
act.	"	active.
adj.	"	adjective, adjectively.
adv.	"	adverb, adverbially.
aor.	"	aorist.
cf.	"	*confer*, compare.
comp.	"	comparative.
conj.	"	conjunction.
dat.	"	dative.
esp.	"	especially.
fem.	"	feminine.
follg., ff.		following.
freq.	"	frequently.
fut.	"	future.
gen.	"	genitive.
G.	"	Goodwin's Grammar.
H.	"	Allen's Hadley's Grammar.
Hom.	"	Homer, Homeric.
i.e.	"	*id est*, that is.
imv.	"	imperative.
inf.	"	infinitive.
ipf.	"	imperfect.
κτλ.	"	*καὶ τὰ λοιπά, etc.*
Lat.	"	Latin.
lit.	"	literally.
masc.	"	masculine.
midd.	"	middle.
N.	signifies	Note.
nom.	"	nominative.
ntr., neut.	"	neuter.
obj.	"	object.
opt.	"	optative.
p., pp.	"	page, pages.
ptc.	"	participle.
pass.	"	passive.
pf., perf.	"	perfect.
pl.	"	plural.
plupf.	"	pluperfect.
pr., pres.	"	present.
priv.	"	privative.
prob.	"	probably.
q.v.	"	*quod vide*, which see.
R.	"	Remark.
sc.	"	*scilicet*, supply.
sg., sing.	"	singular.
subj.	"	subject, subjunctive.
subst.	"	substantive, substantively.
sup.	"	superlative.
sync.	"	syncopated.
trans.	"	transitive.
v., vv.	"	verse, verses.
v.	"	*vide*, see.
v.l.	"	*varia lectio*, different reading.
§, §§	"	section, sections.

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NOTES.

BOOK FIRST.

Ἄλφα, λιτὰς Χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων.[1]

Alpha the Prayer of Chryses sings; the army's Plague; the Strife of kings.

1. **θεά**: 'goddess,' the Muse,—not, however, addressed by name, nor known to the poet as one of nine sisters. She is the daughter of Zeus and can bestow and take away the gift of song. For an invocation of the Muse in English, see Milton's Paradise Lost, Book I. v. 6.——**Πηληϊάδεω** [Πηλείδου]: the first example of synizesis (see Essay on Scanning, § 4); pronounce -δεω as one syllable, as if dyō. If we compare the two patronymics Πηληϊάδης and Πηλείδης, we distinguish two forms of the stem of Πηλεύς, Πηλη- and Πηλε-, to which there have been added respectively the endings -ιαδης and -ιδης.——**Ἀχιλῆος**: the loss of one λ leaves the ι with its natural short quantity. The substitution of -έως for -ῆος (⏑— for —⏑) is an example of *metathesis quantitatis*, or transposition of quantity. The Attic form of the gen. [Ἀχιλλέως] could not close a hexameter, for we should have ⏑— ⏑— instead of ⏑⏑ —⏑.

2. **οὐλομένην** [ὀλομένην]: 2 aor. midd. ptc. from ὄλλυμι. The 2 sing. opt. ὄλοιο is a form of imprecation, 'may you perish' (*cf.* Lat. *pereas*); and the change of meaning in the ptc. is from the pass. to an act. signification; from 'cursed' to 'bringing a curse,' 'destructive.' *Cf.* Milton's '*mortal* taste,' Paradise Lost, Book I. v. 2.——**μυρί'** (observe accent, G. 77, 2, N. 3; and see Lexicon): 'numberless'; it is not used in Hom. as a definite numeral in signif. 10,000.——**ἔθηκε**: lit. 'set,' *i. e.* 'caused,' 'made.'——**ἄλγε'** [ἄλγη]: in prose the final vowel would not be elided, but would be contracted with the preceding.

3. **ἰφθίμους**: treated here as an adj. of two endings though in E 415 we find the fem. form ἰφθίμη. Perhaps the poet avoids the monotony in the sound of final syllables which would be caused by ἰφθίμας.——**Ἄϊδι**:

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[1] The hexameter lines prefixed to the notes on each book, and giving in a form easy to remember the subject of Α, Β, Γ, Δ, Ε, Ζ, are found in the Commentaries on Homer by Eustathius, Bishop of Thessalonica (see Introduction, V.); they are ascribed to Stephanus Grammaticus, a grammarian of Alexandria. The translations of the same are by George Chapman (1557–1634), the earliest English translator of Homer.

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'to Hades,'—the person, not the place, is meant. The form Ἄϊδι is a heteroclite dat. as if from nom. Ἄϊς. Hom. uses the nominative forms, Ἀΐδης and Ἀϊδωνεύς [Ἅιδης, ᾅδης].—**προΐαψεν**: 'hurled forward to.' ἰαπ-, stem of ἰάπτω = *iac*-, stem of *iacio*. Hence προΐαψεν corresponds etymologically to *proiecit*.

4. **αὐτούς**: 'themselves;' the real man to Hom. was the body, not the phantom ψυχή, which escaped through the mouth at death. αὐτός in Hom. with very rare exceptions is always intensive.—**δὲ ἑλώρια**: the first instance of apparent hiatus. G. 8, H. 75 D a. ἑλώρια is really Fελώρια.—**τεῦχε** [ἔτευχε]: the first instance of omitted augment, see Sketch of Dialect, § 4.—**κύνεσσιν** [κυσίν].

5. **τε**: in Attic we should hardly find τε used thus alone, but rather καί.—**πᾶσι**: used in colloquial sense, 'all there were,' 'all that chose to come.'—**δ' ἐτελείετο** [δ' ἐτελεῖτο]: the relation of thought between this clause and the preceding is such that ἐτελείετο gives the reason for τεῦχε. Instead of δέ, we should perhaps have had in prose the subordinative conjunction γάρ. A series of clauses connected by co-ordinate conjunctions forms *parataxis*; hypotaxis, on the other hand, is the subordination of dependent to principal clauses which is characteristic of sentences having a periodic structure. In an early stage of a language, as in the language of children, we find a great deal of parataxis; as the language becomes more developed, hypotaxis is more common, and sentences become complex. We shall notice many instances of parataxis in Hom.

6. **ἐξ οὗ δή**: "from the very time when' (*cf.* Lat. *ex quo*).—**τὰ πρῶτα**: Hom. also uses τὸ πρῶτον and πρῶτον, the usual Attic forms.—**διαστήτην**: 'parted.' An idea of motion is very commonly associated with ἵστημι in Greek, though generally derived from the context rather than belonging to the verb itself.

7. **Ἀτρεΐδης**: for explanation of patronymic suffix -ιδης, see G. 129, 9 c, H. 559 b.—**ἄναξ** = Fάναξ (see on v. 4).

8. **ἔριδι ξυνέηκε** [συνῆκε, 1 aor. from συνίημι]: 'brought together in strife,' *commisit*; phrase opposite in form, but identical in sense with διαστήτην ἐρίσαντε, v. 6.—**μάχεσθαι**: inf. of purpose. G. 265, H. 951.

9. **Λητοῦς καὶ Διὸς υἱός**: Apollo is meant (*cf.* v. 36).—**ὁ γάρ**: the first example of the article in its pronominal use; restricted in Attic, in Homer usual. G. 140, H. 653.—**βασιλῆϊ**: for construction, G. 186, N. 1, H. 764, 2.

10. **νοῦσον** [νόσον]: 'pestilence.'—**ὀλέκοντο** [ὤλλυντο]: The change of tense from ὦρσε to ὀλέκοντο should be noticed. Thereby the latter verb is made to indicate the result, gradually accomplished, of the action of the former. Thus lit. we should translate: 'let loose a pestilence and the people were perishing;' but the meaning is, 'he let loose a pestilence, so that the people were perishing.' In short, we have another example of parataxis (*cf.* v. 5).

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11. τὸν Χρύσην [*ἐκεῖνον τὸν Χρύσην*]: 'that Chryses' — **ἠτίμασεν**: *ἀτιμάω* and *ἀτιμάζω* both occur in Hom.; the first gives aor. *ἠτίμησε*. — **ἀρητῆρα**: the first example of a spondaic verse. Such verses, which occur in Hom. about in the proportion of 1 : 20, generally end in a four-syllabled word which just fills out the last two feet of the verse. *Cf.* vv. 14, 21, 74; see also Essay on Scanning, § 1.

12. νῆας [*ναῦς*]: orig. *νῆϝας*, Lat. *naves*.

13. λυσόμενος: indirect mid.: 'release for oneself,' 'ransom.' *Cf.*, for signif. in act. voice, *λῦσαι* and *λύσω*, in vv. 20 and 29. — **ἀπερείσι'** [*ἄπειρος*]: lit. 'endless.'

14. στέμματ': first example of that use of pl. for sing. which should usually be noticed in translation, but sometimes has no other reason than metrical convenience. *Cf.* v. 28, where *στέμμα* precisely equals *στέμματα*. The word designates 'bands of wool,' ordinarily bound about the head of the priest. See Hom. Dict.

15. χρυσέῳ [*χρυσῷ*]. Here we not only have synizesis (see on **Πηληϊάδεω**, v. 1), but the two syllables thus pronounced as one are reckoned one short syllable (see Essay on Scanning, § 5, 5). The fillets of the god were in this case carried suspended at the end of the staff, or perh. wound around it, to mark the priest who came as suppliant as under Apollo's protection.

16. 'Ατρεΐδα: acc. dual.

17. ἐϋκνήμιδες: this resolution of the diphthong, in compds. of *εὖ*, 'well,' regularly occurs when the last vowel of the diphthong is brought before such combinations of letters as make it long by position. The greaves, which were usually of bronze (see Hom. Dict. *κνημίς*), were often elaborately ornamented, and formed a conspicuous part of the armor.

18. θεοί: pronounce by synizesis as one syllable; for though final *-οι* is reckoned short in its influence upon the accent of preceding syllables, it is yet long in quantity, and hence cannot stand as the last syllable of a dactyl. — **δοῖεν**: opt. of desire. G. 251, H. 870. The thought is: if you release my daughter, my prayer shall be that the gods may grant, etc., but the idea is expressed by two co-ordinate sentences, — parataxis.

19. πόλιν: for quantity of final syllable, see Essay on Scanning, § 5, 4.

20. φίλην: often used in Hom. where we unexpressive people should use only a possessive pron., 'my.' — **λῦσαι** and **δέχεσθαι** are examples of the infin. used as imv. G. 269, H. 957. — **τὰ ἄποινα**: lit. 'this ransom.'

21. ἁζόμενοι: the ptc. agreeing with the subj. of an inf. stands in nom. because the inf. takes the place of a finite verb. So, in Latin we reg. find the nom. as subj. of the hist. inf.

22. ἐπ-ευφήμησαν: *εὐφημέω*, *cf.* Lat. *favere linguis*, later means 'abstain from words of ill omen,' *i.e.* 'be silent.' Here the meaning is

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more positive: 'shouted assent to his prayer (ἐπί), bidding him to.' The follg. infs. are explanatory (epexegetical) of ἐπευφήμησαν.

23. **ἱερῆα** [ἱερέᾱ]. — **δέχθαι** [δέξασθαι]: 2 aor. inf., consisting simply of stem and ending, for δεχ-σθαι. G. 16, 4, H. 61.

24. **θυμῷ**: local dat. 'in his soul.' G. 190, H. 783.

25. **κρατερὸν . . . ἔτελλεν**: 'was laying a hard (stern) charge upon him.' In the separation of ἐπί and ἔτελλεν, we have our first instance of tmesis (τμῆσις from τέμνω, lit. 'cutting'), by which is understood the separation, in a compound, of the preposition from the verb. All prepositions were originally adverbs. In their next stage they blend in meaning with certain verbs, forming with them a new compound idea, though often written separately; this is called tmesis. Last, the elements thus blended are uniformly written as a compound verb. In the Homeric language we observe all three stages, between which tmesis occupies a middle or transition place. It is often difficult to decide whether a preposition is adverbial or whether it is separated from a verb by tmesis. If we have a compound, it must differ in meaning from simple verb + preposition. Here ἐπί and ἔτελλεν preserve the meaning of the compound ἐπιτέλλειν: 'enjoin.'

26. **κιχείω**: not 2 aor. subj. from pres. κιχάνω, for that would be κίχω. This form κιχείω supposes a stem κιχε-, lengthened to κιχει-, and must be regarded as a subj. pres. from assumed pres. κίχημι. From the stem κιχε- we have the forms: ipf. ἐκίχημεν, subj. κιχείω, opt. κιχείη, inf. κιχῆναι, ptc. κιχείς. For subj., see G. 253, H. 866, 1.

27. **δηθύνοντα**: for elision, see Sketch of Dialect, § 4. — **αὖτις**: 'again.'

28. **χραίσμῃ**: 2 aor. subj. of a defective verb ἔχραισμε. For subj., see G. 218, H. 887. — **τοι** [σοι]: for dat., see G. 184, 2, H. 764, 2.

29. **πρίν**: adv., not conj., 'sooner shall old age come upon her,' etc. Notice here again the tendency to use short co-ordinate sentences (parataxis), instead of combining several of them into a period. — **μιν** [αὐτήν]: this enclitic pron. of 3d sing. may stand for all genders.

30. **Ἄργεϊ**: used in a broad sense for 'Peloponnesus,' of which it was so important a city. — **ἐνὶ Fοίκῳ**: apparent hiatus. — **πάτρης** [πάτρας or πατρίδος]: for gen., G. 182, 2, H. 757.

31. The frame of the Hom. loom was upright (ἱστός, from ἵστημι) instead of horizontal, as in hand-looms of our day, and the weaver stood in front of it, stepping alternately to the right and left as the shuttle was thrown. — **ἐπί** in **ἐπ-οίχεσθαι** implies repetition: 'going to over and over again,' 'plying.' — **ἀντιόωσαν**: 'approaching,' assimilated form, from ἀντιάουσαν. The ου passes into ω, to which the α is assimilated. See Sketch of Dialect, § 18, 1.

32. **ὥς κε νέηαι** [ὡς ἂν νέῃ]: κε [ἄν] is occasionally joined to the conjunction in final clauses. G. 216, N. 2, H. 882.

33. **ὣς ἔφατ'** [οὕτως ἔφη]: when ὡς means 'thus,' it is always oxytone

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except in the phrases *καὶ ὥς, οὐδ' ὥς.* —— **ἔδεισεν**: the aug. *ε* is here properly used as long, because account is taken of a letter of the theme, remembered though unwritten. That theme is *δϝι-*, and the aor., with lengthened stem, *ἐδϝεισεν.*

34. **παρὰ θῖνα**: 'along the shore.' —— **πολυφλοίσβοιο**: suggests by its sound its meaning. Such words are called onomatopoëtic.

35. **ἀπάνευθε**: 'far away,' *ἀπό, ἄνευ,* and the suffix *-θεν* or *-θε.* —— **πολλὰ** (cogn. acc.) . . . **ἠρᾶθ'** [*ἠρᾶτο*]: 'was praying earnestly,' ipf. 3d sing. from *ἀράομαι.*

36. **ἄνακτι**: for case, G. 184, 2, H. 764, 2. —— **τόν** [*ὅν*]: the first instance where the article fills the place of the relative. G. 140, H. 275 D. —— **Λητώ**: 'Leto,' Lat. *Latona,* greatly revered as the mother of Apollo and Artemis, whom she brought forth on the island Delos. See v. 9.

37. **μευ** [*μου*] **Χρύσην**: Chryse and Killa were unimportant towns in the Troad. The term Troad (*ἡ Τρωάς, sc. χώρα* or *γῆ*) designates the region about Troy. —— **ἀμφιβέβηκας**: 'protectest,' lit. 'standest about.' The figure may be of a warrior standing over and defending a fallen companion. Notice that most of the perfects in Hom. denote a *state,* and are to be translated as presents. —— **Τενέδοιο**: for gen., G. 171, 3, H, 741. —— **ἶφι**: 'mightily.' The suffix *-φι* is properly an instrumental suffix, and has its original force here. The same suffix appears in Latin in *tibi, sibi,* and *mihi.*

39. **Σμινθεῦ**· 'Sminthian;' this word probably means 'destroyer of field-mice' (*σμίνθος*), which infested fields of grain. —— **τοι** [*σοι*]. —— **χαρίεντα**: pred. adj. with **νηόν** [*νεών*], may be translated by adv. expression, 'for thy pleasure.' —— **ἐπὶ** . . **ἔρεψα** (unaug. aor. from *ἐρέφω*): 'roofed over,' *i.e.* 'built.'

40. **κατὰ** . . . **ἔκηα** [*κατέκαυσα*]: 'consumed utterly,' lit. 'burned down.' The form *ἔκηα* is produced from the theme *κα-* (*καυ* or *καϝ*) by lengthening the theme-vowel, after the analogy of liquid verbs. See Sketch of Dialect, § 20, 3.

41. **ἠδ(έ)**: orig. correlative of *ἠμέν,* but often used alone, = *καί.* —— **κρήηνον ἐέλδωρ** [*κρᾶνον τὴν εὐχήν*]: Hom. pres. is *κραιαίνω,* strengthened form of Attic *κραίνω.*

42. **τίσειαν**: distinguish *τίω,* 'honor,' from *τίνω,* 'punish.' For opt., G. 251, 1, H. 870 —— **βέλεσσιν** dat. of means or instrument.

43. **τοῦ**: for gen., G. 171, 2, H. 742.

44. **κατ'**: for loss of accent with elided vowel, G. 24, 3, H. 107. —— **Οὐλύμποιο** [*'Ολύμπου*]: 'Olympus' in Thessaly, the home of the gods, more than 9,000 ft. high, its summits clad in perpetual snow. Some suppose the little less lofty Bithynian Olympus to be meant; this would be much nearer the Trojan plain. —— **κατὰ καρήνων**: 'down from summit,' where were the palaces of the gods. —— **κῆρ** (used only in singular) [*καρδίαν*]: the acc. of specification is especially frequent with verbs denoting emotion.

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45. **ὤμοισιν** [*ἐπὶ τοῖς ὤμοις*], see on *θυμῷ*, v. 24. —— **ἀμφηρεφέα τε φαρέτρην** [*καὶ ἀμφηρεφῆ φαρέτραν*]. *ἀμφηρεφέα* (*ἀμφί, ἐρέφω*): 'closed at both ends.' Notice that the naturally short final *α* is here used as long in the thesis of the foot. This liberty is taken especially in words ending in three short syllables.

46. **ἔκλαγξαν**: the full theme *κλαγγ-* shows itself in the aor., though not in the pres. *κλάζω*, G. 108, IV. b, H. 398 b. —— **ἄρ'** (*ἄρα*): inferential particle, the meaning of which must often be felt rather than expressed. Here we might give its force with *δέ* thus: 'and then it was that,' or 'and you may be sure.'

47. **αὐτοῦ κινηθέντος**: 'as the god himself moved.' *αὐτοῦ* stands in contrast to *ὀϊστοί*. —— **ἤϊε** [*ᾔει*]. —— **νυκτὶ ἐοικώς**: 'like the night,' *i.e.* gloomy and awful; for case of *νυκτί*, G. 186, H. 773.

48. **ἀπάνευθε**: governs gen. *νεῶν*, though used absolutely in v. 35. —— **μετὰ . . . ἕηκεν**: 'let fly into the midst;' *μετά* is adv. (see on v. 25), and we have no tmesis. Distinguish: *ἴον*, 'violet;' *ἰός*, 'arrow;' *ἴος*, 'one.'

49. **δεινὴ**: attributive: 'a dreadful twang began from the silver bow.' Distinguish *βίος*, 'life,' and *βιός*, 'bow.' The armor and ornaments of the gods are generally represented as of gold; Apollo, as god of light (*Φοῖβος*, v. 43) bears the silver (white) bow. There is an evident onomatopœia in this verse. Among many examples of onomatopœia in Lat. and Engl. the following may be given: *Monstrum horrendum informe ingens cui lumen ademptum*, Vergil's Aeneid, III, v. 658 (from the description of Cyclops), and the lines from Tennyson's Princess, —

'The moan of doves in immemorial elms, and murmur of innumerable bees.'

50. **οὐρῆας** [*ὀρέας*]: 'mules;' the word is perhaps connected in derivation with *ὄρος*, 'mountain,' mules being specially adapted to service in mountain roads; for case of *οὐρῆας*, G. 158, N. 2, H. 712 c. —— **ἐπ-ῴχετο**: 'assailed;' *ἐπί* has the same force as in v. 31, 'one after another.' —— **ἀργούς**: the radical idea of the word is 'bright.' Hence the two signifs., — 1. 'white;' 2. (as here) 'fleet,' 'quick,' because quick motions produce a dazzling effect like that of white color. —— **αὐτάρ**: expresses a slighter opposition than *ἀλλά*, but is more strongly adversative than *δέ*.

51. **βέλος** (*σ*)**ἐχεπευκές**: example of the lengthening of a final short syllable, on account of original initial consonant not wholly forgotten, though it had ceased to be written. —— **ἐφιείς**: pres. ptc. from *ἐφ-ίημι*.

52. **βάλλ'** [*ἔβαλλε*]: 'was smiting.' —— **νεκύων**: gen. of material. —— **θαμειαί**: adj., best translated as adv., 'thickly' (see on v. 39).

53. **ἀνὰ στρατὸν ᾤχετο**: 'sped (up and down) through the encampment.' Notice in this and the follg. verse three cases of the omission of the article, where it would be expected in prose.

54. **τῇ δεκάτῃ**: the usual word for day in Hom. is *ἦμαρ* (*cf.* adv. *ἐννῆμαρ*, v. 51); but this fem. form of the adj. shows that the form *ἡμέρη* [*ἡμέρα*] was not unknown to the poet. —— **καλέσσατο** [*ἐκαλέσατο*].

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55. **τῷ γὰρ ἐπὶ φρεσὶ θῆκε** [*ταῖς φρεσὶν αὐτοῦ ἐπέθηκεν*]: 'put into his heart.' *φρεσί* is dat. after compd. verb; *τῷ* is dat. of obj. remotely affected. G. 184, 3, H. 767.

56. **ῥά**: see on v. 46. The force of particle may here be given by: 'you know,' or 'you see.' Those acquainted with German will be reminded of *ja* joined to the verb; *e.g. Denn sie sah sie ja sterbend.* —— **ὁρᾶτο** [*ἑωρᾶτο* or *ἑώρα*]: middle voice used without appreciable difference of meaning from the active.

57. **δ' ἐπεὶ οὖν**: 'and so when.' In *ἤγερθεν* [*ἠγέρθησαν*] and *ὁμηγερέες* we see the theme of *ἀγείρω* (*ἀγερ-*) repeated: 'had assembled and were gathered together.' This is an example of Homeric fulness of expression. We see the same thing in the Hebrew poetry, in what are called the 'Parallelisms' of the Psalms.

58. **τοῖσι**: for case, G. 184, 3, N. 2, H. 767; translate: 'rose up and spoke among (and for) them.'

59. **νῦν**: *i.e.* 'as things now are.' —— **ἄμμε** [*ἡμᾶς*]: Aeolic form. —— **παλιμπλαγχθέντας** (*πάλιν, πλάζω*): 'baffled,' lit. 'driven back.'

60. **εἴ κε(ν)**: as *κε(ν)* = the particle *ἄν*, *εἴ κε*, = *ἐάν* (which is never found in Hom.) and *ἤν*. According to Attic usage this conj. should be followed by subj.; but we shall find many instances where *εἴ κε* is followed by the opt. to express a bold supposition, possible but unlikely; *κε* emphasizes the contingency.

61. **εἰ δή**: 'if really;' *δή*, like Lat. *iam*, to which it is perhaps allied, is properly a temporal particle, and means 'now;' and this meaning underlies all its uses, even where it is introduced to give dramatic vividness to a statement or narrative. —— **δαμᾷ**: fut., not pres. indic.

62. **ἐρείομεν** (from *ἐρέω*, 'inquire of') = *ἐρῶμεν* [*ἐρωτῶμεν*]: for hortative subj., G. 253, H. 866, 1. —— **μάντις** (*μαίνομαι*). 'seer,' 'prophet;' not devoted, like the priest, to some one deity. —— **ἱερεύς**: 'sacrificial priest' (hence *ἱερεύω*, 'offer sacrifice,' 'slay'); he learns the will of the gods by sacrifice. —— **ὀνειροπόλος**: 'reader of dreams.'

64. **κ' εἴποι** [*ἂν εἴποι*]: potential opt. G. 226, 2, b, H. 872. —— **ὅ τι**: the indefinite relatives are reg. employed in dependent questions. G. 87, 1, H. 282, 700. The direct question was: *τί ἐχώσατο;* —— **ἐχώσατο**: from *χώομαι*.

65. **εὐχωλῆς** [*εὐχῆς*]: for gen., G. 173, 1, H. 744; translate: 'finds fault for a vow (unfulfilled) or a hecatomb (not offered).' For deriv. and meaning of *ἑκατόμβη*, see Hom. Dict.

66. **κνίσσης**: for gen., G. 171, 1, H. 739; 'savor,' 'smell of burning fat.' Upon this, as it rose to heaven, the gods were supposed to be nourished.

67. **βούλεται** [*βούληται*]: translate with *αἴ κεν*, 'on the chance that he may wish'; some translate, 'whether he may wish,' and regard as an indirect question. Goodwin MT. 53, N. 2, says that an apodosis, *e.g.* 'that so we

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may learn,' is to be supplied. L. R. Packard suggests that ἐρείομεν is really the apodosis, and that the difference between this and ordinary conditions is that, whereas usually the verb of the protasis precedes the verb of the apodosis in *time* as well as in *thought*, here (and in similar cases), the priority is only in thought, not in time. Willingness to relieve is evidently thought of, in this case, as subsequent to the ἐρείομεν; hence Professor Packard suggests the name *posterior condition* for such cases. —— ἡμῖν ἀπὸ λοιγὸν ἀμῦναι [τὸν λοιγὸν ἀπαμῦναι ἡμῶν]: dat. of advantage is commonly used after this verb in Hom. instead of the gen. of separation, which would be quite natural. G. 184, 3, N. 3, H. 767 a.

68. ὣς εἰπὼν κατ' ἄρ' ἕζετο [οὕτως or ταῦτα οὖν εἰπὼν ἐκαθέζετο].

69. ὄχα: occurs only in the phrase ὄχ' ἄριστος: 'far the best;' it is thought to be for ἔξοχα (ἐξέχω, 'project'), 'eminently,' 'prominently,' — where, however, the idea of prominence lies in the ἐξ, not in ἔχω.

70. ὃς Ϝῄδη [ᾔδει]: see on v. 51. —— πρό τ(ε) ἐόντα: lit. 'the things that were beforehand;' the article, expressed with the two preceding ptcs., is omitted with the third. All of these ptcs. denote time with reference to the secondary tense ᾔδη. Hence translate, 'that which was,' 'that which was to be,' 'that which had been (lit. was beforehand),' — *i.e.* the present, the future, and the past. —— The verb εἰμί has no aor. or perf. ptc., for one of which the periphrasis πρό τε ἐόντα may be regarded as a substitute.

71. νήεσσ(ι) [ναυσί]: dat. of advantage, instead of gen. after a word of ruling: 'acted as guide for the ships,' *i.e.* showed them the way. See on v. 67, G. 184, 3, H. 767. —— Ἴλιον: *i.e. ager Trojanus*, 'precincts of Ilium.' —— εἴσω [εἰς]: frequently used in Hom. as prep. with verbs of motion.

72. ἣν διὰ μαντοσύνην: 'by means of his prophetic art;' *e.g.* at Aulis, where Kalchas had directed the sacrifice of Iphigeneia. Divination is the special gift of Apollo, as the gift of song is that of the Muse (v. 1). —— ἥν is poss. adj., for which in Attic the article would be a sufficient substitute. G. 82, N. 2, H. 269 a, 690. —— τήν = ἥν: rel. pron.

73. ὅ σφιν: ὁ is the article (with demonstrative force) which receives the accent on account of the enclitic σφιν. σφι(ν) = σφισί(ν); but as this is always reflexive in Attic, the unemphatic αὐτοῖς would be the prose equivalent of σφι(ν). Connect the dat. with ἀγορήσατο καὶ μετέειπεν (see on v. 58).

74. κέλεαι [κελεύεις]: from pres. κέλομαι. —— Διίφιλε: often written as two words, Διὶ φίλε. —— μυθήσασθαι closes a spondaic verse; see on v. 11.

75. μῆνιν: deep, persistent wrath, as in v. 1; compare with χόλον and κότον, vv. 81, 82. —— ἑκατη-βελέταο [-βελέτου]: if the first part of the compd. is derived from the root of ἵημι, the rough breathing represents an orig. initial consonant, and thus the lengthening of the last syllable of

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the preceding word is explained. The following caesura would also sufficiently account for the lengthening. See Essay on Scanning, § 5, 4.

76. **ἐγών, σύνθεο, ὄμοσσον** [*ἐγώ, συνθοῦ, ὄμοσον*].—**σύνθεο**: 'give heed.'

77. **ἦ μέν** [*ἦ μήν*]: 'verily.'—**πρόφρων**: the adj. is best translated as adv. 'heartily;' it agrees with the (omitted) subject of the infinitive *ἀρήξειν*.—**χολωσέμεν** = *χολώσειν*. The subj. of *ἀρήξειν, χολωσέμεν* would be nom., being the same as the subj. of the verbs on which they depend. After verbs of thinking, hoping, threatening, and promising, the fut. inf. is usually found, and its subj. is omitted when identical with that of the principal verb.—**ἔπεσιν**: dat. pl. from *ἔπος*.

78. **ὀΐομαι χολωσέμεν**: 'I expect to enrage.' That the seer's anticipation was correct is shown in vv. 101–108.—**μέγα πάντων Ἀργείων κρατέει**: 'rules mightily over all the Argives,' G. 171, 3, H. 741.

79. **καί οἱ** [*καὶ αὐτῷ*]: the transition from a rel. to a demonstr. pron., in the second of two parallel clauses, is common in both Greek and Latin. Perfect correspondence would have required *καὶ ᾧ* in the second clause. G. 156, H. 1005.

80. **ὅτε χώσεται** [*ὅταν χώσηται*]: G. 207, 2.—**χέρηϊ**: assumed nom. *χέρης*, prob. derived from *χείρ*: 'one who is in the hand of,' 'vassal.' From this stem *χερ-* is formed the comp. *χερείων* [*χείρων*]. In Hom. the heroes (*βασιλῆες, διογενεῖς*) fill almost the entire stage; the common people are hardly mentioned. The farmer's hard lot is described by Hesiod.

81. **εἴπερ**: In Attic we must have had *ἤνπερ* with follg. subj.—**χόλον γε**: 'his anger at least,' as opposed to *κότος*, 'spite,' 'abiding grudge.'—**καταπέψῃ** (from *-πέσσω*): 'digest,' lit. 'boil down,'—stronger than the English expression, 'swallow one's anger.'

82. **ἀλλά**, 'yet,' introduces the apodosis.—**ὄφρα τελέσσῃ** [*ἕστ' ἂν τελέσῃ*].

83. **στήθεσσι ἑοῖσι** [*τοῖς στήθεσι*]: here the preposition is expressed, which was omitted in v. 24.—**φράσαι**: in active voice, 'point out;' in midd. 'ponder' (point out for one's self).—**εἰ**: 'whether.'

84. **τόν** [*αὐτόν*]: compds. of *πρός* with *φημί* and *εἶπον* govern the acc., not the dat.—**ἀπαμειβόμενος**: lit. 'making an exchange;' *ἔπεσι* is to be understood, and thus comes the common meaning, 'replying.'

85. 'Take courage, and speak forth whatever divine message thou knowest.'

86. **ᾧτε**: dat. governed by ptc. *εὐχόμενος*, 'by prayer to whom;' for dat., G. 184, 2, H. 764, 2. *ᾧ τε* seems not to differ sensibly in meaning from the simple relative; the enclitic *τέ* is freq. thus added simply to give greater weight to a word or for metrical convenience.

87. **Δαναοῖσι**: The three common Hom. designations of the Greeks, 'Achaians,' 'Argives,' 'Danaans,' occur in vv. 79 and 87 in close proxim-

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ity. Gladstone sees in Ἀχαιοί a constant reference to the ruling class. Ἀργεῖοι, he says, is applied only to the Greeks serving before Troy, while Δαναοί refers to the Greeks as fighting men. It is, however, doubtful whether these distinctions are observed; and it is probable that metrical convenience has much influence in the choice of the appellative.

88. **οὔτις**: referring, of course, to Agamemnon; for accent, G. **28**, N. 3. H. 118.—— **ἐμεῦ** [ἐμοῦ] **ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο**: 'while I live and have the gift of sight upon the earth.' *ἐπὶ χθονὶ δέρκεσθαι* is a phrase of equivalent meaning to *ζῆν*, so that we have another example of the Homeric fulness of expression, noticed in v. 57. *Cf.*, in English, 'live and breathe.'

89. **κοίλῃς** [*κοίλαις*].—— **ἐπ-οίσει**: fut. from *ἐπι-φέρω*.

90. **οὐδ' ἢν Ἀγαμέμνονα εἴπῃς**: 'not even if thou shalt say Agamemnon,' to whom Kalchas had referred in his hint in v. 78. The apodosis of *ἢν εἴπῃς* is *ἐποίσει*, which may be repeated from the preceding verse.

91. **πολλόν** [*πολύ*]: the Hom. dialect shows a nearly complete decl. from each of the stems *πολυ-* and *πολλο-*; the Attic dialect has a mixed decl. made up from both. See Sketch of Dialect, § 13, 3.—— **εὔχεται**: 'boasts,' 'claims to be (and is).' The Hom. chiefs pretend no false modesty; but neither does the word imply arrogance. It simply asserts Agamemnon's conceded position among the Achaians. The orig. meaning of *εὔχομαι*, according to a plausible etymology, is 'speak in a loud voice.' Hence, — 1. 'pray' (aloud); 2. 'boast.'

92. 'And then it was that the faultless seer took courage (aor.), and was speaking' (ipf.).—— **ἀμύμων** (ἀ priv. and *μῶμος*, 'stain'): the change from *ω* to *υ*, seen also in *ἀνώνυμος* (ἀ priv. and *ὄνομα*) and a few other words, is characteristic of the Aeolic dialect; lit. 'faultless,' but only of externals, — *e.g.* of lineage or of personal appearance.

93 = 65.

94. With **ἕνεκ' ἀρητῆρος** *sc.* *ἐπιμέμφεται*: the simple gen. of cause might perhaps have been used, as in v. 93.

95. Notice the transition from a relative, and hence subordinate, to an independent sentence. We might have had: 'and whose daughter he did not release and whose ransom he did not receive,' or ptcs. might have been used, — *οὐκ ἀπολύσας καὶ οὐκ ἀποδεξάμενος*.

97. **πρίν** in this verse is an adv.; in the follg. verse it is a conj. We find similarly used, in Attic Greek, *πρότερον . . . πρίν* and *πρόσθεν . . . πρίν*.—— **ἀπώσει**: fut. from *ἀπ-ωθέω*.

98. **ἀπὸ . . . δόμεναι** [*ἀποδοῦναι*]: the subj. of this inf. is suggested by *Δαναοῖσιν*, in v. 97.—— **φίλῳ**: see on v. 20.—— **ἑλικώπιδα κούρην** [*κόρην*, H. 138 a]: the adj. is diversely explained as 'round-eyed' and 'bright-' or 'gleaming-eyed.'

99. **ἀπριάτην**: adverbial: 'without purchase,' *i.e.* without paying the

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price exacted by Agamemnon. — **ἀνάποινον**: also adverbial: 'without ransom,' *i.e.* without handing over the *ἀπερείσι' ἄποινα* (v. 20) voluntarily offered by her father. — **ἄγειν**: the appropriate word for 'conducting' a hecatomb of living creatures.

100. **Χρύσην**: already mentioned, v. 37. — **μίν** [*αὐτόν*]. — **πεπίθοιμεν**: potential opt. with *κε*; the form is redupl. 2 aor., of which there are many examples in Hom., but only three — *ἤγαγον, εἶπον, ἤνεγκον* — in Attic. See Sketch of Dialect, § 15, 2.

101 = **68.**

103. **μένεος** [*μένους*] . . . **(ἐ)πίμπλαντ(ο)**: 'his diaphragm, dark on both sides, was swelling mightily with fury.' The diaphragm, or midriff, a large muscle in the center of the body, was regarded by the Greeks as the seat of the various feelings, — joy, fear, rage, love. The same may be said of the word 'heart' in English. The adj. *ἀμφιμέλαιναι*, 'black on both sides,' seems to be appropriate to *φρένες* in its literal sense as in the center of the body, and charged with venous blood. The *φρένες* can be said to be filled with *μένεος*, 'fury,' only in their derived meaning. The phrase may be translated freely: 'his gloomy heart was filling mightily with rage.'

104. **ὄσσε**: defective noun, used only in dual: 'his two eyes.' — **οἱ** [*αὐτῷ*]: dat. limiting the verb, instead of gen. limiting the noun. G. 184, 3, N. 4, H. 767. — **λαμπετόωντι**: see on v. 31. — **ἐίκτην**: 2 plupf. from *ἔοικα* and really a redupl. form = *ϝεϝίκτην*, so that the hiatus before it is only apparent.

105. **πρώτιστα** [*πρῶτον*]: in form a double superlative: 'first of all.' — **κάκ'** = *κακά*: the accent, instead of disappearing with the elided vowel, as in case of prepositions (v. 101) is retracted to the preceding syllable. G. 24, 3, H. 107. The acc. is cognate. Translate *κάκ' ὀσσόμενος*: 'with ill-boding glance.'

106. **κακῶν**: ntr. pl. — **τὸ κρήγυον**: lit. 'that which is sound.' — **εἶπας**: 2 aor. with intermediate vowel of 1 aor. *Cf.*, in Attic, the two forms *ἤνεγκον* and *ἤνεγκα*.

107. **τὰ κάκ'** [*κακά*]: subj. of *ἐστί*, the inf. *μαντεύεσθαι* depending upon the pred. adj. *φίλα*. — **φρεσί**: see on v. 24.

108. **ἐτέλεσσας** [*ἐτέλεσας*]: 'didst thou bring to pass.'

109. **καὶ νῦν**; 'and now,' — a special instance of the habit referred to in *αἰεί*, v. 107. — **θεοπροπέων ἀγορεύεις**: 'art declaring in thy capacity of *θεοπρόπος*,' *i e.* 'art declaring as by divine direction.'

110. **δή**: 'in very truth,' or perhaps with ironical force, 'forsooth'. See on v. 61. — **τοῦδ'** [*τοῦδε*] **ἕνεκα** is the antecedent of *οὕνεκα* [*οὗ ἕνεκα*]: 'on this account, because.' — **σφίν** [*αὐτοῖς*]: *i.e.* *τοῖς Ἀχαιοῖς*. — **τεύχει** (from *τεύχω*): 'devises.' *Cf.* Lat. *machinatur.*

111. **κούρης**: gen. limiting *ἄποινα*. — **Χρυσηΐδος**, nom. *Χρυσηΐς*, 'Chryseïs,' feminine patronymic, formed from *Χρύσης*, 'Chryses.' The patro-

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nymic ending is *-ιδ*, nom. *-ις*. G. 129, 9, H. 559. Chryseis means 'daughter of Chryses.'

112. **ἔθελον** [*ἤθελον*]. —— **αὐτήν**: in emphatic contrast with *ἄποινα* in previous verse.

113. **καὶ γάρ**: the ellipsis is *οὐκ ἔθελον*: 'I well might refuse, for.' —— **Κλυταιμνήστρης**: gen. after *πρό* in comp. G. 177, H. 751. Klytaimnestra, the wife of Agamemnon, who afterward proved unfaithful to him, and with her paramour Aigisthos accomplished his death, remained at Argos during the war.

114. **κουριδίης**: 'wedded,'—probably derived, like *κούρη*, 'bride,' from *κείρω*, 'cut,' from the custom of cutting the bride's hair immediately before marriage. —— **ἑθέν**: not reflexive, else it would have been accented *ἕθεν* [*οὗ*], but unemphatic = *αὐτῆς*. —— **χερείων** [*χείρων*]: see on v. 80.

115. 'not in figure nor in stature, neither in mind nor in skill.'

116. **καὶ ὥς**: see on v. 33.

117. **βούλομ(αι)**: For elision, see Sketch of Dialect, § 4. —— **ἔμμεναι** (for *ἔσ-μεναι*) [*εἶναι*]. —— **σόον** [*σῶν*].

118. **ἑτοιμάσατ'**: 'put in readiness,' aor. imv. referring to a single act.

119. **ἔω** [*ὦ*]: we have the subj. in this final clause, because the aor. imv. has regularly the force of a primary tense. H. 881.

120. **λεύσσετε** [*ὁρᾶτε*]. —— **ὅ**: the acc. of the rel. pron. has passed into a conj. (*cf. quod* in Latin). In prose we should have had *ὅτι*. —— **ἔρχεται ἄλλῃ**: 'is going elsewhere,' *i.e.* 'is given to another.' —— **μοί**: dat. of disadv. G. 184, 3, H. 767.

121. **ἠμείβετ'**: the verb has become so established in its derived meaning, 'answer,' lit. exchange words (*sc. ἔπεσι*), that it takes an acc. of the pers. like *προσέφη*.

122. The verse begins in courtly style; but, instead of the usual close, *ἄναξ ἀνδρῶν Ἀγαμέμνων*, there follows the contemptuous *φιλοκτεανώτατε πάντων*. —— **πάντων**: 'of all men.'

123. **πῶς γάρ**: 'How, pray?'

124. **ἴδμεν ξυνήια** [*ἴσμεν κοινά*]: translate the verse: 'Nor at all, methinks, do we know of common possessions stored up abundantly.'

125. The first *τά* is relative; the second, demonstrative. —— **πολίων** [*πόλεων*]. —— **δέδασται**: pf. from *δαίομαι* or *δατέομαι*. Ten years of the war had been mostly spent in raids upon the lesser cities of the Troad, of which Achilles had destroyed twenty-three. It was in such expeditions that Chryseis and Briseis were made captives.

126. **παλίλλογα ταῦτ' ἐπαγείρειν**: 'pile these up (so as to be) collected together;' *παλίλλογα* expresses the result of *ἐπαγείρειν*. See on v. 39.

127. **τήνδε**: *i.e.* Chryseis. —— **πρό-ες** (2 aor. imv. *προ-ίημι*) **θεῷ**: 'send her forth (out of respect) for the god,' *i.e.* for Apollo. *θεῷ* is dat. of advantage.

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128. τριπλῇ τετραπλῇ τε: 'thrice, yea, four times.' *Cf.* Verg. Aen. I. 94, *terque quaterque*. — **αἴ κέ ποθι** [*ἐάν που*].

129. δῷσι [*δῷ*]: 2 aor. subj. 3 sing. The *ι* subscript in the Attic form *δῷ* is derived from the orig. ending *-σι*, and should not logically be written in *δῷσι*. It is, perhaps, to be explained as a mistaken correction of the copyist, who remembered the *ι* subscript in the Attic form, and assumed that it should also be written in the Hom. form. — **πόλιν Τροίην**: unlike *Τροίης πτολίεθρον* (v. 164), undoubtedly refers to the city Troy.

131. δὴ οὕτως: pronounce *δὴ οὑ* as one syllable by synizesis. — For the orig. meaning of *δή*, which is here apparent, see on verse 61. — **ἀγαθός περ ἐών**: 'very brave as thou art.' *περ* is a freq. attendant of the concessive ptc., but no concessive idea belongs to *περ*, which retains its orig. meaning, 'in high degree' (from *περί*); here it qualifies *ἀγαθός*, 'very brave.'

132. κλέπτε νόῳ [*νῷ*]: 'cheat by craft,' 'craftily cheat;' or *νόῳ* may be taken as a local dat. in its first meaning: 'cheat in thy thought,' which nearly equals 'think to cheat.'

133. ἦ ἐθέλεις: 'dost thou really wish? — **ὄφρ' ἔχῃς**: used as the equivalent of inf. *ἔχειν*, and parallel with follg. *ἧσθαι*. — **αὔτως**: adv. from *αὐτός*, with changed accent; lit. 'in this very way,' *i.e.* 'vainly,' 'idly,' 'without a gift,' as is explained by *δευόμενον*.

134. δευόμενον [*δεόμενον*]: G. 98, N. 1, H. 411.

136. ἄρσαντες: 1 aor. ptc. from theme *ἀρ-* (*ἀραρίσκω*). — **ἄρσαντες κατὰ θυμόν**: 'suiting it to my wish.' The sudden breaking off of the sentence by suppressing the apodosis, — indicated by the dash, is called aposiopēsis (*ἀποσιώπησις*: lit. 'becoming silent'). If expressed, the apodosis would have been something like *καλῶς ἕξει*. *Cf.* Vergil's Aen. I, 135.

137. εἰ . . . δώωσιν [*ἐὰν δὲ μὴ δῶσιν*], **ἐγὼ δέ κεν αὐτὸς ἕλωμαι**: *δέ* marks the commencement of the apodosis, and is not connective; it may be rendered 'then,' or left untranslated. A similar instance of its use occurred in v. 58. *κεν ἕλωμαι*: an instance of that use of the subj. in Hom. which closely approaches the fut. indic., — being, perhaps, a little less positive. G. 255 and N., H. 868. In Attic there are only two grades of expression, — fut. indic. and opt. with *ἄν* (potential opt.). The Hom. language has five varieties of expression, — fut. indic., subj., fut. indic. with *ἄν*, subj. with *ἄν*, opt. with *ἄν*.

138. τεόν [*σόν*]. — **Αἴαντος**: Ajax, the son of Telamon (*Αἴας Τελαμώνιος*), was the strongest of the Greek heroes, and during Achilles's absence the bravest in defence, as Diomede was the boldest in attack. *Cf.* B 768, Γ 226. — **Ὀδυσῆος** [*Ὀδυσσέως*]: see on *Ἀχιλῆος*, v. 1. Odysseus, the son of Laertes, of the island Ithaka, was the shrewdest of the chiefs, and the hero of the Odyssey. Agamemnon is made to insult gratuitously, in succession, the most distinguished of the Greek warriors.

139. ἰὼν ἕλωμαι: 'will go and take.' — **ἄξω ἑλών**: 'will take and

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bring.' —— **κεχολώσεται**: fut. pf. from *χολόω*, *i.e.* 'he shall not only become, but remain angry' (*cf.* *κεκλήσῃ*, Γ 138). *κε* (*ἄν*) is joined with *κεχολώσεται* and *ἵκωμαι*, as described in v. 137.

140. **μεταφρασόμεσθα**: 'we will consider hereafter' (*μετά*).

141. In this and the follg. vv. occur several instances of aor. subjs. with shortened mood-signs (see Sketch of Dialect, § 17): *ἐρύσ(σ)ομεν*, *ἀγείρομεν* (142), *θείομεν* [*θῶμεν*] (143), *βήσομεν* (144). These are all hortative subjs.

142. **ἐρέτας**: from nom. sing. *ἐρέτης*.

143. **καλλιπάρῃον**: compound of *καλός*, 'beautiful,' and *παρειά*, 'cheek.'

143. Join **ἂν** (for *ἀνά* by apocope, G. **12**, N. 3, H. 84 D) with **βήσομεν**, from which it is separated by tmesis.

144. Translate **ἀρχός** as predicate: 'Let one man, who can give counsel, be leader.'

145. Idomeneus was king of Crete.

147. **ὄφρ' ἱλάσσεαι** [*ἵν' ἱλάσῃ*]. —— **Ἑκάεργον**: ordinarily explained as 'Far-worker' (*ἑκάς*, *ἔργον*), *i.e.* 'Far-darter,' referring to the force of the Sun-god's darts, even at a distance. Autenrieth derives the word from *ἑκάς* and *εἴργω*: lit. 'one who shuts far away,' *i.e.* either from evil ('Protector') or in the lower world ('Death-god').

148. **ὑπόδρα**: perh. for *ὑποδρακ* (*ὑπό*, *δέρκομαι*), lit. 'looking under' (angry eyebrows), 'with scowling glance.' There can hardly be found a finer example of indignant invective than the passage vv. 148–171.

149. **ἀναιδείην ἐπιειμένε**: 'clad in (as with a coat of mail, lit. 'clothed upon with') shamelessness.' Verbs which take, in the active voice, an acc. of the person and of the thing retain the acc. of the thing in the passive. G. **164**, **197**, N. 2, H. 724 a. —— **ἐπί** does not lose its final letter, because *ἕννυμι*, Lat. *vestio*, has initial *F*.

150. **ἔπεσιν**: the double dat. is natural, because in obeying a command one also obeys the giver of the command (*cf.* in Lat. *dicto audiens esse alicui;* in other words, **ἔπεσι** is the nearer, *τοι* (*σοι*) the remoter (indirect) object. It comes to the same thing to explain **ἔπεσι** as a definitive appositive of *τοι*: 'thee,' *i.e.* thy words. H. **625** c. —— **πείθηται**: dubitative or deliberative subj.: 'How can one obey?' G. **256**, H. **866**, 3.

151. **ὁδόν**: cogn. acc. after *ἐλθέμεναι* [*ἐλθεῖν*]; translate: 'either to go on a foray or to fight mightily with heroes.' —— **ἶφι**: see on v. 38.

153. **μαχησόμενος** [*μαχούμενος*]: final syllable is here used as long before the caesura. See Essay on Scanning, § 5, 4. —— **μοι**: 'in my sight.' G. **184**, 5, H. **771**.

154. **οὐδὲ μέν** [*μήν*]: *cf.* v. 77. Wealth in the heroic age consisted chiefly in cows and horses. *Cf.* the derivation of Lat. *pecunia* and Engl. *chattel.*

155. Phthia in S. Thessaly was the hereditary kingdom of Achilles.

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The two fine-sounding adjectives which close the line describe the fertility of the Thessalian plain.

156. **ἐπεὶ ᾖ**: the diphthong ει may be considered as shortened in the arsis before follg. vowel, or the ι may be pronounced by synizesis with the following η, — ἐπε ιη.

157. Notice the flowing sound of the first half of this spondaic verse, on account of the number of vowels as compared with consonants.

158. **σοί**: dat. of association with ἅμα, G. 186, H. 772 c; yet the verb ἑσπόμεθα regularly takes the dat. The accent of σοί and its repetition — σύ, σοί — indicate great emphasis.

159. **τιμὴν ἀρνύμενοι**: 'seeking to obtain satisfaction. ἀρνύμενοι, pres. ἄρνυμαι, comes from a different root from ἀείρω [αἴρω]. Its primary meaning is 'attain to.' — **κυνῶπα**: implies nom. κυνώπης, lit. 'with the eyes of a dog,' 'dog-faced.' (*Cf.* in v. 225 the equivalent expression κυνὸς ὄμματ' ἔχων; *cf.* also Z 344, where Helen reproaches herself.) The noble traits of the dog seem scarcely to have been noticed by the Greeks. The word is constantly, both in compounds and alone, used to convey the extremest reproach. The single exception is the account of 'Argos,' Odysseus's faithful hound (Odyssey, ρ 272).

160. **τῶν**: gen. of cause, esp. freq. with verbs of emotion (see on v. 65). — **μετατρέπῃ**: becomes a verb of emotion in its derived meaning; lit. 'dost not turn thyself about,' *i.e.* 'dost not regard,' *cf.* Lat. *respicere.* — **ἀλεγίζω**: 'not to care for,' see v. 180.

161. **καὶ δή**: 'and *now*.' — **μοι**: could be joined with ἀπειλεῖς, as verbs of threatening govern dat. of person in both Greek and Latin; but is better construed as dat. of disadv. with ἀφαιρήσεσθαι (see on v. 67). — **αὐτός**: 'in person.'

162. **ᾧ ἔπι** [ἐφ' ᾧ]: when dissyllabic preps. follow their objects, the accent is drawn back to the penult. This retraction of the accent is called anastrophe (ἀναστροφή: 'turning back'). See Sketch of Dialect, § 6. In the second half of this verse, an instance occurs of the transition from the relative clause to an independent sentence: 'for which I toiled much, and the sons of the Achaians gave it to me,' instead of 'and which the sons of the Achaians gave to me' (see on v. 79).

163. **οὐ μέν** [οὐ μήν]. — **σοί**: dat. after ἶσον, lit. 'equal with thee,' *i.e.* 'equal with thy prize.' This is an instance of what is called *comparatio compendiaria*, or abridged comparison. *Cf.* Xen. Anab. II, III, 15, ἡ δὲ ὄψις ἠλέκτρου οὐδὲν διέφερε, where ἠλέκτρου = τῆς ἠλέκτρου ὄψεως. — **ὁππότ'** [ὁπόταν].

164. **πτολίεθρον**: 'a city,' — not Troy, but some one of the numerous cities on the Trojan plain (see on v. 125).

165. **τὸ πλεῖον**: 'the larger (harder) part.' — **πολυ-άϊκος**: the latter part of this compound is the stem of ἀΐσσω, 'to leap,' lit. 'much springing,' *i.e.* fatiguing.' — **πολέμοιο**: generally to be translated 'combat,' — not, as in prose, 'war.'

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166. **διέπουσ'**: 'bring to pass.' The act. forms **ἕπω, διέπω** rarely occur in Attic; the midd. forms are extremely common in the sense of 'follow.' —— **ἀτάρ = αὐτάρ** [ἀλλά]: see on v. 51.

167. Agamemnon, as generalissimo of the forces, has his special portion (*γέρας*) of all plunder, set apart in advance of the general distribution. Achilles comes in only on a footing equal with the other chiefs. —— **ὀλίγον τε φίλον τε ἔχων**: lit. 'with (a prize) small and sweet,'—*i.e.* 'precious though small.'

168. **ἐπεί κε** [*ἐπάν*] **κάμω πολεμίζων**: 'when I have fought myself tired.'

169. **εἶμι**: 'I will go,'—pres. with the usual fut. signif. —— **ἐπεὶ ἦ**: see on v. 156.

170. **ἴμεν** [*ἰέναι*]. —— **σὺν νηυσί** [*ναυσί*]: we constantly find 'with the ships,' instead of 'on,' *i.e.* 'on board of the ships;' *cf.*, among many examples, vv. 179, 183. —— **σ'** [*σοι*]: dat. of advantage.

171. **ἀφύξειν**: fut. inf. from pres. *ἀφύσσω*, lit. 'draw off.' Translate: 'Nor do I propose to stay here in dishonor, and to draw (like a hewer of wood and drawer of water) for thee wealth and riches.'

173. **μάλ'**: 'by all means,' *cf.* v. 85. So the modern Greek uses *μάλιστα*: *cf.* Lat. *maxime*, as the equivalent for 'yes,' 'certainly.' —— **ἐπ-έσσυται**. pf. midd. from *σεύω* with pres. signif., 'impels.' Notice how smooth flowing this and the follg. vv. are from the numerous liquids which they contain.

174. **εἵνεκ' ἐμεῖο** [*ἐμοῦ ἕνεκα*].

175. **οἵ κε τιμήσουσι**: see on v. 137. —— **μητίετα** [*μητιέτης*]: with shortened final vowel and recessive accent. See Sketch of Dialect, § 10, 2.

176. **ἔχθιστος**: 'most hateful;' for form, G. 72, 1, H. 253. —— **μοι**: 'in my sight;' see on v. 153. —— **Διοτρεφέες βασιλῆες** [*Διοτρεφεῖς βασιλεῖς*]: *διοτρεφής* and *διογενής*, 'Zeus-fostered' and 'Zeus-engendered' are common epithets of kings, both implying membership in the heroic line and a pedigree running back to Zeus.

177. As usual with an angry man, Agamemnon charges the quarrelsome spirit entirely upon his opponent.

178. Physical strength is nothing for a man to be very proud of, being purely a gift of the gods. —— **καρτερός ἐσσι** [*κρατερὸς εἶ*].

179. **ἑτάροισι** [*ἑταίροις*].

180. **Μυρμιδόνεσσι** [*Μυρμίδοσι*]: distinguish in translation the dat. after the verb: 'play the ruler among (for) the Myrmidons,' from the gen. with the same verb: 'be ruler over the Myrmidons.' The Myrmidons were the subjects of Achilles. —— **σέθεν** [*σοῦ*]: see on v. 160.

181. **ὄθομαι** (*σοῦ*) **κοτέοντος**: 'trouble myself about your spite.'

182. **ὡς**: adv. of comparison, 'just as.' The important part of the apodosis is **ἐγώ κ' ἄγω** (subj. with **κε** nearly equals fut. indic.); but the

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τὴν μὲν . . . πέμψω is brought in to save Agamemnon from the appearance of defiance to Apollo's command. The sense may be thus given: 'Though (μέν) I comply with the god and send, etc.; yet (δέ) I will have my retaliation upon you, the cause of my loss; for I will go in person and take, etc.'

183. **νηῒ ἐμῇ**: 'with (*i.e.* 'on' or 'by') one of my ships.'

185. Agamemnon appears in a hateful light in this and the two follg. vv., when he declares that his motive in the threat which he makes is simply to show his *greater power*. The distinction between κρατερός and φέρτερος — the former referring more to physical strength, the latter to resources of various kinds in one's command — is clearly made below (vv. 280, 281).

187. **ἶσον ἐμοὶ φάσθαι**: 'to speak on a level with me,' 'to assert himself my equal;' ἶσον is originally a cognate accusative. —— **ὁμοιωθήμεναι** [ὁμοιωθῆναι] **ἄντην**: 'to liken himself to me before my face;' ἄντην is adv. (*cf.* ἀπριάτην, v. 99).

188. **Πηλεΐωνι**: dat. of possessor; the patronymic ending -ιων is infrequent in comparison with -ίδης, see on v. 7. —— **οἱ**: this is one of the common cases where the dat. limiting the verb takes the place of a gen. limiting the noun ἦτορ or στήθεσσι. Translate vv. 188, 189: 'Woe came to Peleus's son, and his heart was perplexed in double-wise in his shaggy breast.'

190. **φάσγανον**: probably derived from σφάζω, and so originally meaning 'slaughter-knife,' but here equals ξίφος, ἄορ, and means 'sword.'

191. **τοὺς μὲν ἀναστήσειε**: 'should make start up the rest of the chiefs.' At the assembly of chiefs (βουλὴ γερόντων), the speaker stood and the others remained sitting. *Cf.* vv. 58, 68, 101. The opts. in this v. represent subjs. of direct discourse (G. 256, H. 866, 3) changed to opt. under the influence of the secondary tense μερμήριξεν. —— **ἐναρίζοι**: 'strip off armor' (ἔναρα), presupposes, of course, the killing of Agamemnon.

192. **θυμόν**: 'fury.'

193. **εἷος** [ἕως]: *metathesis quantitatis.* See Sketch of Dialect, § 1, 4.

194. **ἦλθε δ' Ἀθήνη**: δέ *in apodosi;* 'then came Athena.' The change of tense marks the commencement of the apodosis. *Cf.* v. 58.

195. **οὐρανόθεν** [ἐξ οὐρανοῦ]. —— **πρὸ . . . ἧκε**: tmesis. *Cf.* προΐαψεν, v. 3.

196. **ἄμφω**: governed by φιλέουσα, for κηδομένη takes the gen. *Cf.* v. 209; *cf.* also H 204, Ἕκτορά περ φιλέεις καὶ κήδεαι αὐτοῦ.

197. **στῆ δ' ὄπιθεν**: 'she stood behind,' or perh. 'she stepped up from behind' (see on v. 6.) —— **κόμης ἕλε** [εἷλε]: 'plucked by the hair,' gen. of part taken hold of. G. 171, 1, H. 738.

198. **ὁράτο** [ἑώρα]: see on v. 56.

199. Notice the four aorists in this and the next verse, all describing

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single acts quickly accomplished. — **θάμβησεν** [ἐθαύμασεν]. — **μετὰ . . . ἐτράπετο** (2 aor. midd. from τρέπω): here used in literal sense (contrast with v. 160), 'turned him about.'

200. **οἱ** [αὐτῇ]: nearly equal to poss. gen. limiting ὄσσε (see on v. 188). Translate the last hemistich: 'for her terrible eyes shone brightly.' Or δεινώ may be taken as predicate: 'dreadful was the gleam of her two eyes.' — **φάανθεν** [ἐφάνθησαν]. *Cf.* κρήηνον [κρᾶνον], v. 41.

201. Translate: 'and having raised his voice (as preliminary to speaking) he was addressing her with winged words.' Words are called 'winged' because they 'fly' so quickly from the lip to the ear.

202. **Τίπτ(ε)** [Τί ποτε]. — **αὖτ(ε)**: 'again,' as if he had said 'One vexation after another, here you are once more!' — **αἰγιόχοιο Διὸς τέκος**: example of a combination of words (three dactyls) which fits easily into the verse, and is used, perhaps, as a half-conventional phrase, without very distinct thought of its meaning. — **εἰλήλουθας** [ἐλήλυθας]: closes a spondaic verse.

203. **ἴδῃ** [ἴδῃς]: see on v. 56. — **Ἀτρεΐδαο** [Ἀτρείδου]. In B 185 we find Ἀτρεΐδεω. See Sketch of Dialect, § 1, 4.

204. **τελέεσθαι**: fut. inf. midd. with pass. signif.

205. **ᾗς ὑπεροπλίῃσι**: 'because of his deeds of arrogance.' — **ᾗς**: dat. pl. fem. of the poss. pron. ὅς, which is poetic. In Attic Greek, the place of the poss. pron. of the 3d sing. is supplied by the gen. of the personal pron. αὐτοῦ, αὐτῆς. The article alone has also frequently the force of a possessive. — **τάχα ποτέ**: 'at no distant day,' 'right soon.' — **ἂν . . . ὀλέσσῃ**: potential use of subj. (see on v. 137).

207. **τὸ σὸν μένος**: 'that wrath of thine.' — **εἴ κε πίθηαι** [ἐὰν πίθῃ]: see on v. 67.

208. **οὐρανόθεν**: *cf.* v. 195.

209 = 196. — Distinguish ὁμῶς: adv. 'alike,' and ὅμως: conj. 'yet.'

210. **ἔριδος**: gen. of separation, 'from strife.' — **ἕλκεο** [ἕλκου]: imv. prs. 'be drawing.'

211. **ἔπεσι**: 'with words,' if only deeds of violence be foregone. — **ὡς ἔσεταί περ** [ὥσπερ ἔσται]: lit. 'as shall be,' an elliptical phrase capable of different interpretations. It may mean: 'as you will do (in any case),' or it may refer to the future humiliation of Agamemnon, in which case a word must be supplied, and we might translate: 'predicting how it shall be.' In this and the follg. vv. three different forms of the future of εἰμί occur.

212. **ὧδε γὰρ ἐξερέω**: another freq. combination of words (penthemimeris), see on v. 202, which fits easily into the verse. — **τό**: how decide whether relative or demonstrative? The presence of conj. δέ decides.

214. **ὕβριος** [ὕβρεως]: notice omission of the article, which would be expected in Attic. — **ἴσχεο** [ἔχου]: 'restrain thyself.'

216. **σφωΐτερον**: poss. pron. (poetic form) formed from dual of the

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pers. pron. of 2d person. See Sketch of Dialect, § 14, 1. Translate: 'the word of you both,' *i.e.* of Athena and Hera.—**εἰρύσσασθαι** (closes spondaic verse): 'respect,' 'observe.' It is doubtful whether this form is to be derived from the root (Ϝ)ερυ-, ἐρύω, 'draw,' or from a root (σ)ερϜ-, Lat. *servare.* It is easy to derive, from the idea of 'drawing to one's self (for protection),' the meaning 'defend,' 'maintain,' 'respect.'

217. **καὶ μάλα περ κεχολωμένον** [*καίπερ μάλα κεχολωμένον*]: the separation of *καί περ* (like *ὥς περ*, v. 211) may be compared to tmesis. *κεχολωμένον* agrees with subj. of *εἰρύσσασθαι*, *i.e.* *ἐμέ* or *τινά*.

218. 'Whoso obeys the gods, they hearken well to him.' For sentiment, *cf.* Prov. xv. 29, John ix. 31. In *ἔκλυον* we have the first example of the gnomic aor., to express a general truth (so called because this use of the aor. is freq. in proverbs, *γνῶμαι*). G. 205, 2, H. 840. The aor. here is equal to a prs. and hence the subj. in conditional rel. sentence. —**ὅς κε ἐπιπείθηται**: general condition referring to present time. If *τ'* before *ἔκλυον* is for *τε*, it may be compared with the same word in vv. 81, 82. There the enclitic is found with no connecting force in both principal and subordinate clauses; here it stands only in the apodosis. Others would see in *τ'*, the particle *τοι*, and translate: 'surely.'

219. **ἦ**: ipf. 3 sg. from defective verb *ἠμί*, Lat. *aio*, occurs in Hom. only in this form. In Attic Greek, *ἠμί*, 1 sing. prs., and *ἦν* and *ἦ*, 1 and 3 sing. ipf., are found.—**σχέθε** [*ἔσχε*]: 'held,' 'stayed;' for formation in *θ*, see G. 119, 11. H. 498.

220. **ὦσε** [*ἔωσε*]: from *ὠθέω*.—**οὐδ' ἀπίθησε**: first instance of litotes. Litotes (*λιτότης*, 'simplicity') is a form of statement which, because of its *studied simplicity*, and evident inadequacy, is accepted for much more than it actually asserts. Here, *e.g.* 'did not disobey' = 'did not fail to obey' = 'obeyed at once.' Examples of litotes are familiar in all literatures. Compare Milton's 'with unblessed feet' = 'with feet accursed.' Nor is this figure of speech by any means confined to poetry, but it is very frequent in prose: *e.g.* a citizen of 'no mean city;' his last service was 'not his least.' Dr. O. W. Holmes remarks that the humor of many persons consists largely in *understatement.* That this is very true of American humorists will be evident to any one who peruses a few pages of Mark Twain or Artemus Ward.

221. **βεβήκει**: 'was gone.' As the pf. in Hom. freq. = prs., so the plupf. naturally = ipf.

222. **δώματ' ἐς**: 'into the palace.'—**μετὰ δαίμονας ἄλλους**: lit. 'into the midst of,' *i.e.* 'after other deities.'

223. **ἀταρτηροῖς**: 'hard,' 'unfeeling.'

224. **λῆγε χόλοιο**: see on v. 210.

225. **κυνὸς ὄμματ' ἔχων** (see on v. 159): expressive of utter shamelessness, as *κραδίην ἐλάφοιο* (*ἔχων*) denotes extreme cowardice: 'with the eyes of a dog, with the heart of a deer.' It might be more natural to say in English: 'with the eyes of a dog, with the heart of a hare.'

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226. **ἐς πόλεμον**: 'for combat,' last syllable of *πόλεμόν* lengthened in thesis before caesura.

227. To 'lie in wait in ambush' is the highest test of the courage of the Homeric hero. This duty falls to the 'champions,' *ἀριστῆες*.— **ἀριστήεσσι** [*ἀριστεῦσι*].

228. **κήρ**: lit. 'death-angel,' *i.e.* death in person, certain death. Distinguish *ἡ κήρ* and *τό κῆρ*: 'heart.'—**εἴδεται** [*δοκεῖ*]: from Hom. pres. *εἴδομαι*. Notice parataxis in sentence introduced by *δέ* = *γάρ*.

229. **λώιον** [*λῷον*]: 'more gainful.'— **κατὰ στρατὸν εὐρύν**: 'throughout the broad (widespread, as lying in camp) army.'

230. **ἀπο-αιρεῖσθαι**: the failure to elide shows that *αἱρέω* orig. began with a consonant, which, however, is sometimes (*cf.* v. 182) ignored.— **ὅστις** [*ὃς ἂν*] **εἴπῃ**: for subj. see on v. 218.—**σέθεν** [*σοῦ*]: gen. depends upon the adv. *ἀντίον*. G. 182, 2, H. 757.

231. **βασιλεύς**: nom. in exclamation, which sometimes takes the place of a second voc. (it here follows *οἰνοβαρές*). G. 157, N., H. 707.— **οὐτιδανοῖσι**: for dat. see on v. 180, 'among worthless subjects,' lit. 'people of no account' (*οὔτις*). The second half of the verse explains how it is possible for him to be *δημοβόρος*.

232. **ἦ γὰρ ἂν . . . λωβήσαιο**: 'for verily thou wouldest offer insult for the last time,' were not thy subjects worthless (*εἰ μὴ οὐτιδάνοις ἀνάσσοις*). Instead of supplying the ellipsis, we may use the word 'else' (= 'if this were not so'): 'else thou wouldest surely,' etc.

233. **ἐπί**: adv. 'besides,' 'thereto.' Notice the lengthening of a final vowel before follg. liquid (easily and doubtless doubled in pronunciation); pronounce *ἐπῑ μμέγαν*. *Cf.* v. 283, and see Essay on Scanning, § 5, 3.

234. **τόδε σκῆπτρον**: each speaker in the assembly received from the herald the scepter, which gave the recipient the right to speak (the floor) as long as he held it. *Cf.* Γ 218.— **μέν** [*μήν*].

235. **φύσει**: fut. act. from *φύω*.—**πρῶτα**: 'first,' *i.e.* 'once for all.' —**τομήν** (*τέμνω*, 'cut'): 'stock,' 'stump.'—**ὄρεσσι**: dat. pl. from *ὄρος*.

236. **περὶ γάρ ῥά ἑ χαλκὸς ἔλεψεν**: the verb takes two accusatives as a verb of depriving: 'for, see (*ῥα*)! the steel hath stripped off from it (*ἑ*, here neuter) on every side (*περί*) its leaves and bark.'

237. **μιν** [*αὐτό*].

238. **δικασπόλοι**: 'warders of justice.'—**θέμιστας πρὸς Διὸς εἰρύαται**: 'maintain the laws in the name of (lit. before the face of) Zeus.' It is uncertain whether *εἰρύαται* is a sync. prs. [*ἐρύ(ο)νται*], or a pf. with prs. signif. For root and radical signif. see on v. 216.

239. **ὁ δέ**: 'and this.' *ὁ* instead of *τό* from the influence of the pred. noun *ὅρκος*. H. 617.

240. **Ἀχιλλῆος**: obj. gen. after *ποθή*,' longing for Achilles.'—**ἵξεται** [*ἀφίξεται*].—**υἷας**: in Attic Greek, a prep. would be required. G. 162, H. 722.

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241. **τοῖς**: dat. of advantage after *χραισμεῖν*, 'to help them.' See on v. 28.

242. **εὖτ' ἂν** [*ὅταν*]. — **ὑφ' Ἕκτορος**: gen. of agent is natural, because *πίπτωσι* is in effect a passive verb and equivalent to, 'are thrown down.' The gen. might equally well be connected with *θνῄσκοντες*.

243. **ἀμύξεις**: 'thou shalt rend.'

244. **ὅ τ'**: *ὅ* = *quod*, as in v. 120, *τε* having no appreciable force. Thus *ὅ τε* is equal to *ὅτι τε*. *ὅτι* never loses *ι* by elision. It is Hom. simplicity, and no boasting, for the hero to call himself *ἄριστος Ἀχαιῶν*. — **χωόμενος**: see on v. 153.

246. **πεπαρμένον** (pf. ptc. from *πείρω*, 'pierce'): 'studded.' — **ἕζετο** [*ἐκαθέζετο*].

247. **ἑτέρωθεν**: 'on (lit. from) the other side;' *cf.* Lat. *ex altera parte*. — **ἐμήνιε** (ipf. from *μηνίω*): 'was giving vent to his rage.' — **τοῖσι**: see on v. 58.

248. **ἀνόρουσε**: 1 aor. from *ὀρούω* [*ὄρνυμι*]. — **λιγύς**: 'clear-voiced.' — **ἀγορητής**: lit. 'one who speaks in the *ἀγορά*;' synonymous with *ῥήτωρ*.

249. **τοῦ** [*οὗ*]: poss. gen. limiting *γλώσσης*. The force of *καί* can hardly be given in English. Cicero, *de Senectute*, x. has translated this verse: *ex ejus lingua melle dulcior fluebat oratio*. — **γλυκίων** [*γλυκυτέρα*]. **ῥέεν** [*ἔρρει*]: G. 98, N. 1, H. 411.

250. **τῷ**: 'for him,' *i.e.* 'before his eyes,' 'during his life;' for dat., G. 184, 3, N. 1, H. 771. — **μερόπων**: the derivation of this word is uncertain; its probable meaning is, 'mortal.'

251. **ἐφθίαθ'** [*ἔφθιντο* or *ἐφθιμένοι ἦσαν*]: plupf. pass. from *φθίνω*. Yet the sync. 2 aor. *ἐφθίμην* coincides in form with plupf. — **οἱ** [*αὐτῷ*]: see on v. 158. — **τράφεν** [*ἐτράφησαν*, 2 aor. pass. from *τρέφω*]. — **ἠδ' ἐγένοντο**: the natural order seems reversed. This *hysteron-proteron* may be explained by saying that the order is the natural one to one *looking back*.

252. **μετὰ τριτάτοισι** [*ἐν τρίτοις*]: this use of *μετά* with dat. in sense of 'among' is wholly Homeric. *Cf.* Δ 61.

253. **σφι** [*αὐτοῖς*]. — **μετ-έειπεν**: *ἔειπον* is redupl. 2 aor. from stem *Ϝεπ-*. The full form was *ε-Ϝε-Ϝεπ-ον*. After the digammas fell away, the second and third epsilons were contracted into *ει*. The initial *ε* is the syllabic augment. See Sketch of Dialect, § 15, 2.

254. **Ὢ πόποι**: interjection expressing either dismay, as here; or delight, as in B 272. Before vocatives *ὦ* is always written *ὦ*. *Cf.* Engl. O! and oh!

255. **γηθήσαι**: 3 sg. 1 aor. opt. from *γηθέω*.

256. **κεχαροίατο**: redupl. 2 aor. opt. from *χαίρω*.

257. 'If they learned all this (tale) of your strife': the gen. (dual) depends upon *τάδε*.

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258. **περί** (in the first hemistich) = *περίεστε*. The verb takes after it a gen. (as a word of superiority), and *βουλήν*, as an acc. of specification; the explanatory inf. *μάχεσθαι* is precisely equivalent to an acc. of specification *μάχην*.

259. **ἄμφω δέ**, *κτλ.*: an example of parataxis; instead of *δέ*, we might have had, in prose, *γάρ*.

260. **ἠέπερ** [*ἤπερ* or *ἤ*]. — **ὑμῖν**: attracted from nom. *ὑμεῖς* (*sc. ἐστε*) by the preceding *ἀρείοσι*.

262. **οὐ γάρ πω** [*οὔπω γάρ*]. — **ἴδωμαι** [*ἴδοιμι ἄν*, or *ὄψομαι*]: see on v. 137.

263. **οἷον Πειρίθοον**: attracted into the acc. by *τοίους ἀνέρας* of v. 262. A regular construction would require *οἷος ἦν Πειρίθοος*. Peirithoos was king of the Lapithai, a powerful tribe in Thessaly. Dryas, Kaineus, Exadios, and Polyphemos were chiefs of the Lapithai. To the marriage of Peirithoos with Hippodameia, the wild tribe of Centaurs were invited. Under the influence of wine, they attempted to carry off the bride and other women of the Lapithai. Theseus and Peirithoos led the resistance, and the Centaurs were overcome. The fact that Theseus, the national hero of Athens, was associated by old legend with Peirithoos, probably led to the interpolation of v. 265 in the interest of Athens, by some Athenian rhapsodist.

266. **κάρτιστοι**: metathesis. See Sketch of Dialect, § 7, 2. *δή* emphasizes the superlative: 'the very strongest.' — **κεῖνοι** [*ἐκεῖνοι*].

267. **μέν** [*μήν*]: so also in vv. 269, 273.

268. **φηρσίν** (probably an Aeolic form for *θηρσί*): 'wild people,' lit. 'wild beasts;' the Centaurs were represented, in later times, as half man and half beast. — **ἀπόλεσσαν**: transitive, *sc. αὐτούς*.

270. **ἐξ ἀπίης γαίης**: defines *τηλόθεν*, 'from far away, [namely] from a remote land.' — **αὐτοί**: the fact that the heroes 'themselves' sent for him shows what was his reputation even in his youth.

271. **κατ' ἔμ' αὐτόν**: 'by myself,' either as single combatant or at the head of his followers. The meaning is that he was not a subordinate, but fought independently. This no one of his present contemporaries could imitate (*οὔτις ἂν μαχέοιτο*).

273. **μευ βουλέων ξύνιεν** [*τῶν βουλῶν μου συνίεσαν*]: 'listened to my counsels.' G. 171, 2, H. 742.

274. Compare the repetition of the verb *πείθομαι* in this and follg. v. with the repetition of *κάρτιστοι* in v. 266.

275. **ἀγαθός περ ἐών**: see on v. 131. — **ἀποαίρεο** [*ἀφαιροῦ*]: see on v. 230. — **κούρην**: see on v. 98.

276. **ἔα**: prs. imv. from *ἐάω*.

277. **Πηλείδη ἔθελ'**: pronounce *δη͡εθελ'*, by synizesis. — **ἐριζέμεναι** [*ἐρίζειν*]. — **βασιλῆι**: for dat. G. 186, N. 1, H. 772.

278. **οὔποθ' ὁμοίης**: 'never a like,' *i.e.* 'always a greater,' an example of litotes. — **ἔμμορε**: 2 pf. from *μείρομαι*, see Sketch of Dialect, § 22, 1.

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279. **ᾧτε** [ᾧ]: enclitic *τε* without appreciable meaning. See on v. 86.

280. **ἐσσι, γείνατο**: both in protasis; the apodosis begins with **ἀλλ'**. For loss of accent of ἀλλ' with elided vowel, see G. 24, 3, H. 107. —— **πλεόνεσσι** [*πλέοσι*]: for dat. see on v. 179. —— For distinction between **καρτερός** and **φέρτερος**: see on vv. 178, 186.

282. **σὺ δέ**: 'and do thou,' turning to Achilles. —— **τεόν** [*σόν*].

283. **λίσσομ(αι)**: this elision could not occur in prose. —— **'Αχιλλῆι**: dat. of advantage with *μεθέμεν* [*μεθεῖναι*, 2 aor. inf. from *μεθίημι*], translate: 'to abate thy wrath for Achilles.' *i.e.*, since he is the reliance of the Achaians.

284. **πολέμοιο**: objective genitive after *ἕρκος*, 'bulwark of (in) combat.'

287. **ὅδ' ἀνήρ** [*ὅδε ὁ ἀνήρ*]. —— **περὶ . . . ἔμμεναι** [*περιεῖναι*]: see on v. 258. Agamemnon has no substantial charges to make against Achilles, but can only reiterate what he has already (vv. 175 follg.) said.

289. **τιν(α)**: 'one (at least);' he means, of course, himself. *τινά* is subj. of *πείσεσθαι*, after which *ἅ* is cogn. acc.

291. **προθέουσι**: often taken from *προθέω*, in which case the form requires no comment. One would translate: 'On this account do words of insult rush forth for him (*οἱ*) to utter?' But one may consider *προθέουσι* = *προτιθέασι*, as if there were a pres. *θέω* formed from the root *θε-* of *τίθημι*, and translate: 'On this account do they (*i.e.* the gods) permit (lit. 'set before') him to utter words of insult.'

293. **ἦ γάρ κεν καλεοίμην**: see on v. 232.

294. **πᾶν ἔργον**: 'in every matter,' not necessary to sense but anticipates *ὅττι κεν εἴπῃς*.

295. **γάρ**: calls attention to the fact that the prohibition *μὴ σήμαινε* is the reason for the command *ἐπιτέλλεο*. Translate: 'Lay these commands on others if you choose (*δή*); you certainly (*γάρ*) shall not be giving directions to me.'

296. **οὐ γὰρ . . . . . ὀΐω**: repeated sarcastically from Agamemnon's threat, v. 289.

297. Common verse to introduce a transition.

298. **χερσί** (scarcely differs in meaning from *βίῃ*): 'by force.' —— **οὔτοι**: 'by no means.' Distinguish *οὔτοι*, and *οὗτοι*: 'these.' —— **εἵνεκα κούρης** [*κόρης ἕνεκα*]: 'on account of a maid.'

299. **τῳ** [*τινι*]. —— **ἐπεί μ' ἀφέλεσθέ γε δόντες**: 'since you but took away what you gave.'

300. **τῶν ἄλλων**: part. gen. depending upon *τι*. —— **τῶν** in follg. v. takes up again *τῶν ἄλλων*, but is not necessary to complete sense.

302. **εἰ δ' ἄγε**: with *εἰ*, it is generally supposed that *βούλει* is to be supplied: 'but, if thou dost wish, come on.' —— **γνώωσι** [*γνῶσι*].

303. **ἐρωήσει**: *ἐρωέω*, in this and in one other place, *π* 441, means 'flow;' elsewhere always, 'hang back from,' 'recoil from.'

305. **ἀνστήτην**: for apocope, see on v. 144. The assembly was dissolved by rising, *ἀνστήτην λῦσαν* [*ἀναστάντες ἔλυσαν*].

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306. **ἔισας** [ἴσας]: an ε was frequently prefixed, for greater ease in pronunciation, to several words which orig. began with *F*. It was easier to say *ἐFῖσος* than *Fῖσος*. Another example is *ἐείκοσι*, 'twenty,' *cf.* Lat. *viginti*.

307. **Μενοιτιάδῃ**: for formation of patronymic, see G. 129, 9 b., H. 559 a. Considerable familiarity with the events of the Trojan war is taken for granted. Here it is assumed that Patroklos will be known by his patronymic alone. — **οἷς ἑτάροισιν** = *τοῖς ἑταίροις*.

308. **θοήν**: one of Homer's habitual epithets. — **ἅλαδε** [*εἰς ἅλα*].

309. **ἐρέτας**: from nom. sing. *ἐρέτης*. — **ἐσ–έκρινεν**: the verb is used in a pregnant signif. 'chose (for and sent) into.' — **ἐείκοσι**: see on *ἔισας*, v. 306.

310. **βῆσε** [*ἐβίβασε*]: 1 aor. with causative signif.

311. **ἐν δ'**: 'and among them,' adverbial.

312. **κέλευθα**: species of cognate acc. after *ἐπέπλεον*, *cf.* such phrases as *ἰέναι ὁδόν*, G. 159, N. 5, H. 715 b.

313. The people had not washed during the continuance of the plague. Now they are to bathe themselves and cast off (*ἔβαλλον*) the offscourings (*λύματα*) into the sea. This rite was symbolical of their desire to remove whatever in their persons had occasioned displeasure in the god.

315. **τεληέσσας**: 'bringing fulfilment,' 'effective.'

316. **θῖν'**(α): see on v. 34; if the noun were in dat., the accent of the elided form would be *θίν'*. — **ἀτρυγέτοιο**: 'restless,' a habitual epithet (see on v. 308).

317. **οὐρανόν**: acc. of limit of motion, used very freq. in Hom., without preposition, of both persons and places. — **ἑλισσομένη περὶ καπνῷ**: 'whirling around in smoke,' *i.e.* the fragrant smoke of burning flesh rose within (distinguished by its color) the smoke which ascended from the burning wood. *καπνῷ* is local dat., and *περί* is adv.

318. **τά** [*ταῦτα*]: *i.e.* 'their duties.' — **ἐπηπείλησε**: for the threat, see v. 181 follg.

320. **Ταλθύβιον**: Herod. (vii. 134) tells us of those who still claimed to be descendants of the Hom. Talthybios. — **Εὐρυβάτην**: in Β 184 a like-named herald of Odysseus is mentioned.

321. **τώ οἱ ἔσαν** [*ὣ αὐτῷ ἦσαν*]. — **κήρυκε**: word of wider signif. than our 'herald;' it involves the idea of personal service rendered, something like 'body-servants,' 'henchmen.' *θεράπων*, on the other hand, implies a relation more near equality even than that of esquire to his knight.

323. **ἑλόντ**(ε): nom. agreeing with subj. of *ἀγέμεν*, here used as imv., 'take by the hand and lead' (see on v. 21).

324. **εἰ δέ κε μὴ δώῃσι** [*ἐὰν δὲ μὴ δῷ*] **ἐγὼ δέ**: example of *δέ in apodosi* (see on v. 137), 'then I will come and take.'

325. **τό**: 'it,' *i.e.* his coming and taking. — **καὶ ῥίγιον**: 'even more

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dreadful.' This comparative, like *κέρδιον* from *κέρδος*, *κύντερον* from *κύων*, is formed from the stem of a noun and has no positive. —— **ῥῖγος** (Lat. *frigus*): 'cold,' 'chill,' so that *ῥίγιον* lit. means 'more chilling.'

326. **κρατερὸν . . . ἔτελλεν**: parataxis, emphasizing the successive acts. We might have expressed it as a dependent clause: 'while he was laying a stern charge upon them.'

328. **ἐπί τε κλισίας**: the preposition is here expressed which was omitted v. 322.

330. **ἄρα**: 'I ween.' —— **γήθησεν**: aor. denotes the inception of a feeling, 'feel delight.'

331. **ταρβήσαντε**: also of sudden feeling, 'struck with dread.' —— **αἰδομένω**: 'reverencing' (his rank), of habitual mental attitude.

332. **ἐρέοντο**: 'were they asking.' *ἐρέομαι* = *εἴρομαι* = *ἔρομαι* [*ἐρωτάω*.]

333. **ὁ ἔγνω**: a real hiatus, whereas *ἔγνω Ϝῇσι* is only apparent hiatus.

334. The heralds, in Homer, are under the especial protection of Zeus; later, Hermes was their patron.

335. **μοι**: see on v. 153.

336. **ὃ** [*ὅς*]: article used as relative. —— **σφῶι**: 'you both.'

337. **Πατρόκλεις**: contracted 3 decl. voc. for *Πατρόκλεες*, G. 52, 2, N. 3, H. 729 c. Below, v. 345, occurs the 2 decl. form.

338. **σφωιν**: the dual forms of the pron. of 3d pers. are enclitic. Contrast this form with *σφῶι*, v. 336. —— **τὼ αὐτώ** [*τούτω αὐτώ*]: 'both of these men themselves,' not, as in Attic, 'the same.'

339. **πρός**: 'before the face of.'

340. **τοῦ**: with strong demons. force, 'that king, ruthless as he is.' —— **εἰ γένηται** [*ἐὰν γένηται*]. —— **δὴ αὖτε**: synizesis (see on v. 277).

341. **ἐμεῖο** [*ἐμοῦ*]: obj. gen. after *χρειώ*.

342. **τοῖς ἄλλοις**: dat. of adv., common constr. in Hom. after this verb instead of gen. of separation (see on v. 67).

343. To 'think at the same time of the past and the future' is the mark of wisdom, for we judge of the future only by the past. A similar expression occurs Γ 109.

344. **μαχέοιντο** [*μάχοιντο*]: as the tense of *οἶδε* is primary, the mood should strictly be subjunctive; the opt. represents the purpose as remoter.

345. **φίλῳ**: see on v. 20.

347. **ἄγειν**: inf. of purpose (see on v. 5). —— **ἴτην** [*ᾐείτην*].

348. **ἀέκουσ'**: because she loved Achilles.

349. **ἑτάρων**: connect with *νόσφι λιασθείς*.

350. **θῖν' ἐφ' ἁλός**: *θῖν(α)* depends upon *ἐπί*, a dependence not indicated, in this case, by anastrophe, Sketch of Dialect, § 6, 1. —— **ἅλς**: the sea near the shore: *πόντος*: the deep sea.

351. **ἠρήσατο**: from prs. *ἀράομαι* —— **πολλά**: used as in v. 35 with verb of praying. —— **ὀρεγνύς**: 'stretching out' his hands, *i.e.* toward the sea, the home of Thetis.

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352. **περ**: 'very,' heightens the meaning of *μινυνθάδιον*, see on v. 131. —— **ὄφελλεν** [*ὤφειλε*]: ipf. 3 sg. Be careful not to connect it with *ὀφέλλω*, 'increase.'

356. **ἠτίμησεν**: see on v. 11. —— **ἀπούρας** [*ἀπαυράσας*]: anomalous aor. ptc., referred to *ἀπαυράω*.

358. **βένθεσσι**: from nom. sing. *βένθος* [*βάθος*].

359. **ἀνέδυ**: lit. 'went up to the top of.' Hence the idea of departure or flight, and the meaning 'left' with follg. gen. of separation, *ἁλός*. —— **ἠύτ'** [*ὥσπερ*]: any one who has seen a mist disappear from the surface of the sea will appreciate the propriety and beauty of the comparison, *ἠύτ' ὀμίχλη*.

361. **κατέρεξε**: 'stroked,' uncertain from what prs. The form suggests the pres. *κατα-ρέζω*, but the meaning would more readily be derived from *κατ-ορέγω*. —— **ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν**: 'spoke (lit. 'spoke a word') and called him by name.' The name of the person usually follows immediately. Here *τέκνον* is equivalent to such a name.

362. **σε φρένας**: 'you,' *i.e.* 'your heart, 'your breast.' *φρένας* is in partitive apposition with *σε* (see on v. 150).

363. **εἴδομεν** [*εἰδῶμεν*]: pf. subj. See Sketch of Dialect, § 24, 4, *d*.

365. **ταῦτα πάντα**: obj. of *ἀγορεύω*. —— **εἰδυίῃ**: implies in a general way the omniscience of the gods, even of those, like Thetis, of secondary rank.

366. **ᾠχόμεθ'**: *i.e.* in one of the marauding expeditions in the Troad (see on v. 125). Achilles speaks with perfect naïveté, unconscious that participation in such warfare might be considered cause for censure. —— **Θήβην**: Thebe, under Mt. Plakos in Mysia, was the home of Hector's wife Andromache. *Cf.* Z 371–425. —— **ἱερήν**: orig. meaning 'strong,' though the later common signif. 'sacred' is also frequent in Hom.

367. This verse is a brief description of ancient warfare: the sacking of the city includes the slaughter of most of the men, and the sale into slavery of the women and children.

368. **τὰ μέν**: like *πάντα* in v. 367, refers chiefly to women. —— **εὖ**: 'fairly,' 'justly,' 'duly.'

369. **ἐκ δ' ἕλον**: as *γέρας* of the generalissimo, see on v. 167.

370. **δ' αὖθ'**: 'and thereafter.'

372–379 = 12–16, 22–25.

380. **πάλιν**: as in v. 59, of place, 'back again.'

381. The simplicity of the language and thought guards sufficiently against obscurity, and we easily perceive that the subj. of *φίλος ἦεν* is *ὁ γέρων* or a word referring to it.

382. **βέλος**: sing. used in collective sense. *Cf.* v. 51; *cf.* also **δάκρυ** *χέων*, v. 357. In *οἱ δέ νυ λαοί* and *τὰ δ' ἐπῴχετο κῆλα θεοῖο*, we have good examples of the demonstrative use of the article, the substantives being appended as appositives: 'and so (*νυ*) they, the people;' 'and they were

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speeding, shafts of a god.' — ἐπ-ασσύτεροι: in form, a double comparative. The reg. comp. from ἄγχι is ἆσσον, and to ἀσσυ- (Aeolic for ἀσσο-) -τερος is affixed.

384. ἄμμι: see Sketch of Dialect, § 14, 1.

385. θεοπροπίας: see on v. 109. — Ἑκάτοιο: nom. Ἕκατος is regarded as a short form ('pet-' or 'nick-name') for Ἑκατηβόλος, v. 370.

386. πρῶτος κελόμην: 'was the first to urge.'

388. ἠπείλησεν μῦθον: 'uttered a threatening word,' the verse beginning with spondees befits the portentous announcement; for acc. μῦθον, see G. 159, R., H. 716 a. — ὃ [ὅς].

390. πέμπουσι: 'are escorting.' — ἄνακτι: Apollo (*cf.* vv. 36, 75).

391. Translate: 'But heralds have just gone forth from my tent leading the other (τὴν δέ), the maiden, Briseus's daughter.'

392. τήν [ἥν].

393. περί-σχεο [περίσχου]: lit 'hold (thine arms) about,' 'protect.' — ἑῆος: an anomalous form; commonly explained as gen. of Hom. adj. ἠύς [ἀγαθός] with changed breathing, and translated 'brave.' If we accept this rendering, we have here another instance of Homeric naïveté (see on v. 244). But it is quite probable that the orig. form was ἕοιο [οὗ], gen. of possessive pron., and that this could orig. be used of all persons. Here it would mean 'thy.'

394. Δία λίσαι: final vowel lengthened before liquid, as in v. 233.

395. ἔπει: 'by word' — ὤνησας: 1 aor. from ὀνίνημι, 'didst please.'

396. πατρός: *i.e.* Peleus. Connect σέο with ἄκουσα; πατρός with μεγάροισιν.

397. ὅτ'(ε) ἔφησθα: 'when thou wast saying;' not strictly necessary, as ἀμῦναι could depend upon the idea of saying implied in εὐχομένης.

399. ὁππότε: 'when once upon a time.'

400. As the three deities here mentioned are the very ones who are most active in behalf of the Greeks, Zeus will be likely to aid the Trojans, were it only to thwart their wish.

401. ὑπελύσαο: ὑπό, 'from under the weight of,' for the deities are thought of as having already laid hands on Zeus.

402. ὦχ' [ὦκα]: *cf.* Lat. *ocior*, *ocius*. — μακρόν: 'long' in reference to height and depth, 'lofty.'

403. When two names for the same object existed side by side, one was frequently referred to the speech of the gods; the other to the speech of men (*cf.* B 813). The divine name is usually of clearer significance Briareus means 'Crusher' (βριαρός). Αἰγαίων may be traced back, through αἰγή, to αἰγίς, ἀίσσω, and probably means 'Rusher.'

404. οὗ πατρός: *patris sui*, Poseidon; οὗ is gen. of possessive pron.

406. καί: compare in meaning with καί in v. 249, 'he it was whom.' Notice the paronomasia in ὑπ-έδεισαν and ἔδησαν.

407. λαβὲ γούνων: gen. of part taken hold of (*cf.* vv. 192, 323). The

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form γούνων is a simpler one than Attic γουνάτων. It consists of the stem of the word, γονυ-, and the gen. pl. ending -ων. Out of γονϜων has come γούνων. The Ϝ is heard before, instead of after, ν.

408. **αἴ κέν πως ἐθέλῃσι ἐπὶ Τρώεσσι ἀρῆξαι**: 'on the chance that he may perhaps choose to give aid to the Trojans;' we have here an example of the posterior condition (see on v. 67).

409. **ἔλσαι** (from present εἰλέω, stem Ϝελ-): depends upon ἐθέλῃσι. Though a liquid stem, it takes the tense-sign σ in 1 aor. The original initial Ϝ accounts for the apparent hiatus ἅλα ἔλσαι, as also for the syllabic augment in 2 aor. pass. ἐάλην (ἐϜάλην).

410. **ἀποκτεινομένους**: here used as passive, though usually the pass. of ἀποκτείνω is represented by the proper tense of ἀποθνήσκω.

412. **ὅ τ'** [ὅτι τε]: see on v. 244. —— **ἄτην**: 'folly,' 'infatuation.'

413. **κατὰ . . . χέουσα**: tmesis.

414. **αἰνά**: adv. with τεκοῦσα, 'having brought thee forth to my woe.'

415. **αἴθ' ὄφελες** [εἴθ' ὤφελες]: 2 aor. from ὀφείλω. —— **ἀδάκρυτος καὶ ἀπήμων**: perh. a kind of litotes = 'full of joy and happiness.'

416. **μίνυνθα**: adv. limiting ἐστι understood; ἐστι may be translated 'continues.' —— **περ**: as in v. 131. —— **δήν** (orig. δϜην) lengthens a preceding vowel.

418. **ἔπλεο** (2 aor. from πέλομαι): 'thou hast become.' —— **τῷ**: 'therefore.' —— **κακῇ αἴσῃ τέκον**: equivalent to αἰνὰ τεκοῦσα, v. 414.

419. **τοῦτο ἔπος** [τοῦτο τὸ ἔπος].

420. **Ὄλυμπον**: the mountain in Thessaly (*cf.* v. 44), not vaguely 'heaven.' —— **αἴ κε**: 'on the chance that' (see on v. 67).

421. **παρήμενος**: 'sitting near,' with idea of inaction, as in v. 488; *cf.* also B 688, 694.

423. **μετ' Αἰθιοπῆας**; as in v. 222. The Homeric Okeanos is a great stream flowing around the earth. The Aethiopians are represented as a pious folk who dwell in two tribes on the edge of the earth's disk, to the S. E. and S. W. —— **ἀμύμονας**: see on v. 92.

424. **χθιζός**: adj., though more conveniently translated as adv. (*cf.* v. 497). —— **κατὰ δαῖτα**: 'on ground of a feast.' —— **ἕποντο** [εἵποντο].

426. **χαλκοβατὲς δῶ** [δῶμα]: 'palace with bronze threshold.' The palace of Zeus, as well as those of the other gods, was the work of Hephaistos (*cf.* v. 607).

427. **γουνάσομαι**: has acquired the secondary meaning and transitive signification, 'beseech.'

428. **ἀπεβήσετο** [ἀπέβη, *cf.* E 133]: 1 aor. with inflection of 2 aor. —— **αὐτοῦ**: 'there.'

429. **γυναικός**: for case, see on v. 65.

430. **ἀέκοντος**: gen. dependent upon βίῃ, 'in despite of him (though) loth.' Do not join the gen. with ἀπηύρων, which takes a double acc.

431. **ἄγων**: appropriate word, because a hecatomb consisted of cattle.

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432. πολυβενθέος: from nom. sing. *πολυβενθής*. —— **ἐντός**: constantly used in Hom. as a prep. (see on v. 71).

433. ἱστία στείλαντο: 'they took in *their* (force of midd.) sails.' For pictorial representation of Hom. ship, see Hom. Dict., Plate IV.

434. προτόνοισιν ὑφέντες [2 aor. ptc. *ὑφ–ίημι*]: 'letting it down by (slacking off) the fore-stays.'

435. τήν: *i.e. ναῦν*. —— **προέρεσσαν**: from *προ-ερέσσω*.

436. εὐνάς: 'mooring-stones,' large stones serving the purpose of anchors, to which ropes were attached. —— **κατέδησαν**: 'bound fast.' The vessel was anchored, bow toward the sea, by the *εὐναί*. The *πρυμνήσια*, 'stern-cables,' kept the stern close to shore.

437. ἐπὶ ῥηγμῖνι: the effect of the orig. initial *F* of *ῥηγμῖνι* (*Fρήγνυμι*, *frango*) is seen in the lengthening of the preceding vowel by position.—— **βαῖνον**: 'were disembarking, *i.e.* one after another. This is the descriptive ipf. Notice, in vv. 437–9, three examples of tmesis.

439. The large number of spondees in this verse (it contains only one dactyl) is noticeable. The slow movement of the line suggests that it describes the debarkation of the most important person. La Roche says that the spondees are appropriate to her slow motion along the plank, and the dactyl to her spring from its end!

440. ἐπὶ βωμόν: for her restoration was out of fear of the god, not from any love for her father.

441. τίθει [*ἐτίθει*].

442. πρό μ' ἔπεμψεν: 'sent me forth.'

443. ἀγέμεν [*ἄγειν*]: inf. primarily of purpose (*cf.* v. 8), incidentally of result.

444. ἱλασόμεσθα: aor. subj. from *ἱλάσκομαι*, with shortened mood-sign. See Sketch of Dialect, § 17.

446. ἐδέξατο χαίρων: 'he received with joy.'

447. φίλην: see on v. 20. —— **κλειτήν**: 'famous.'

448. ἑξείης: 'in order (of size).'

449. χερνίψαντο: *χερνίπτομαι* is a denominative from *χέρνιψ*, 'water used for washing hands.'——**οὐλο-χύτας** (*ἀλέω, χέω*): 'scattered barley.'

450. μεγάλα: 'aloud' (*cf.* vv. 35, 351). —— **χεῖρας ἀνασχών**: the Greek, in praying, stretched forward and upward the hands with upturned palms.

451, 2 = 37, 38.

453. ἠμὲν . . . ἠδ(έ): correlative, 'as . . . so.' V. 454 is added as explanatory of *ἔκλυες*. Very likely in prose we should have had two participles, *e.g. τιμήσας, ἰψάμενος*, instead of the indicatives (*ἐ*)*τίμησας, ἴψαο*, without conjunctions. We often have such explanatory sentences in English, shown to be subordinate, not by a conjunction, but, as here, by being uttered in a lower tone of voice.

456. ἤδη νῦν: 'now forthwith.'

458. εὔξαντο: of silent prayer, contrasted with *μεγάλ' εὔχετο*, v. 450.

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—— **προβάλοντο**: each one of those who participated in the sacrifice threw some of the *οὐλαί* upon the victim's head. The order of sacrifice was as follows: The hands were washed and the sacrificial barley was raised from the earth (v. 449). Then, after silent prayer, the head of the victim was sprinkled and the forelock cut off and burned (Odyssey, γ 446). These were preliminary rites: the victim's head was now drawn back and the chief person present, king or father of family, slew and flayed it. Then the thigh-bones were cut out and covered up with two layers of fat. Slices of meat from other parts of the carcass were laid upon them, and the whole was burned with libations of wine as the portion of the gods, who were supposed to be cheered by the savor (*κνίση*, vv. 66, 317) which rose toward heaven.

459. **αὐέρυσαν** [*ἀνείρυσαν*]: aor. from *ἀνερύω*. The following may have been the succession of forms by which we arrive at that in the text: the unaugmented, apocopated form would be *ἀνFέρυσαν*, — assimilation gives *ἀFFέρυσαν*, — the loss of one *F* leaves *ἀF*(=*αὐ*)*έρυσαν*.

460. **κατὰ . . . ἐκάλυψαν**: 'covered up close.'

461. **δίπτυχα**: acc. sing. fem. agreeing with *κνίσην* understood.

462. **σχίζῃς** [*σχίζαις*]: from nom. sing. *σχίζα*.

463. **πεμπώβολα**: large 'five-tined forks' (*πέντε*, *ὀβελός*) on which the vitals (*σπλάγχνα*, 'heart, liver, lungs') were placed for roasting.

464. **ἐπάσαντο**: 'tasted of;' this merely symbolical partaking was followed by the actual feasting, *δαίνυντο* (v. 468).

465. **τἆλλα**: 'the remainder' of the victims. —— **ἀμφ' ὀβελοῖσι ἔπειραν**: lit. 'spitted (so that it was) about spits,' *i.e.* 'transfixed with spits.'

466. **ἐρύσαντο**: 'drew off (from the spits).'

467. **τετύκοντο**: redupl. 2 aor. from *τεύχω*.

468. **δαιτὸς ἐΐσης ἐδεύετο** [*ἐδεῖτο*]: 'fail of the equal (*i.e.* fairly divided) share.'

469. **ἐξ ἔρον ἕντο** [*τὸν ἔρωτα* (*τὴν ὄρεξιν*) *ἐξεῖντο*]: 'dispelled the desire for food and drink.'

470. **ἐπεστέψαντο**: orig. meaning of *ἐπιστέφομαι* is 'fill full;' hence construed with gen. of material. A later derived meaning is 'crown.' From the word in this sense comes *στέμματα*, v. 14.

471. **νώμησαν**: from *νωμάω*, 'distribute.' A *δέπας*, 'drinking-cup,' was held by each guest. The *κοῦροι* went about, pouring as they went a few drops into each cup, *ἐπάρχεσθαι δεπάεσσι*, which the receiver immediately poured out as a libation to the gods. Then the cups were filled for drinking, the wine being dipped out with the *πρόχοος*. A fuller description of the whole ceremony is given in Odyssey, γ 340. —— **ἐπαρξάμενοι**: *ἐπί*, 'successively' for all the guests; *ἀρξάμενοι*, 'having made the hallowed beginning.' But the 'hallowed beginning' was to pour a little wine, as above described, into each cup. The dat. *δεπάεσσι* may accordingly be taken as local, 'in the cups,' or as dat. of advantage, for the action was performed 'for the cups.'

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472. **μολπῇ**: includes song and dance.

473. **καλόν** [*καλῶς*].—— **παιήονα** [*παιᾶνα*].

474. **μέλποντες Ἑκάεργον**: 'hymning Hekaërgos (Apollo);' for epithet, here a proper name, see on v. 147.—— **φρένα**: acc. of specification.

475. **ἐπὶ . . . ἦλθεν**: 'came on,' 'came over them;' there is scarcely any twilight in Greece, so that *κνέφας*, 'darkness,' comes on rapidly.

476. They slept, not on board the ship, but on the shore, near which (see on v. 436) the ship was moored.

477. **ἠρι-γένεια**: 'early-born.' The first part of the word contains the root of Engl. 'early;' *cf.* Grk. *ἄριστον*, Germ. *Früh-stück:* 'early meal.' —— **Ἠώς** [*Ἕως*]: 'Morning-red,' 'Aurora.'

478. **ἀνάγοντο**: 'put to sea.'—— **μετά**: see on v. 222.

479. **ἴκμενον** [*ἱκόμενον*]: 2 aor. ptc. without connecting vowel and with change of breathing. The meaning is: a 'coming' wind, *i.e.* a 'following,' 'favorable' wind (*cf.* Lat. *ventum secundum*).

480. **στήσαντο ἱστόν**: 'set up their mast (see on *στείλαντο*, v. 433).

481. **ἐν . . . πρῆσε**: 'blew into.' The root *πρα-* means to 'spurt forth,' and is used of air, water, fire. The common form of the prs. in Attic prose is *πίμπρημι*, with the meaning 'spurt forth fire,' 'burn.'—— **ἀμφί**: adv. 'round about.'

482. **στείρῃ**: local dat. 'at the stem.' The thought is of the boiling of the water seen *at the stem*, rather than caused *by the stem*. Of course the two ideas are closely connected.—— **πορφύρεον**: used with no distinct notion of any particular color; the meaning is, 'boiling,' 'swelling.' —— **νηός**: gen. with *στείρῃ*, yet naturally translated as if gen. absol.

483. **διαπρήσσουσα**: orig. meaning of *πράσσω* is 'pass over,' (*πέρας*, *περάω*). This passage illustrates the transition to the later common meaning 'accomplish;' see also Γ 14.—— **κατὰ κῦμα**: *per undam*.

484. **κατὰ στρατόν**: 'opposite the encampment.'

485. **ἔρυσσαν** [*εἴρυσαν*].

486. **ὑπό**: adv. 'underneath.'—— **ἕρματα μακρά**: 'long shores,' *i.e.* 'props.'

487. **ἐσκίδναντο** [*ἐσκεδάννυντο*]: 'began to disperse.'

488. **μήνιε**: see on v. 247.

489. **υἱός**: *υἱ-* is to be scanned short; ΥΟΣ is often found, in inscriptions, for *υἱός*.

490. **πωλέ-σκ-ετο, φθι-νύ-θ-ε-σκε, ποθέ-ε-σκε** [*ἐπωλεῖτο, ἐφθείρετο, ἐπόθει*]: for these iteratives see Sketch of Dialect, § 25.—— **κυδιάνειραν**: 'hero-ennobling,' elsewhere always epithet of *μάχη*.

491. **πτόλεμο̄ν**: last vowel lengthened by the ictus.—— **φίλον κῆρ**: acc. of specification. The use of *φίλος*, referred to in v. 20, is especially frequent when the adj. is joined with parts of the body.

493. **ἐκ τοῖο**: 'thenceforth,' *i.e.* since the interview with Thetis.

494. **ἴσαν** [*ᾔεσαν*].

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495. **λῆθετ'** [*ἐπελανθάνετο*].—— **ἐφετμέων**: gen. pl. from *ἐφετμή*.

496. **ἀλλ' ἥ γ(ε)**: like *ὁ δέ*, v. 191.—— **ἀνεδύσετο**: for form, see on v. 428; it is here followed by acc., whereas *ἀνέδυ* in v. 359 is followed by gen. of separation.

497. **οὐρανόν**: acc. of limit of motion, *cf.* v. 240. G. 162, H. 722.

498. **εὐρύοπα**: 'far-thundering,' compounded of *εὐρύς* and *ὄψ* (*Fόψ* = Lat. *vox*). This form is acc. sing. 3 decl.—— **ἄτερ ἄλλων** [*χωρὶς τῶν ἄλλων*].

500. **αὐτοῖο**: gen. with adv. of place *πάροιθ(ε)*, G. 182, 3, H. 757.

501. **δεξιτερῇ** [*δεξιᾷ*].—— **ὑπ' ἀνθερεῶνος**: 'underneath the chin,' a primitive suppliant gesture.

503. **ὄνησα**: 'I helped.' *Cf.* v. 395.

504. The last hemistich of this verse and of v. 41 are identical.

505. **ὠκυμορώτατος ἄλλων**: 'swiftest of fate as compared with others,' gen. after superlative on the same principle as that by which comparatives govern gen. Regular would have been *ὠκυμορώτερος ἄλλων* or *ὠκυμορώτατος πάντων*.

506. **ἔπλετο· ἀτὰρ νῦν γε**: 'he was already; but now' in addition.

507 = 356.

508. **σύ πέρ μιν τῖσον**: 'do thou at least (if Agamemnon has heaped disgrace upon him) honor him;' yet see on v. 131.

509. **ἐπιτίθει κράτος Τρώεσσι**: 'bestow might upon the Trojans.'—— **ὄφρ' ἄν** [*ἕως ἄν*].

510. **τίσωσιν, ὀφέλλωσιν**: subjunctives after temporal conj. where the designation of time is indefinite. G. 239, 2, H. 921.—— **ὀφέλλωσίν ἑ τιμῇ**: 'magnify him with honor.'

511. Zeus is silent, because to give his promise would excite Hera's wrath.—— **νεφεληγερέτα** [*-της*]: many Latin masc. substs. of 1 decl. *e.g. poeta, pirata,* form the nom. sing. without final *s*. *Cf.* the Greek *ποιήτης, πειράτης*.

512. **ὡς . . . ὥς**: 'as . . . so.'

513. **ἔχετ' ἐμπεφυυῖα**: 'held on clinging fast.' *ἐμπεφυυῖα* (2 pf. ptc. from *ἐμφύω*): lit. 'having grown into.'—— **δεύτερον αὖτις**: 'again a second time,' an example of Homeric fulness of expression like *πάλιν αὖτις*, B 276.

514. **κατάνευσον**: 'assent,' lit. 'nod down.' The word of opposite signification is *ἀνα-νεύω* 'refuse by a nod', lit. 'nod up,' *i.e.* toss back the head. This motion is still the ordinary sign of negation in Greece and in southern Italy (Magna Graecia).

515. **ἀπόειπ(ε)**: orig. form was *ἀπό Fειπε*; hence the final vowel of prep. is not elided. *Cf.* *ἐὺ εἰδῶ*.—— **οὔ τοι ἔπι δέος** (*ἔπι δFέος*, see on v. 33): 'thou hast naught to fear,' lit. 'there is no fear upon thee.' Zeus need not fear to refuse, for there is no power higher than himself which can punish him for neglecting Thetis's prayer.

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516. **ὅσσον** [ὅσον]: the dat. of measure of difference, ὅσῳ, would have given the same sense as the acc. of extent. — **μετὰ πᾶσιν**: nearly equal to ἐν πᾶσι (*cf.* v. 575), or to part. gen. πάντων.

517. **ὀχθήσας**: 'vexed.'

518. **λοίγια ἔργα** (*sc.* ἔσται): 'there will be sad doings.' λοίγια has the same root as Lat. *lugeo.* — ὅ τε = ὅτι τε: 'in that' (see on vv. 120, 244, 412). — **ἐφήσεις**: fut. from ἐφίημι.

519. **ἐρέθῃσι**: from ἐρέθω [ἐρεθίζω].

520. **καὶ αὔτως**: 'even as it is,' 'even now' (see on v. 133). — **αἰέν** [ἀεί].

522. **ἀπόστιχε**: 'depart,' 2 aor. imv. from ἀποστείχω.

523. **μελήσεται** [μελήσει]: *cf.* ἐμοὶ μελήσεται with Lat. *mihi erit cura.*

524. **εἰ δ' ἄγε**: see on v. 302.

526. **οὐ γὰρ ἐμὸν παλινάγρετον, κτλ.**: 'for not anything of mine can be recalled or can deceive or can fail of fulfilment;' or τέκμωρ might be supplied with ἐμόν, 'not any pledge of mine,' etc.

528. Translate: 'Kronion spoke and nodded assent to her with his dark eyebrows.' — **Κρονίων** [Κρονίδης]: patronymic from Κρόνος, which probably means the 'fulfiller' (κραίνω).

529. **ἀμβρόσιαι**: whatever belongs to the gods — utensils, clothes, dwellings — is 'immortal.' *Cf. ambrosiae comae,* Vergil, Aen. I, 403. — **ἐπερρώσαντο** (from -ῥώομαι, a derivative from ῥέω): 'fell waving forward.' ἐπί adds the idea that the motion of the hair corresponded with the nod; we might translate: 'to his nod.'

530. **κρᾱτός** (gen. from nom. κάρη): 'from his head.' Distinguish from κρᾰτος, 'strength.' — **ἐλέλιξεν**: 'shook,' 'made tremble.' The three verses 528–530 are said by Strabo to have suggested to Phidias the conception of his greatest work, the statue of Zeus in the temple of Olympia.

531. **βουλεύσαντε διέτμαγεν** [βουλευσάμενοι]: dual subj. with pl. verb, translate: 'took counsel and separated.' The form is 2 aor. pass. from τμήγω (τμηγ- τμαγ- being a strengthened form of the root τμα- ταμ-, *cf.* τέμνω). See Sketch of Dialect, § 23, 1.

532. **ἆλτο**: 2 aor. from ἅλλομαι, Lat. *salio,* with smooth breathing. The lost consonant σ accounts for the apparent hiatus, and would naturally have been represented by the rough breathing.

533. **Ζεύς**: *sc.* ἔβη, suggested by the motion implied in ἆλτο. Zeus's dwelling is thought of as near the summit of Olympus. His interview with Thetis has taken place at a lower level, or on another peak of the mountain.

534. **πατρός**: not to be taken literally, — for Zeus was not the father of all the Olympian deities, — but rather as a title of honor (*cf.* πατὴρ ἀνδρῶν τε θεῶν τε). — **σφοῦ** [σφετέρου]: *cf.* in meaning with οὗ in v. 404, which it closely resembles in form (*cf.* οὗ = σϝοῦ and σφοῦ). — **ἔτλη**: 'had the hardihood.'

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535. ἀντίοι ἔσταν: 'rose up and went to meet.' The signs of deference are the same among gods as among men.

536. οὐδέ μιν ἠγνοίησεν: 'nor did she fail to recognize him,' *i.e.* 'and she recognized him right well.' We have here an example of litotes and prolepsis. For litotes, see on v. 220. Prolepsis, lit. 'anticipation' (*πρόληψις, προ-λαμβάνω*), is the introduction of a word earlier in the sentence than would naturally be expected. It is esp. freq. after verbs of 'knowing.' Here *μιν* is introduced as obj. of *ἠγνοίησεν*, instead of the clause *ὅτι συμφράσσατο* standing as object. *Cf.* the example in the Gospels: 'I knew thee that thou wert a hard man,' instead of, 'I knew that thou wert.' *Cf.* also, from the Merchant of Venice (Act iv., Sc. 1): 'You hear the learned Bellario, how he writes.' It is easy to see that prolepsis adds vividness to narrative.

538. ἁλίοιο γέροντος: the 'old man of the sea' was Nereus.

539. κερτομίοισι: ntr. pl. as substantive, yet, in v. 582, *ἐπέεσσι* is supplied.

540. τίς δ' αὖ (*δή, αὖ*): 'who now again?'

541. ἐόντα (and *φρονέοντα*, v. 542): join with *σέ*, suggested by dat. *τοι* (*σοι*), the subj. of inf. *δικαζέμεν*. This *δικαζέμεν* means 'decide,' 'rule,' as we use the word of a judge or referee.

542. κρυπτάδια: ntr. pl. of adj. used as cogn. acc. after *φρονέοντα*.

543. πρόφρων: always used as pred. adj. in Hom., and hence best translated as adv. (see on v. 39). Translate with *τέτληκας*: 'hast kindly deigned.' — **ὅττι νοήσῃς** [*ὃ ἂν νοήσῃς*].

544. πατὴρ ἀνδρῶν τε θεῶν τε: *Cf. divum pater atque hominum rex*, Verg. Aen. I, v. 65.

546. εἰδήσειν [*εἴσεσθαι*]: fut. inf. classed with *οἶδα*; see Sketch of Dialect, § 24, 4, *d*. — **χαλεποί τοι ἔσοντ**[*αι*]: 'they (*μῦθοι*) shall be hard for thee (to know).'

547. ἐπιεικές: *sc.* *ᾖ*. — **ἔπειτα**: 'then,' 'in that case.'

549. ἐθέλωμι: this old form of subj. 1 sg. occurs eleven times in the Hom. poems.

550. μή τι . . . μετάλλα: 'do not be inquiring at all about each one of these things, nor seek to know them.' Instead of *τοῦτον*, which should properly be the antecedent of *ὅν* (v. 549), the ntr. pl. *ταῦτα* is used, because *ὅν* is a general relative.

551. βοῶπις: 'large-eyed.' "Hera's eyes are likened to those of an ox or heifer in respect to size, fulness, and majestic calm" (Ameis).

552. ποῖον: predicate; lit. 'thou hast spoken this (*τόν*) word as what sort of a saying?' = *ποῖος ὁ μῦθος οὗτός ἐστιν ὃν εἶπες;*

553. Notice the Greek idiom (also usual in French and German) by which the present is used with an adv. of time, where the English uses the perfect. Translate: 'and certainly heretofore, at least, I have not asked (lit. 'do not ask') nor sought to know.' G. 200, N. 4.

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554. **ἅσσ' ἐθέλησθα** [ἃ ἂν ἐθέλῃς].

555. **δείδοικα**: the first syllable lengthened in compensation for a digamma no longer written = *δέδϝοικα* (see on v. 33).

558. **τῇ σ' ὀΐω κατανεῦσαι**: 'I think that thou didst confirm to her by a nod.'

559. **τιμήσῃς**: for subj., G. 216, H. 881. —— **πολέας** [*πολλούς*]: notice synizesis.

561. **δαιμονίη, αἰεὶ μὲν ὀΐεαι**: 'Perverse, 'tis always "I think."' *δαιμονίη* (adj. from *δαίμων*): lit. 'under influence of a god'; generally, though not always, in bad sense, 'infatuated,' 'miserable.' —— Notice variation in quantity between *ὀΐω*, v. 558, and *ὀΐεαι*. Notice also the musical, flowing sound of this verse, made so by its many vowels.

562. **ἀπὸ θυμοῦ**: prepositional phrase used in the predicate as equivalent to adj. *ἀποθύμιος*.

564. **τοῦτ'**: 'this,' *i.e.* my present course of conduct. —— **ἐμοὶ μέλλει φίλον εἶναι**: *i.e.* it will be because I choose to have it so. In this passage we have a striking example of anthropomorphism; the gods are depicted simply as stronger men. Zeus is an angry husband vexed at his wife's inquisitiveness and provoked thereby to arbitrariness.

566. **χραίσμωσιν**: construed with acc. *ἰόντα* (*sc.* *ἐμέ*) and dat. of advantage *τοι* (*σοι*); translate: 'keep me off from (lit. for) you,' *i.e.* 'avail against my assault.'

567. **ἐφείω** [*ἐφῶ*]: 2 aor. subj. from *ἐφίημι*. —— **ἀάπτους**: lit. 'not to be touched,' 'resistless.'

569. **καθῆστο** [*ἐκάθητο*].

570. **ὤχθησαν** [*ὀχθέω*]: 'were indignant' (*cf.* v. 517). —— **Οὐρανίωνες**: orig. a possessive adj. from *Οὐρανός*. Translate: 'inhabitants of heaven.'

572. **ἐπὶ ἦρα φέρειν**: 'offer pleasing service;' *ἐπί* belongs with *φέρειν*, from which it is separated by tmesis.

573. **ἀνεκτά**: 'endurable,' properly verbal adj. from *ἀνέχομαι* (*cf.* v. 586).

574. **ἕνεκα θνητῶν**: 'in behalf of mortals,' with a certain contempt as contrasted with *ἐν θεοῖσι* (v. 575).

575. **κολῳὸν ἐλαύνετον**: 'raise (lit. 'drive') a din.'

576. **ἦδος**: (root *Fαδ-* of *ἁνδάνω*, *ἡδύς*) shows the same loss of rough breathing as *ἆλτο* (v. 532). —— **τὰ χερείονα** [*τὰ χείρονα, τὰ χείρω*]: euphemistic expression for 'discord among the gods.' The article (*τά*) appears here to be used exactly as is usual in Attic Greek.

577. **παράφημι**: 'talk over (to one's views),' 'advise' (*cf.* *παρείπῃ*, v. 555).

579. **νεικείῃσι** [*νεικῇ*]. —— **σὺν . . . ταράξῃ**: 'confound.'

580. **εἴπερ γάρ κ' ἐθέλῃσι**: 'for suppose he choose!' The apodosis, 'he can do it,' or some equivalent expression, is suppressed (aposiopesis, see on v. 135). —— **ἀστεροπητής**: noun formed directly from *ἀστε-*

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ροπή, 'lightning,' by the suffix -της denoting the actor. *Cf.*, in meaning, Lat. *fulminator*.

581. **ἐξ ἑδέων**: 'from the places where we sit' (*i.e.* from our abodes), as in v. 534; the word for 'seat' is ἕδρα, not ἕδος.

582. **καθάπτεσθαι**: 'approach,' 'address;' for inf. used like imv., *cf.* v. 20.

583. **ἵλαος** [ἵλεως].

585. **δέπας ἀμφικύπελλον**: adj. usually explained as describing a cup of hour-glass shape, the base of which may be used as bowl. No such forms are found, however, among ancient cups which have come down to us, and Schliemann has suggested that ἀμφι- may refer to the two handles, one on each side. He would translate 'two-handled,' or perh. 'two-mouthed.'

586. **τέτλαθι**: 2 pf. imv. from theme τλα-, G. 124, H. 492 D, 10. This imv. with ἀνάσχεο may be translated, 'Patience! and bear up, lest,' etc.

587. **ἐν ὀφθαλμοῖσι**: 'in my sight,' 'before my eyes.'

588. For force of περ in this verse, as in vv. 577 and 586, see on v. 131.

589. **χραισμεῖν τι**: 'to ward off anything' (from you, *sc.* σοι). This is the same construction as that in v. 28, but different from that in v. 566. —— **ἀντιφέρεσθαι**: 'to cope with,' lit. 'to bear one's self against;' the infin. depends upon the adj. ἀργαλέος.

591. **τεταγών**: redupl. 2 aor. ptc. of a defective verb, the theme of which, ταγ-, is probably the same as of Lat. *ta(n)go*, Eng. *touch*(?)

592. **φερόμην**: 'I flew,' lit. 'was carried along.'

593. **κάππεσον**: by apocope and assimilation from κατέπεσον. —— **ἐνῆεν** [ἐνῆν]. Lemnos was the dearest of all lands to Hephaistos (Odyssey, θ 284). The extinct volcano, Mosychlos, explains the association of Hephaistos with this island.

594. **Σίντιες** (σίνομαι, 'injure'): name of marauding tribe, early inhabitants of Lemnos.

596. **παιδὸς ἐδέξατο χειρί**: may be translated: 'took from her son in her hand;' but a better rendering is: 'received at the hand of her son,' *cf.* B 186. Thus χειρὶ παιδός is simply a fuller expression for παιδί: 'at the hand of her son,' instead of 'from her son.'

597. **ἐνδέξια**: adv. acc., passing 'towards the right.'

598. **ᾠνοχόει**: the orig. meaning of the verb has been so far extended that it means 'was pouring nectar,' instead of 'was pouring wine;' *cf.* the Engl. expression 'brass and*irons*.'

599. **ἐνῶρτο**: syncop. 2 aor. with intrans. signif. from ὄρνυμι.

600. **ποιπνύοντα**: intensive form from theme πνυ- (pres. πνέω) with a strong reduplication-syllable, ποι-.

602. **δαιτὸς ἐΐσης**: see on v. 468.

604. **ἀμειβόμεναι**: 'answering one another,' 'responsively.'

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605. **αὐτάρ**: correlative to *μέν*, v. 601. — **κατέδυ λαμπρὸν φάος ἠελίοιο**: 'the sun's bright light sank.'

606. **κακκείοντες**: by apocope and assimilation from *κατακείοντες*, ptc. of *κατακείω*, a parallel form to *κατάκειμαι*, but which has taken on a future sense. Translate: 'to lie down to rest.'

607. **ἀμφιγυήεις** (*ἀμφί* and *γυῖον*): 'strong alike in either arm,' — appropriate epithet of Hephaistos, as indicating that he was ambidextrous, *i.e.* able to use one hand as well as the other.

608. **ἰδυίῃσι πραπίδεσσι** [*εἰδυίαις φρεσίν*]: 'with wise mind.'

610. **κοιμᾶθ'**: 'was wont to rest.' — **ὅτε ἱκάνοι**: opt. in temporal clause implying a general condition referring to past time.

611. **χρυσόθρονος**: articles of use or ornament of the Olympian deities are ordinarily represented as of gold.

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BOOK SECOND.

Βῆτα δ' ὄνειρον ἔχει, ἀγορήν, καὶ νῆας ἀριθμεῖ.

Beta the Dream and Synod cites; and catalogues the Naval Knights.

1. Translate **θεοί** and **ἀνέρες** as appositives of **ἄλλοι**: 'others, both gods and heroes.' —— **ἱππο-κορυσταί**: lit. 'equipped with horses,' *i.e.*, as horses were used in war only to draw chariots, 'fighting from chariots.'

2. **παννύχιοι**: adj. translated as adv., see on A 424. —— **οὐκ ἔχε**: 'did not hold fast,' *i.e.* his sleep did not continue unbroken throughout the entire night (*cf.* A 611).

4. **τιμήσῃ**: deliberative subjunctive, not changed to opt. as it might naturally have been after the secondary tense, [*ἐ*]*μερμήριζε*. Zeus's question in the direct form would have been: *πῶς τιμήσω;* 'How can I honor?' G. 256, H. 866, 3. —— **πολέας** [*πολλούς*]: synizesis.

5. **ἥδε**: subject of *φαίνετο* anticipating the inf. *ἐπιπέμψαι*, but attracted from ntr. to fem. by the pred. noun *βουλή*.

6. **οὖλον** (*ὄλλυμι*): 'baleful.'

7 = A 201.

8. **βάσκ' ἴθι**: 'Up! go!' *βάσκε* refers more to the start, *ἴθι* to the goal.

10. **μάλ' ἀτρεκέως**: 'very exactly.' *τρεκ-*, the radical syllable of *ἀ-τρεκ-έως*, is identical with *torq-*, the radical syllable of *torqueo*. Thus the adv. means, 'not twisted (from the truth),' 'unswervingly.' —— **ἀγορευέμεν**: inf. for imv.

11. **ἑ** [*αὐτόν*]. —— **κάρη κομόωντες**: 'letting the hair grow long,' a mark of free-born Greeks, in distinction from Orientals, who shaved their heads. *κάρη* is acc. of specification.

12. **πανσυδίῃ** (*σεύω*): 'with all haste.' —— **πόλιν εὐρυάγυιαν**: *i.e.* Troy.

13. **οὐ γὰρ ἔτι** [*οὐκέτι γάρ*]. —— **ἀμφὶς φράζονται**: 'are diversely minded.'

14. **ἐπέγναμψεν λισσομένη**: 'hath bent them by her prayers (*λισσομένη*) to her wish (*ἐπί*),' *cf.* Lat. *precibus inflexit.*

15. **ἐφῆπται** (3 sg. pf. pass. from **ἅπτω**): lit. 'are fastened to,' *i.e.* 'hang over,' 'impend upon.'

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19. ἀμβρόσιος: compounded of ἀ priv. and the stem of *βροτός*, which is *μορ-*, *μρο-*, identical with that of Lat. *mor-ior*, *β* being a strengthening letter, before which *μ* disappears if initial. Hence *βροτός*, not *μβροτός*, but *ἄ-μβροτος*. G. 14, N. 1. See also Sketch of Dialect, § 7, 3. — **κέχυτο**: plupf. from *χέω*.

20. Νηληίῳ [*Νηλείῳ*]: the adj. is here the precise equivalent of a poss. gen. *Νηλέως*.

21. γερόντων: What is the partitive word upon which this gen. of the whole depends? It might seem natural to answer *μάλιστα*, but a little thought will suggest that the word denoting the part must be of the same gender, and usually the same part of speech, as the gen. of the whole. Here the partitive word is *τόν* [*ὅν*].

22. μιν: connect with *προσέφη*. — **ἐεισάμενος**: 'having likened himself to.' The form is aor. ptc. midd. from *εἴδομαι*, and the dat. *τῷ* depends upon it. For *ε* prefixed, see on A 306.

23. Verses 23–25 will be found easy to turn into English hexameters; see Essay on Scanning, § 8. For a Lat. version, *cf.* Verg. Aen. IV, 560, *Nate dea, potes hoc sub casu ducere somnos?* *Cf.* also Silvius Italicus, iii. 172, *Turpe duci, somno totam consumere noctem.*

24. παννύχιον: see on v. 2.

25. ἐπιτετράφαται [*ἐπιτετραμμένοι εἰσί*]: 3 pl. pf. pass. from *τρέπω*.

26. ἐμέθεν [*ἐμοῦ*]. — **ξύνες** (2 aor. imv. from *συνίημι*): lit. 'put together,' hence 'apply the mind to any object,' 'perceive,' 'hearken.' Here it takes the gen. *ἐμέθεν* as a word of mental action, see on A 273. G. 171, 2, H. 742. — **δέ** [*γάρ*]: for parataxis, see on A 5.

28–32 = 11–15.

34. μελίφρων: 'honey-hearted,' *i.e.* 'whose heart's core (*φρήν*) is honey.' — **ἀνήῃ** [*ἀνῇ*]: 2 aor. subj. from *ἀνίημι*.

35. ἀπεβήσετο [*ἀπέβη*]: see on A 428.

36. τά: cognate acc. with *φρονέοντα*: 'pondering those thoughts.' — **ἔμελλον**: notice ntr. pl. subj. with *pl.* verb. This is not uncommon in Hom., but a special reason for the pl. may here be found, in that there would have been a certain ambiguity had the sing. *ἔμελλε* been employed. It would then have been possible to read, 'which he was not destined to accomplish;' whereas the translation is, 'which were not destined to be accomplished.'

37. φῆ: lit. 'he said,' *i.e.* 'he hoped,' 'he expected.' All long monosyllabic verbal forms in Hom. have the circumflex accent (*cf.* Sketch of Dialect, § 15, 1).

38. ᾔδη [*ᾔδει*], **ἔργα**: to both these words belongs initial *F*, hence the hiatus before each is only apparent. — The inferential particle *ῥα* (*ἄρα*) hints at the knowledge which the reader (hearer) possesses of the subsequent course of the war. It may be translated with *ἅ*: 'which, alas!' *Cf.* *ὅν ῥα* in v. 21: 'whom, of course.'

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39. Notice not only that *ἐπί* and *θήσειν* are written separately in this verse, but also that the prep. follows its verb. The verb is the same which was employed in Thetis's prayer, **A** 509. — **γᾰ́ρ**: *α* lengthened in the thesis by the ictus.

40. **διὰ ὑσμίνας**: 'throughout the conflicts;' *διά* is local, not causal.

41. **ἔγρετο** (sync. 2 aor. from *ἐγείρω*, 'arouse'): 'he awoke.' — **θείη ὀμφή**: 'a divine voice.' — **ἀμφέχυτο** (*χέω*): 'shed itself about him,' *i.e.* 'rang in his ears.'

42. Verses 42–46 are interesting as describing how the Homeric hero dresses himself. He sleeps, it appears, without clothing upon his body. — **ὀρθωθείς**: reflexive, 'having raised himself upright.' — **μαλακόν** (*cf.* Lat. *mollis*): 'soft;' the tunic was of wool.

43. Notice the force of midd. voice in *βάλλετο*, 'put on *his*;' also in *ἐδήσατο, βάλετο, εἵλετο* in follg. vv. Notice the lengthening of a final short vowel in *δέ*, v. 43, and *ὑπό*, v. 44, before follg. liquid, which was, doubtless, doubled in pronunciation. These vowels both stand in the accented part of the foot, which fact, alone, would account for their quantity.

45. **ἀργυρόηλον**: 'with silver-studded hilt.'

46. **ἄφθιτον αἰεί**: 'ever-abiding,' both as the work of Hephaistos, and as conferred for a perpetual possession on the house of Pelops (*cf.* v. 101).

48. **Ἠώς** [*Ἕως*]. — **προσεβήσετο**: 'came to.'

49. **Ζηνὶ φόως ἐρέουσα** [*Διὶ φῶς ἐροῦσα*]: 'to tell the light to Zeus,' *i.e.* 'to announce the day.'

50. **κηρύκεσσι κέλευσε**: *κελεύω* in Attic Greek always takes the acc.

52. **οἱ μέν**, *sc.* *κήρυκες*. **τοί** (= *οἱ*) **δέ**, *sc.* *Ἀχαιοί*.

53. **ἷζε** [*καθέζετο*]: 'was holding its sitting.'

54. **Νεστορέῃ**: adj. is equivalent to **Νέστορος**, the gen. sing. of noun, *i.e.*, 'the *Nestorian* ship' equals 'the ship of Nestor.' *βασιλῆος* is appositive of the **Νέστορος** thus implied (see on v. 20). For Nestor, the wise king of Pylos, see **A** 247 follg. — **Πυλοιγενέος**: compound of **Πύλοι**, locative case of **Πύλος**, and stem *γεν-*.

55. **πυκινὴν ἠρτύνετο βουλήν**: *callidum struebat consilium.* The essential idea of *πυκνός* is 'firm;' hence 'sound,' 'wise.'

56. **κλῦτε**: 2 aor. imv. — **ἐνύπνιον**: best taken as adv. acc. limiting *ἦλθον*, 'in my sleep.' — **διὰ νύκτα**: 'through the night,' not necessarily all night, but implying a protracted vision (see on v. 40).

57. **μάλιστα ἄγχιστα**: lit. 'most nearest,' a double superlative.

58. **εἶδός τε μέγεθός τε φυήν τε**: 'appearance, size, and form.' *εἶδος* refers more to the exterior semblance; *φυή* means lit. 'growth,' 'build.'

59. **μὲ προσέειπεν**: compounds of *φημί* and *εἶπον* with *πρός* always take the acc., not the dat., of the person addressed (*cf.* **A** 84).

60–70 = 23–33. Notice that messages are repeated in Hom. in exactly the form in which they were first given.

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71. **ἀπο-πτάμενος**: 2 aor. ptc. of *πέτομαι*, the theme of which appears in three forms: *πετ-*, *πτε-*, *πτα-*.

72. **θωρήξομεν**: aor. subj. For form, see on **A** 141; for mood, see on **A** 67.

73. **ἣ θέμις ἐστίν**: 'as is right.' The antecedent of the rel. pron. is the idea contained in *πειρήσομαι*, but the rel. is fem. instead of ntr. on account of the influence of the pred. noun *θέμις* (see on v. 5).

74. **σὺν νηυσί**: 'with the ships,' which are thought of as being taken along like companions.. — **πολυκλήϊσι**: 'with many rowlocks.' The *κληΐς* [*κλείς*], Lat. *clavis*, was a hook used in pushing open the bolt of a door. Then, from the resemblance of this rude 'key' to a rowlock, it comes to mean 'rowlock.'

75. **ἐρητύειν**: inf. for imv. — **ἄλλοθεν ἄλλος**: 'one from one point, another from another,' *i.e.* 'from many different points.'

76. **τοῖσι δ' ἀνέστη**: see on **A** 56.

77. **ἠμαθόεντος**: gen. from *ἠ*[*ἀ*]*μαθόεις*.

78. This and the follg. verse are conventional formulae, always followed by a speech.

80. **ἔνισπεν**: unaugm. 2 aor. from *ἐν*(*ν*)*έπω* = *ἐν-σέπω* from theme *σεπ-*, 'tell' (see on v. 484). Observe the lack of correspondence between the protasis and apodosis,—the one of the 2d, the other of the 4th, form.

81. **νοσφιζοίμεθα**: 'hold ourselves aloof,' 'turn away.'

82. *Cf.* **A** 91.

84. Nestor, usually prolix in his speeches, is here a model of brevity. He closes his speech with the exhortation already used by Agamemnon, *ἀλλ' ἄγετε*, and hastens from the council of chiefs to the popular assembly.

85. Notice the force of the prep. in *ἐπ-έστησαν*: 'rose up at his word.'

86. **ἐπεσσεύοντο**: 'were hurrying to the spot.'

87. **ἠΰτε** [*ὥσπερ*]. — **ἔθνεα**: 'swarms.' — **εἶσι**: lit. 'go,' *i.e.* 'fly.' *εἶμι* has freq. the pres. signif. in Hom. esp. in comparisons. The thrice-recurring termination *-αων* in this and in the follg. verse has been thought to suggest the hum of bees.

89. **βοτρυδόν** (*βοτρύς*, 'bunch of grapes'): 'like clusters,' 'in clusters.' The adv. suffix *-δον* (or *-δην*) denotes the manner of an action. — **ἐπ' ἄνθεσι**: 'over the flowers;' the thought is of locality, not of motion.

90. **πεποτήαται** [*πεπότηνται*]: pf. pass. from *ποτάομαι*.

91. **τῶν** [*τούτων*]: the article has not only demonstrative force, but is emphatic, 'of these.' — **ἄπο**: follows its case, and hence suffers anastrophe. G. 191, 3, N. 5, H. 109 a; Sketch of Dialect, § 6.

92. **ἠϊόνος** (nom. *ἠϊών* or *ἠών*) — **βαθείης**: lit., 'deep' shore, *i.e.* 'deep' as extending far into the land, 'concave,' 'hollow.' Others translate 'low-lying.' — **ἐστιχόωντο** (*στιχάομαι*): 'were advancing.' For assimilation, see Sketch of Dialect, § 18, 1.

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93. **ἰλαδόν** (ἴλη, 'troop'): see on v. 90; the special point of comparison lies in the word δεδήει (2 plupf. from δαίω): 'was ablaze,' 'spread like wild-fire.' — **ὄσσα**: 'Rumor' is called Διὸς ἄγγελος (v. 94) because so mysterious in its origin: it cannot be traced to any man; hence must have come from Zeus.

94. **ἀγέροντο**: 2 aor. midd. from ἀγείρω.

95. **τετρήχει** (unaugm. plupf. from θράσσω = ταράσσω, theme ταραχ-, shortened to τραχ-): 'had been confused,' 'was in an uproar.'

97. **βοόωντες ἐρήτυον**: 'by their shouts were trying to restrain.'

98. **εἴποτε σχοίατ'** [σχοῖντο]: 'on the chance that they would restrain themselves from.' See on A 67.

99. **ἐρήτυθεν** (*cf.* ἤγερθεν, A 57): 'were held back,' *i.e.* kept in order. — **καθ' ἕδρας**: 'along the benches.'

101. **κάμε τεύχων**: 'wrought with art,' lit. 'grew weary in making.' Vv. 101–108 represent figuratively how Agamemnon received his commission and prerogatives from Zeus. The scepter was prepared, by the special direction of Zeus, by Hephaistos; it was sent by Zeus's envoy Hermes to Pelops, the founder of Agamemnon's house, and regularly descended to the hero himself.

103. **διακτόρῳ ἀργεϊφόντῃ**: 'the guide Argeiphontes.' Hermes is called διάκτορος (δι-άγω) as 'guide' of the souls of the departed to the lower world. It seems better to transfer into English as a proper name the word ἀργεϊφόντης (supposed to be a compound of ἀργεϊ- — probably a locative case from the root ἀργ-, which appears in ἀργός, ἄργυρος — and φαίνω): lit. 'he who appears in brightness,' which may refer to the swiftness of his motion (light being associated with swiftness), or to the succor (light) which he brings. The story of how Hermes slew the hundred-eyed Argos, whom Hera had set to watch Io, is a later myth, and there seems to be no warrant for the translation, 'slayer of Argos,' which is given in some dictionaries.

106. **πολύαρνι**: heteroclite dat.; the only nom. is πολύαρνος.

107. **Θυέστ'**(ă): for Θυέστης (see Sketch of Dialect, § 10, 2). — **φορῆναι** [φορεῖν]: this anomalous form is a pres. inf.; a longer form, φορήμεναι, also occurs. Like ἀνάσσειν in follg. verse, the inf. denotes purpose, with a mingled idea of result. G. 265, H. 951.

108. **Ἄργεϊ παντί**: be king 'for all Argos.' Argos is here used for all that territory over which Agamemnon bore sway, *i.e.* most of the Peloponnesus.

109. **τῷ** (σκήπτρῳ): 'upon this,' lit. 'with this,' dat. of means. The possession of the scepter, it will be remembered (*cf.* A 245), gave him who held it the right to speak.

111. **μέγα**: adv. acc. — **ἐνέδησε**: 'involved,' 'entangled.' Agamemnon, like men in all times, blames the gods for his mistakes. — **ἄτῃ βαρείῃ**: 'grievous infatuation.'

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112. **σχέτλιος** (ἔχω): lit. 'holding fast to his purpose;' here, 'relentless.' —— **κατένευσεν**: see on A 514, 527.

113. **ἐκπέρσαντ'**: what vowel has been elided? —— **ἀπονέεσθαι**: the *α* of the first syllable is used as long. *Cf.* Ἀπόλλωνα, A 14, 21.

115. **δυσκλέα** [δυσκλεᾶ]: the full form is *δυσκλεέα*, and one *ε* is allowed to drop out instead of being contracted with follg. *α*. —— **ἐπεὶ ὤλεσα**: *ἐπεί* is both temporal and causal. *ὤλεσα* = Lat. *perdidi*.

116. **μέλλει φίλον εἶναι**: see on A 564.

117. **πολλάων πολίων** [πολλῶν πόλεων].

118. **τοῦ γὰρ κράτος**: 'for his might.' See on A 509.

119. **καὶ ἐσσομένοισι πυθέσθαι**: 'even for posterity to learn of.' For dat., G. 184, 5, H. 771.

120. **μὰψ οὕτω**: 'thus vainly.'

121. **ἄπρηκτον** [ἄπρακτον]: 'fruitlessly.'

122. **ἀνδράσι**: dat. after *πολεμίζειν*, as after *πολεμέω* and *μάχομαι*, G. 186, N. 1, H. 772. —— **πέφανται**: 3 sg. pf. pass. from *φαίνω*.

124. **ὅρκια πιστὰ ταμόντες**: lit. 'having slain oath-sacrifices to be depended upon,' *i.e.* 'having concluded a firm alliance by sacrifice.'

125. **ὅσσοι ἔασι** [ὅσοι εἰσί].

126. **διακοσμηθεῖμεν**: 'should arrange ourselves.' The verb might have stood in the inf. dependent upon *ἐθέλοιμεν* as in vv. 124, 125.

127. **ἕκαστον**: *v. l.* *ἕκαστοι*, which makes equally good sense.

128. **δευοίατο** [δέοιντο]: a primitive way of saying that the Greeks more than tenfold outnumbered the Trojans. It is a mistake to suppose that brevity of speech comes early and naturally; it comes rather late, and often only as the result of study.

129. **πλέας** = *πλέονας* [πλέους]: perhaps, after the loss of *ν* from *πλέονας*, the *ο* was lost instead of being irregularly contracted with follg. *α* into *ου*, as in Attic.

130. **πτόλιν**: *τ* has been called a parasitic letter; it is supposed to have been developed, in vulgar pronunciation, in *πόλις* and *πόλεμος* and it was found convenient in poetry to retain it.

131. **ἄνδρες** stands as appositive to *ἐπίκουροι*: 'allies, spear-brandishing chiefs.'

132. **πλάζουσι**: lit. 'cause to wander,' *i.e.* baffle in the purpose of capturing Troy. —— **εἰῶσ'** [ἐῶσι]: 3 pl. pres. indic. of *ἐάω*.

134. **βεβάασι** (3 pl. 2 pf. from *βαίνω*) [βεβᾶσι]: 'are gone.' —— **Διὸς ἐνιαυτοί**: 'years of Zeus;' for he determines their number and with what they shall be filled.

135. **δοῦρα**: 'timbers.' For the form *δοῦρα* for *δορυ-α*, see on A 407. —— **λέλυνται**: the Attic usage of ntr. pl. with sing. verb is here not observed (*cf.* v. 36).

136. **που**: 'methinks,' as in A 178.

137. **εἵατ'** [ἧνται]: *cf.* A 239. —— **ποτιδέγμεναι** [προσδεξάμεναι]: 'ex-

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pecting.' The form is syncop. 2 aor. ptc. (*cf.* *δέχθαι*, A 23).—— **ἄμμι** : see on A 384.

138. **αὔτως**: see on A 133; *cf.* also v. 342.—— **ἀκράαντον** [*ἄκραντον*] (*ἀ* priv. and *κραίνω*).

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160. **κάδ** [κατά]: apocope, and assimilation.—**εὐχωλήν**: pred. acc. after κατα-λίποιεν, 'as a boast,' conveniently translated 'to glory over.'

162. **ἐν Τροίῃ**: 'in the plain of Troy.'—**ἀπό**: 'remote from.'

164. **ἀγανοῖς**: conventional epithet (see on **A** 202), is not particularly appropriate to Athena; it is much more appropriate to Odysseus, and may have been interpolated from v. 180. Notice two cases of apparent hiatus: φῶτα ἕκαστον, μηδὲ ἕα, where an initial consonant has been lost. Notice, too, in νῆας ἅλαδε, v. 165, that the final syllable of νῆας is long by position, because ἅλαδε orig. began with σ (*cf.* Lat. *sal*).

165. *Sc.* Ἀχαιούς as subj. of ἑλκέμεν.

166. **οὐδ' ἀπίθησε**: 'did not fail to obey,' 'obeyed at once.' For explanation of litotes, see on **A** 220.

167. *Cf.* **A** 44.

169. **ἀτάλαντον** (compound of ἀ copulative = ἅμα and τάλαντον): 'of like weight with;' hence takes dat. as a word of likeness.

170. **ἑσταότ'** [ἑστῶτα].

171. **κραδίην καὶ θυμόν**: accusatives of the part, in apposition with μιν (*cf.* **A** 150). The coupling of the two nouns is also an example of Homeric fulness of expression.

175. **ἐν . . . πεσόντες**: 'having tumbled on board of,' with idea of confusion and fear.

176. **κὰδ δέ**: see on v. 160.

182. Construe ὄπα as obj. of ξυνέηκε, yet *cf.* **A** 273, **B** 26.

183. **βῆ δὲ θέειν**: 'and he started to run.'

184. **Ἰθακήσιος**: the herald, like his master, was from Ithaka. For position and duties of herald, see on **A** 321. The ο in ὅς is long because οἱ has an orig. *F*. For dat. οἱ, see G. 186, H. 772.

186. **οἱ**: dat. of advantage, for he was going to use the scepter in Agamemnon's behalf. Translate: 'received at the hands of,' and *cf.* **A** 596.

188. **κιχείη**: pres. opt. as if from κίχημι [κιχάνω]. See on **A** 26. The opt. is indefinite, a general condition being implied. G. 231, 225, H. 914 B.

189. **ἐρητύ-σα-σκ-ε** (iterative aor. from ἐρητύω) **παραστάς**: 'would step up to and detain.'

190. **Δαιμόνιε**: here used in a good sense, 'Good sir!' Below, v. 200, it has the bad sense, 'wretch' (see on **A** 561).—**κακὸν ὥς** (κακὸν ϝώς): ὥς, as adv. of comparison, takes the accent when it follows the word which it would regularly precede. G. 29, N., H. 112 b. Sketch of Dialect, § 6, Rem.

194. Odysseus uses the same word which Agamemnon (v. 75) had used in announcing his intention; yet immediately after he puts himself in th

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pecting.' The form is syncop. 2 aor. ptc. (*cf.* δέχθαι, A 23). —— **ἄμμι**: see on A 384.

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160. κάδ [κατά]: apocope, and assimilation. —— **εὐχωλήν**: pred. acc. after κατα-λίποιεν, 'as a boast,' conveniently translated 'to glory over.'

162. ἐν Τροίῃ: 'in the plain of Troy.' —— **ἀπό**: 'remote from.'

164. ἀγανοῖς: conventional epithet (see on **A** 202), is not particularly appropriate to Athena; it is much more appropriate to Odysseus, and may have been interpolated from v. 180. Notice two cases of apparent hiatus: φῶτα ἕκαστον, μηδὲ ἔα, where an initial consonant has been lost. Notice, too, in νῆας ἅλαδε, v. 165, that the final syllable of νῆας is long by position, because ἅλαδε orig. began with σ (*cf.* Lat. *sal*).

165. *Sc.* Ἀχαιούς as subj. of ἑλκέμεν.

166. οὐδ' ἀπίθησε: 'did not fail to obey,' 'obeyed at once.' For explanation of litotes, see on **A** 220.

167. *Cf.* **A** 44.

169. ἀτάλαντον (compound of ἀ copulative = ἅμα and τάλαντον): 'of like weight with;' hence takes dat. as a word of likeness.

170. ἑσταότ' [ἑστῶτα].

171. κραδίην καὶ θυμόν: accusatives of the part, in apposition with μιν (*cf.* **A** 150). The coupling of the two nouns is also an example of Homeric fulness of expression.

175. ἐν . . . πεσόντες: 'having tumbled on board of,' with idea of confusion and fear.

176. κὰδ δέ: see on v. 160.

182. Construe ὄπα as obj. of ξυνέηκε, yet *cf.* **A** 273, **B** 26.

183. βῆ δὲ θέειν: 'and he started to run.'

184. Ἰθακήσιος: the herald, like his master, was from Ithaka. For position and duties of herald, see on **A** 321. The ο in ὅς is long because οἱ has an orig. *F*. For dat. οἱ, see G. 186, H. 772.

186. οἱ: dat. of advantage, for he was going to use the scepter in Agamemnon's behalf. Translate: 'received at the hands of,' and *cf.* **A** 596.

188. κιχείη: pres. opt. as if from κίχημι [κιχάνω]. See on **A** 26. The opt. is indefinite, a general condition being implied. G. 231, 225, H. 914 B.

189. ἐρητύ-σα-σκ-ε (iterative aor. from ἐρητύω) **παραστάς**: 'would step up to and detain.'

190. Δαιμόνιε: here used in a good sense, 'Good sir!' Below, v. 200, it has the bad sense, 'wretch' (see on **A** 561). —— **κακὸν ὥς** (κακὸν ϝώς): ὥς, as adv. of comparison, takes the accent when it follows the word which it would regularly precede. G. 29, N., H. 112 b. Sketch of Dialect, § 6, Rem.

194. Odysseus uses the same word which Agamemnon (v. 75) had used in announcing his intention; yet immediately after he puts himself in the

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number of those who were not present in the council of chiefs to hear what Agamemnon said (*οὐ πάντες ἀκούσαμεν*).

195. **μή τι ῥέξῃ**: for this use of subj., ordinarily explained by ellipsis of a verb of fearing, see G. 218, N. 2, H. 887.

196, 197. 'For mighty is the wrath (or 'lofty is the thought') of a king fostered by Zeus, and his honor comes from Zeus, and Zeus the councillor loves him.' In v. 196 occurs an example of parataxis (see on A 5). —— **μητίετα**: see A 508.

198. **ἴδοι, ἐφεύροι**: indef. opt. in a relative clause implying condition, the iterative aorists *ἐλάσασκε, ὁμοκλήσασκε* implying a number of single acts.

200. **ἧσο**: 2 sg. imv. from *ἧμαι*. —— **καὶ . . ἄκουε**: 'hear (now and henceforth, pres. imv.) others' words.'

201. **σέο**: does not lose its accent, *i.e.* is orthotone, not enclitic, because contrasted with *οἵ*.

202. **ἐναρίθμιος**: precisely as we say 'of account.'

203. **οὔ πως**: *nullo modo.* —— **μέν** [*μήν*].

204. **οὐκ ἀγαθὸν πολυκοιρανίη**: 'a multitude of rulers is no good thing.' Notice the litotes; notice also in the gender of *ἀγαθόν* an example of the frequent use of a ntr. pred. adj. where the subj. is masc. or fem. *Cf.* in Lat. sentences like *triste lupus stabulis*: 'the wolf a grievous thing to the folds.' This verse expresses the demand often so strongly felt, and especially in times of violence, for *one* strong controlling hand. In the next verse, too, we have the idea of the Divine Prerogative which has been such a support of royalty. *Cf.* A 279.

205. **ἀγκυλομήτεω**: always pronounce the gen. ending -*εω* with synizesis.

206. This verse is weak and obscure in this connection, and was probably interpolated from I 99. A *varia lectio* for *βουλεύῃ* is *βασιλεύῃ*: 'rule' for them, instead of 'plan' for them. No word is expressed to which *σφίσι* refers, but the word *βασιλεύς* implies 'subjects,' and for this word *σφίσι* stands. —— **σκῆπτρον**: the 'scepter,' the king's badge of power; *θέμιστας* (nom. sing. *θέμις*): the 'ordinances' which he lays down. The prose word for *θέμιστες* would be *θεσμοί*, Lat. *instituta.*

207. **κοιρανέων δίεπε**: 'as ruler was arranging.' *κοιρανέων* is ptc. nom. sing. For *ἕπω*, see on A 166.

208. For *ἐπεσσεύοντο* and *ἄπο*, *cf.* vv. 86, 91.

209. **πολυφλοίσβοιο**: example of an onomatopoetic word, *i.e.* of a word which imitates, when spoken, the sound which it describes (*cf. σμαραγεῖ*, v. 210).

210. **αἰγιαλῷ**: local dat. 'on a broad strand.'

211. **ἐρήτυθεν**: see on v. 99.

212. **ἐκολῴα** (*κολῳάω*): 'was screaming,' 'was brawling,' *cf.* A 575.

213. **ἄκοσμά τε πολλά τε**: in Engl. we join both adjs. to the subst. without any intervening conj., 'many unbecoming words.'

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214. **μάψ**: 'vainly,' and **οὐ κατὰ κόσμον**: 'not fitly,' seem to a certain extent similar ideas, so that it rather surprises us that they should be joined by an adversative conjunction, *ἀτάρ* (see on **A** 50). —— **ἐριζέμεναι** [*ἐρίζειν*]: for inf. depending upon *ἔπεα ᾔδη*, see G. 265, N., H. 951.

215. One of the commonest ways of quarrel is with words; hence *ἐριζέμεναι* easily suggests *λέγειν*, on which *ὅτι εἴσαιτο* depends. —— **εἴσαιτο** from *εἴδομαι* [*δοκέω*].

216. **αἴσχιστος**: his ugliness of soul is left to be inferred from his ugliness of body. To the Greeks, that the first should be found in connection with the second would seem almost obvious. It has been remarked that Thersites impersonates all the qualities most opposed to the ideal of a hero. It should also be noticed that he is almost the only character taken from the common people who is portrayed with any detail in the Iliad. The heroes of the poem are the nobles (the *διογενεῖς βασιλῆες*). The audience was chiefly composed of nobles: the poet was in sympathy with his audience, and when he does introduce a man of the common people like Thersites, he makes him as hideous as he can (see on **A** 80). —— **ὑπό**: 'under the walls of.'

217. **ἔην** [*ἦν*]. —— **ἕτερον πόδα**: 'in one foot' (*cf.* Lat. *claudus altero pede*).

218. **συνοχωκότε** (*συνέχω*): *ὄχωκα*, peculiar pf. with Attic redupl. (and variation of vowel) for *ὄκωχα*. G. in Verb List, H. 508 D 16.

219. **ἐπενήνοθε**: an obscure form (probably a pf.) from uncertain present. Autenrieth connects it with the root of *ἄνθος*, 'flower,' and thus readily derives the meaning 'bloomed upon,' 'grew upon.'

220. **μάλιστα ἔχθιστος**: was 'most hateful to.' For another example of the double superlative, see on v. 57.

221. **τὼ γὰρ νεικείεσκε** [*ἐνείκει*]: the clause with *γάρ* is a reason for the bitter hate (*ἔχθιστος*) which was felt for Thersites.

222. **κεκληγώς**: 2 pf. ptc. from *κλάζω* (stem *κλαγγ-*).

223. **ἐκπάγλως**: probably derived from *ἐκ-πλήσσω* (*cf.* *ἐξεπλάγη*, Xen. Anab. II. III. I.).

224. **μακρά**: of cries that penetrate 'far,' *i.e.* 'piercingly,' 'loudly.'

225. **τέο** [*τίνος*]: for case, see on **A** 65. —— **δὴ αὖτ'**: synizesis. —— **χατίζεις**: derived from the root *χα-*, seen in *χαίνω*, 'gape,' *χάος*, 'void;' it takes the gen. as a word of want.

226. **πλεῖαι**: in ordinary prose an adj. of Attic 2d decl. The interchange of forms *πλεῖος* and *πλέως* illustrates *metathesis quantitatis.*

228. **δίδομεν**: Thersites is as great a braggart as he is coward. Notice that the use of the subj. *εὖτ' ἂν* [*ὅταν*] *ἕλωμεν* in the temporal clause containing a general condition marks *δίδομεν* as prs. and not ipf.

229. **ἐπιδεύεαι** [*ἐπιδέῃ*]. —— **κέ τις οἴσει**: for use of *κε* [*ἄν*] with fut. indic., see on **A** 137.

231. **δήσας ἀγάγω**: 'shall have bound and led captive.'

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233. **κατίσχεαι**: for form, *cf.* A 141; the use of the mood suggests the subj. of purpose common in relative clauses in Latin, but not a prose-Greek construction. It is exactly parallel, in connection, to *μίσγεαι*, and may be translated as if we had *ἵνα κατίσχεαι*. —— **οὐ μέν** [*οὐ μήν*].

234. **κακῶν**: gen. after *ἐπιβασκέμεν* in the sense of 'bring into contact with.' G. 170, 2, H. 751.

235. **ἐλέγχεα**: lit. 'reproaches,' *i.e.* objects of reproach.

236. **περ**: 'by all means.' —— **ἐῶμεν** (*ἐάω*): 'let us leave.'

237. **γέρα πεσσέμεν**: 'digest his gifts of honor,' *i.e.* see how much good they will do him without our support.

238. **χἠμεῖς** [*καὶ ἡμεῖς*]: 'we also,' as well as Achilles.

239. **ὃς καὶ Ἀχιλῆα ἠτίμησεν**: 'for he also insulted Achilles;' a causal idea here underlies the relative clause. —— **ἕο** [*οὗ* = *αὐτοῦ*]: notice the lengthening of the vowel (*ε̄ο*) before a liquid (see on A 394).

240 = A 356.

241. Thersites has not a whit more affection for Achilles than for Agamemnon. He finds in the indignities heaped upon Achilles convenient additional charges against Agamemnon, but he cannot leave Achilles without a thrust at him. —— **οὐ χόλος φρεσίν**: 'he has no wrath in his heart.' —— **μεθήμων**: adj. instead of a subst. *μεθημοσύνη*: 'remissness,' which would have been in exact contrast with *χόλος*.

242. **λωβήσαιο**: Thersites uses the very words uttered by Achilles, A 232.

244. **παρίστατο**: 'was standing by his side.

245. **ἠνίπαπε**: contrast the tense with that of *παρίστατο*: 'broke out in reproof.' The form is one of two (only) instances of a very peculiar reduplication in 2 aor. The theme of *ἐνίπτω* is *ἐνιπ-*; the redupl. is the syllable *-απ* *affixed* to the theme. The other instance is *ἐρύκακον*, 2 aor from *ἐρυκάνω* (stem *ἐρυκ-*). See Sketch of Dalect, § 15, 2.

246. **ἀκριτόμυθε**: *cf.* *ἀμετροεπής*, v. 212.

247. **μηδ' ἔθελ'**: 'and undertake not,' 'and venture not.'

248. **χερειότερον** [*χείρονα*]: comp. of *κακός*.

249. **ὅσσοι**: in order to connect naturally with what precedes, a gen. of the whole, *e.g.* *πάντων*, must be supplied, dependent upon *ἄλλον*.

250. The potential opt. in this and follg. v. is equivalent to a mild imv.

251. **νόστον φυλάττοις**: lit. 'watch the return,' *i.e.* watch that one fail not of it. *Cf.* in French, *garder le retour*.

253. **εὖ ἦε κακῶς νοστήσομεν**: freely, 'whether our return shall be to our advantage, or to our hurt;' it should be entered upon, accordingly, with deliberation. The weakness and repetition of vv. 254–256 suggest that they are justly bracketed as interpolation.

255. **ἧσαι**: in colloquial sense, not of actual sitting posture, for he does not sit down until v. 268 (*cf.* also vv. 211, 212), but of his avoid-

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ance of any laborious occupation which would leave him less free to scatter his abuse on every side.

257. **τὸ δὲ καί**: 'and this also.' —— **τετελεσμένον ἔσται** [*τελεσθήσεται*].

258. **ἀφραίνοντα** (*ἀ* priv. and *φρήν*): 'talking folly.' —— **κιχήσομαι**: see on A 141. —— **ὥς νύ περ ὧδε**: *ὧδε* is antecedent of *ὥσπερ*: 'in this way just as now.'

259. **'Οδυσῆι, ὤμοισι**: apposition of part to whole. *'Οδυσῆι* is simply a more emphatic *ἐμοί*. —— **ἐπείη**: opt. of desire.

260. **μηδὲ κεκλημένος εἴην**: 'and may I not be called,' *i.e.* 'may I no longer be.'

261. Take *σε* and *εἵματα* as double acc. after *ἀπο-δύσω*. G. 164, H. 724.

262. **τά τ'**: see on A 86; see also Sketch of Dialect, § 14 *ad finem*. —— **αἰδῶ**: acc. sing. from *αἰδώς*. G. 55, N. 1, H. 196.

264. Connect **ἀγορῆθεν** [*ἐξ ἀγορᾶς*] with *ἀφήσω* (*ἀφίημι*): 'shall smite and drive you with unseemly blows from the assembly to the ships.' If *πληγῇσιν* belonged with *πεπληγώς*, it would probably stand as cogn. acc.

266. The stroke took effect on both shoulders and on the portion of the back lying between (and below) them, *i.e.* *μετάφρενον*.

268. **σκήπτρου ὕπο χρυσέου**: exactly as we say 'under the stroke;' *ὑπό* being both local and causal.

269. **ἀχρεῖον ἰδών**: lit. 'looking uselessly,' *i.e.* casting silly looks about.

270. **ἀχνύμενοι**: 'grieved,' probably because of their desire to return. —— **ἡδύ**: 'merrily.'

271. **τις εἴπεσκεν**: for iterative aor. see on A 490. *τις*: 'many a one.' The indefinite pron. as here used is said by Gladstone to represent public opinion in Homer (*cf.* Δ 81).

272. **Ὢ πόποι**: for accent of *ὤ* and meaning of *πόποι*, see on A 254. *πόποι* is used only here of pleasant surprise. —— **δή** [*ἤδη*]: see on A 61.

274. **τόδε** is acc. of the object; **ἄριστον**, of the predicate. Translate: 'this is by far the best thing which he has wrought.'

275. **ἐπεσ-βόλον**: lit. 'one who throws about words.' —— **ἔσχ' ἀγοράων**: 'restrained from his speeches' (see on v. 239).

276. **θήν**: gives ironical turn to the sentence. —— **πάλιν αὖτις**: 'back again.' For similar doubling of words of nearly similar sense, *cf.* *δεύτερον αὖτις*. —— **ἀνήσει**: fut of *ἀν-ίημι*.

278. **φάσαν ἡ πληθύς**: collective noun with pl. verb. —— **ἀνὰ . . . ἔστη**: Odysseus, it seems, had taken his seat after chastising Thersites. The epithet *πτολίπορθος* (for *πτολι-* see on v. 133) is appropriate to Odysseus from the special share which he had, through the device of the wooden horse, in the reduction of Troy, a story not related, however, in the Iliad.

279. **παρά**: adv. 'by his side.'

280. **ἀνώγει**: plupf. with signif. of ipf.

281. **πρῶτοί τε καὶ ὕστατοι**: 'those in the first and the last ranks,' 'nearest and remotest.'

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284. νῦν δή: 'now as it appears.'

285. ἐλέγχιστον: superlative in -ιστος formed from noun ἔλεγχος (see on A 325). — **θέμεναι** [θεῖναι]. — **βροτοῖσι**: dat. of the person *in whose view* anything has a certain character. G. 184, 3, N. 2, H. 771. — **μερόπεσσι**: see on A 250.

286. ἥνπερ ὑπέσταν [-έστησαν]: 'which they assumed.' 'Standing under' a promise is really as natural a metaphor for pledging one's self to it as 'assuming,' lit. 'taking to one's self.' ἥνπερ is a kind of cognate acc., for ὑπέσταν is equivalent to ὑπέσχοντο.

287. ἐνθάδ' ἔτι στείχοντες: 'while still on the way hither.' — **Ἄργεος**: used as in A 30 for the whole region about Argolis, whence most of the Achaians came.

288 = 113.

289. ὥστε: regularly in Hom. equals ὥσπερ or ὡς, τε having no appreciable force. See on A 86.

290. ὀδύρονται νέεσθαι: it is only by an extension of the orig. meaning of ὀδύρονται that it can take the inf. of the purport of the lament. The verb comes to mean: 'express by tears their desire.'

291. The course of thought vv. 291–300 may be thus outlined: The case of the Achaians is hard; 't is hard enough (πόνος) to make one return wearied out. For even a month's absence from wife in stormy seas is painful; how much more a nine years' absence. There is then no occasion to blame the Achaians; but still it must be remembered that, hard as is the case where so much has been borne and the object not gained, yet honor forbids a return empty-handed; hence the closing exhortation: 'Bear up yet a while, friends!'

292. ἀπό: 'away from' (see on v. 178). There is no elision because of the orig. *F* in follg. word.

293. σύν: *i.e.* 'on board of' (see on v. 74).

294. ὅν περ εἰλέωσι [ὃν ἂν εἱλῶσι]: subj. in conditional relative clause after a primary tense: 'whomsoever the wintry gusts and rising sea confine in harbor.'

295. ἡμῖν μιμνόντεσσι [μένουσι]: dat. in designation of time, 'as we remain here.' G. 184, 3, N. 1, H. 771 a.

298. νέεσθαι: *sc.* τινα as subject. — **κενεόν** [κενόν]: *cf.* ἀδελφός and ἀδελφεός.

299. δαῶμεν: 2 aor. pass. subj. from theme δα-, 'learn,' of which δι-δά-σκω, 'teach,' is a pres. with causative signif.

300. ἐτεόν: 'really.'

301. ἐστὲ δέ: parataxis; we might have had ἐστὲ γάρ.

302. οὓς μὴ . . . φέρουσαι: 'as many as the death-fates have not swept away.' μή is used instead of οὐ because the antecedent of the relative is indefinite, which is the same as saying that a condition is implied. G. 231, H. 1021.

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303. **χθιζά τε καὶ πρώϊζ'**: '('t was but) the other day.' Notice that the Greek says 'yesterday *and* the day before,' instead of 'yesterday *or* the day before' (*cf.* *ἕνα καὶ δύο*, v. 346). Aulis was the Boeotian town on the Euboean Gulf where the Greek fleet assembled and was delayed by adverse winds, while on the point of sailing for Troy.

304. **ἠγερέθοντο**: from Hom. pres. *ἠγερέθομαι*, formed from theme *ἀγερ-*. G. 119, 11, H. 494. *Cf.* v. 448.

305. **ἀμφὶ περί**: *ἀμφί* is adv. and *περί* prep. (*cf.* Engl. 'round about').

306. **τεληέσσας**: probably best translated, 'bringing fulfilment' (see on A 315); old rendering, 'unblemished.'

307. **πλατανίστῳ** [*πλατάνῳ*]: the 'plane-tree,' not unlike our maple in appearance, grows especially by springs and along watercourses. —— **ὅθεν ῥέεν** [*ἐξ ἧς ἔρρει*].

308. **ἔνθα**: 'then,' carries back the thoughts to *χθιζά τε καὶ πρώϊζ'*. —— **ἐπί**: with acc. denotes 'extension over' (*cf.* vv. 159, 299). —— **δαφοινός**: 'blood-red.' It is compounded of **δα-** also *ζα-* [*διά*] 'thoroughly' (*cf.* *per* with strengthening force as Lat. prefix, *e.g.* *permagnus*), and *φόνος*, 'gore.'

310. **βωμοῦ**: gen. of separation after the idea of motion implied in *ὑπαΐξας*. —— **ῥα**: see on A 56.

311. **νήπια τέκνα**: 'tender (lit. 'infant') brood.'

312. **ὑποπεπτηῶτες** (2 pf. ptc. from *-πτήσσω*): 'crouching beneath.' For dat. **πετάλοις**, G. 187, H. 775.

313. Translate: 'eight, but the mother-bird was the ninth, which hatched her brood.'

314. **ἐλεεινὰ τετριγῶτας** (2 pf. from *τρίζω*): 'twittering piteously.'

315. Connect **τέκνα** with *ἀμφεποτᾶτο* as its object.

316. **ἐλελιξάμενος**: 'having coiled himself,' *i.e.* so as to launch himself upon the mother-bird. —— **πτέρυγος**: 'by the wing.' —— **ἀμφιαχυῖαν** (pf. ptc. from stem *ἰαχ-*): 'screaming.'

317. Join **κατὰ . . . ἔφαγε** and translate: 'swallowed.'

318. **ἀρίζηλον** (prefix *ἀρι-*, 'very,' and *δῆλος*, 'plain'): 'conspicuous.' Translate the whole verse: 'the Deity, who also sent it, made of it a conspicuous sign,' *i.e.* a miracle.

319. For double acc. after *ἔθηκε*, G. 166, H. 726. The latter half of this verse is identical with v. 205.

320. **οἷον ἐτύχθη**: 'at what a thing was brought to pass.'

321. **εἰσῆλθε**: here used, as the connection shows, of a sudden, disturbing entrance. Translate: 'when therefore dreadful monsters (pl. for sing.) intruded among the hecatombs of the gods.'

323. **ἄνεῳ**: adv. 'in silence.' For a similar use of adv. in pred. where an adj. seems to us more natural, *cf.* A 416, Γ 95. The *varia lectio* is *ἄνεῳ*, nom. pl. from adj. *ἄνεως*: 'speechless.'

325. **ὄψιμον, ὀψιτέλεστον**: 'late, late of fulfilment.' This repetition of

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the same idea in words of similar sound is called paronomasia. — **δου** [οὗ]: a conjectural *varia lectio* is ὃο (see Sketch of Dialect, § 11, 1).

328. **πτολεμίζομεν**: see on v. 130. As the pres. of the verb is in -ζω the fut. would in Attic be in -σω (or -ιῶ). — **αὖθι** [αὐτόθι]: 'on this very spot.' If the elision had not taken place before ἔτεα (Fέτεα) we might have had τοσσαῦτα ἔτεα, εα as one syllable by synizesis.

330. **τώς** [ὥς]: *cf.* τοί, ταί for οἱ, αἱ.

332. **εἰς ὅ κεν** [ἕως ἄν].

334. **σμερδαλέον**: 'terribly,' ntr. adj. used as cognate acc. — **ἀϋσάντων ὑπ' Ἀχαιῶν**: 'under (because of) the shouts of the Achaians.' G. 191, VI. 7 (1) b and c, H. 808, b and c.

335. **ἐπαινήσαντες** [ἐπαινέσαντες]: agrees with Ἀργεῖοι, v. 333.

336. **τοῖσι**: G. 184, 3, N. 2, H. 767. — **Γερήνιος**: 'Gerenian.' Gerenia is said to have been a town or district in Messenia whither Nestor fled while Herakles was sacking Pylos. Another explanation makes Γερήνιος = γέρων.

337. **ἀγοράασθε** (ᾱ in thesis, as in A 14, 21, etc.): for assimilated form, see Sketch of Dialect, § 18, 1.

338. **οἷς**: for case, G. 184, 2, N. 1, H. 763.

339. **πῇ δὴ βήσεται**: 'whither pray will go?' *i.e.* 'what in the world will become of?' The 'covenants and oaths' referred to are those at Aulis before sailing for Troy (v. 286).

340. **ἐν πυρί**: 'into the fire.' — **δή**: here joined with opt. of desire, as it is freq. joined with imv., to strengthen the expression of wish. One might paraphrase: 'Perish, then, our resolves and shrewd counsels.'

341. **σπονδαί, δεξιαί**: in their literal sense, 'libations and right hands,' standing in conjunction for the league of friendship of which they were the sign. — **ἄκρητοι** [ἄκρατοι]: compound of ἀ privative and κεράννυμι. 'Unmixed' wine was employed in solemn libations; wine was not drunk unmixed. — **ἐπέπιθμεν** [ἐπεποίθειμεν].

342. **αὔτως**: see on v. 138.

343. **εὑρέμεναι** [εὑρεῖν].

344. **ἔθ'** (ἔτι) **ὡς πρίν**: 'still as heretofore.'

346. **φθινύθειν**: G. 119, 11, H. 494. — **ἕνα καὶ δύο**: see on v. 303. — Connect Ἀχαιῶν as part. gen. with τοί [οἵ].

347. **αὐτῶν**: subjective gen., 'no accomplishment shall be theirs,' *i.e.* they shall accomplish nothing.

348. **ἰέναι** depends upon βουλεύωσι. — **πρίν . . . πρίν**: see on A 97. Which πρίν is a conjunction, which an adverb?

349. **γνώμεναι** [γνῶναι]: *cf.* δόμεναι, A 98, 116. — **ψεῦδος**: pred. noun where we should expect a pred. adj. ψευδές.

350. **γὰρ οὖν**: 'for in any case.'

351. **ἐπὶ νηυσὶν ἔβαινον**: ἐπί with dat. differs little from ἐν or σύν with dat. or from the simple dat.; translate: 'were going away in their ships.'

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352. φόνον καὶ κῆρα: 'slaughter and death,' Homeric fulness of expression. *Cf.* in Engl. 'death and destruction.'

353. ἀστράπτων: an anacoluthon; strictly this and the follg. ptc. should be in acc. case, but *φημὶ κατανεῦσαι Κρονίωνα* becomes for the moment, to the speaker, *κατένευσε Κρονίων*. —— **ἐπιδέξια**: lit. 'on the right.' As the augurs in observing the flight of birds looked toward the north (perhaps because Mt. Olympus lay in that direction), the east, the favorable quarter of the sky, was on the *right*. —— **φαίνων**: 'revealing.'

354. τῷ: 'therefore,' dat. of cause. —— **ἐπειγέσθω**: from *ἐπείγω*.

355. τινα: 'many a one' (*cf.*, for a similar wish, Job xxxi. 10). —— **Τρώων ἀλόχῳ**: 'a Trojan wife.'

356. Ἑλένης, κτλ.: 'Helen's pangs and groans;' the gen. is subjective.

358. ἧς νηός: *navis suae.*

359. ὄφρα πρόσθ' ἄλλων ἐπίσπῃ [*ἵνα πρότερον ἄλλων ἐπίσπηται*]: 'in order that in advance of others he may overtake death and fate,' *i.e.* that death and fate may overtake him. *Cf.* this cumbrous form of denunciation with vv. 123–128, and see note on that passage.

360. αὐτός τ' εὖ μήδεο, πείθεό τ' ἄλλῳ: 'do you not only consider for yourself, but comply with the advice of another.'

361. ἀπόβλητον: 'to be lightly esteemed.' —— **ἔπος**: lit. 'word,' *i.e.* 'counsel.'

362. Nestor insists on the importance of arrangement. The soldiers will fight better under the eyes and with the support of friends. —— **φῦλα**: 'tribes,' includes a number of the smaller *φρήτρας*: 'clans.'

363. φρήτρηφι [*φράτρᾳ*]: dat. sing. with suffix -*φι*. G. 61, N. 3, H. 221 D, Sketch of Dialect, § 9, 1.

365. ὅς τέ νυ: 'and who perhaps,' implying that there might prove to be no cowards among the host and thus nerving the people to greater exertions.

366. ἔῃσι [*ᾖ*]. —— **κατὰ σφέας**: 'by themselves' (see on A 271).

367. ἢ καί [*εἰ καί*]: 'whether owing even to divine power,' *cf.* A 83.

368. ἤ, κτλ.: 'or simply because of,' etc.

370. ἦ μάν [*ἦ μήν*]: 'verily.' —— **ἀγορῇ**: 'in the agora,' local dat.

371. αἲ γάρ [*εἰ γάρ*]: 'would that.' One can see from this passage how *εἰ γάρ* comes to be a particle of wishing. 'For if I had, etc., then should the city bow,' is equivalent to 'would that I had, then should,' etc.

373. τῷ: 'then' (see on v. 354). —— **ἠμύσειε** (aor. opt. from *ἠμύω*, 'bow down'): see on v. 148.

374. ἁλοῦσα: 2 aor. ptc. from *ἁλίσκομαι*. —— **περθομένη**: 'being sacked,' describes what follows upon *ἁλοῦσα*: 'having been taken.'

376. μετ' ἔριδας: 'into the midst of strifes.'

378. ἦρχον χαλεπαίνων: 'began it by my anger.'

379. ἐς μίαν: *βούλην* is easily supplied from *βουλεύσομεν*.

380. ἀνάβλησις (*ἀναβάλλω*, 'postpone'): verbal noun governing objective gen. (*cf.* v. 436).

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381. **ξυνάγωμεν Ἄρηα**: 'we may join battle,' *cf.* Lat. *pugnam committere.*

382. **τις**: 'each one.' —— Give force of midd. voice to the verbs *θηξάσθω* (*θήγω*), *θέσθω*, by translating: 'his spear,' 'his shield.'

384. **ἅρματος ἀμφὶς ἰδών**: 'having looked on both sides of his chariot,' *i.e.* having seen well to it.

385. **κρινώμεθα**: 'decide between one another,' 'contend.'

386. **μετέσσεται**: 'shall intervene.'

387. **μένος ἀνδρῶν**: lit. 'the fury of men,' *i.e.* 'the furious combatants.'

388. **τευ**: 'of many a one;' the gen. probably limits *τελαμών*, although that cannot easily be translated except in connection with **ἀσπίδος ἀμφιβρότης**, 'the strap of the man-protecting shield of many a one.'

389. **καμεῖται**: as subj. *sc. τις.* —— **χεῖρα**: acc. of specification.

390. **τιταίνων**: 'tugging.'

392. **μιμνάζειν**: an intensive form from *μίμνω* (*cf.* v. 296), which is a reduplicated form from *μένω.*

393. **οὔ οἱ ἔπειτα ἄρκιον ἐσσεῖται φυγέειν**: 'there shall be no safety to him to flee,' *i.e.* 'he shall find no safety from.'

394. **ὡς ὅτε** [*ὅταν*] **κῦμα**: *sc. ἰάχῃ.*

395. **κινήσῃ**: *sc.*, as object, *τό* [*αὐτό*] referring to *κῦμα.*

396. **σκοπέλῳ** (*cf.* Lat. *scopulus*): appositive of *ἀκτῇ.*

397. **παντοίων ἀνέμων**: waves 'of all kinds of winds,' *i.e.* raised by all kinds of winds; the gen. is subjective and denotes the cause. —— **γένωνται**: subj. is *ἄνεμοι.* Translate: 'whenever they rise on this side or on that.'

398. **ὀρέοντο** [*ὤρνυντο*]: ipf. implying a pres. *ὀρέομαι.* —— **κεδασθέντες** [*σκεδασθέντες*].

400. **ἄλλος ἄλλῳ ἔρεζε**: 'one was performing sacrifice to one, another to another,' *i.e.* the different tribes made offering, each to its patron deity, according to its own national rites.

401. **μῶλον**: 'toil,' 'moil.'

402. **ὁ**: 'he,' *i.e.* Agamemnon.

403. **πενταέτηρον**: 'five-year old,' and so full-grown.

404. **κίκλησκεν**: 'was inviting' to the banquet which always made part of the sacrifice. —— **γέροντας**: not used here with distinct reference to age, but equals 'counsellors.' —— **ἀριστῆας Παναχαιῶν**: in definitive apposition with *γέροντας.* Translate: 'he was inviting from among the counsellors the following champions of the collected Achaians.'

406. **Τυδέος υἱόν**: 'Diomede.' For further account of this hero see E and Z 119–236.

407. Nearly identical with this verse is v. 169.

408. Menelaos stands on a higher footing than the other chiefs, and his presence is expected at the banquet without special invitation. —— **βοὴν ἀγαθός**: 'good at the battle-cry.' No trumpets are mentioned in the Homeric poems; hence the voice was important.

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409. **ἀδελφεόν** [ἀδελφόν]: example of prolepsis, natural in animated style. See on A 537.

410. **περίστησαν**: how distinguish the unaugm. aor. (used here) from ipf.? —— **οὐλοχύτας**: see on A 449.

412. Magnificent form of address: 'Zeus most glorious, most great, wrapt in black clouds, dwelling in aether.' The abiding-place of Zeus was *ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο*, A 499. The summit of Olympus towered out of the *ἀήρ* into the *αἰθήρ*. With the substance of the prayer (vv. 414, 415) may be compared several Old Testament invocations of Jehovah; *e.g.* Josh. x. 12, 13.

413. **ἐπ(ι)δῦναι** and **ἐπελθεῖν**: infs. depending on a verb of praying, *e.g.* *δός*, which can easily be supplied. **ἐπί** with both verbs adds the idea 'upon the earth,' for sunset and darkness are thought of as falling from heaven upon the earth.

414. **πρηνές**: pred. adj. with *μέλαθρον* denoting the result of *καταβαλεῖν*. *κατὰ πρηνὲς βαλέειν*: 'lay low.'

415. **πρῆσαι πυρός**: 'burn with fire.' For gen. *πυρός*, H. 760; for orig. signif. of *πρήθω*, see on A 481. —— **θύρετρα**: the pl. suggests folding or double doors. —— **δηΐοιο**: pronounce as if written *δῄοιο*.

417. **ῥωγαλέον**: denotes the result of *δαΐξαι* (*cf.* *πρηνές*, v. 414).

418. **ὀδάξ**: adv. equivalent to dat. pl. of *ὀδούς*. The English equivalent of the whole expression *ἐν κονίῃσιν ὀδὰξ λαζοίατο* [*λαμβάνοιεν*] *γαῖαν* is: 'bite the dust.'

419. **ἄρα** implies the knowledge of the hearer that it was not in accordance with Zeus's plan to grant Agamemnon's prayer (see on vv. 35, 36).

420. **δέκτο**: syncop. 2 aor. from *δέχομαι*, see on A 23. —— **ἀμέγαρτον**: lit. 'unenviable,' *i.e.* 'unhappy.'

421–424 = A 458–461.

425. **σχίζῃσιν**: local dat., 'on splinters' (*cf.* in A 462, *ἐπὶ σχίζῃς*).

426. **ἀμπείραντες** [*ἀναπείραντες*]: apocope and assimilation. —— **ὑπείρεχον** [*ὑπερεῖχον*]: *ὑπείρ* is perhaps for *ὑπερί*, a locative form for *ὑπέρ* (*cf.* *παραί, προτί, ὑπαί*). —— **Ἡφαίστοιο**: metonymy, — the name of the god for the element over which he presides.

427–432 = A 464–469.

434. *Cf.* A 122, where the courtly beginning of the verse was in sharp contrast with the abusive ending.

435. **λεγώμεθα**: La Roche would translate, as the verb has no object, 'let us lie idle,' which involves confounding the roots *λεγ-* and *λεχ-*. It seems better to translate, 'let us be talking with one another,' although in the few passages where *λέγεσθαι* has that sense an acc. *ταῦτα* is added. A *varia lectio* is *δὴ νῦν μηκέτι ταῦτα λεγώμεθα, κτλ.* But it is not easy to see to what the 'these things' refer.

436. **ἀμβαλλώμεθα**: see on v. 380. —— **ἐγγυαλίζει**: see on A 353.

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438. κηρύσσοντες ἀγειρόντων: 'let them collect by proclamation.'

439. ἀθρόοι ὧδε: 'assembled just as we are.' ὧδε seems never to mean 'as follows' in Homer.

440. θᾶσσον: 'more quickly' than could otherwise be the case, *i.e.* 'very quickly.' This is an example of the absolute comparative.

442–444 = (very nearly) vv. 50–52.

445. οἱ ἀμφ' Ἀτρεΐωνα βασιλῆες: 'the son of Atreus and the (other) kings.'

446. κρίνοντες: *i.e.* according to Nestor's advice, v. 362. —— **μετὰ δέ**: 'and in the midst.' What verb is to be supplied with Ἀθήνη?

447. αἰγίδ' (nom. *αἰγίς*): the 'aegis,' or shield of Zeus, often lent by him to Athena. The aegis is 'precious,' *ἐρίτιμον*, because not subject to age or decay,' *ἀγήραον ἀθανάτην τε*. Of these last two epithets it may be said that they always occur together, and except in this phrase are always applied to persons.

448. τῆς: may be explained as possessive gen., 'whose hundred tassels,' but is probably better considered as gen. of separation: 'from which dangle.' *Cf.* ἠερέθονται (from theme ἀερ-) with ἠγερέθοντο (theme ἀγερ-), and see on v. 304. The Homeric conception of the aegis seems to be a kind of apron or flap hanging from the shield, and ornamented with precious tassels, finely twisted, of golden thread. For a fuller description of the aegis, *cf.* E 738 follg.

449. ἑκατόμβοιος: a frequent primitive method of estimating value is in oxen (see on A 154).

450. παιφάσσουσα: 'resplendent.'

451. ἐν: join with ὦρσεν.

452. καρδίῃ: apposition of the part with the whole, 'in each one *i.e.* his heart,' *i.e.* 'in the heart of each one.' Perhaps this passage should lead us to explain θυμῷ in A 24 as an appositive of Ἀγαμέμνονι, rather than as a local dative.

453. γλυκίων [*γλυκύτερος*]: *cf.* A 249.

455. Here follow five similes: (1) the forest fire, suggested by the gleam of the armored host; (2) the flocks of birds, referring to its numbers and tread; (3) the swarms of flies, to its persistence; (4) the goatherd and his flocks, to its systematic ordering according to tribes; (5) the bull and herd, to Agamemnon's pre-eminence. —— **ἠΰτε** [*ὡς ὅτε*].

456. ἕκαθεν: 'from far away;' the point of view chosen is in the distance, instead of in the vicinity of the light. This illustrates a (uniformly noticeable) diversity of Greek from Engl. idiom.

457. τῶν: connect with *χαλκοῦ*, and translate (vv. 457 and 458): 'the resplendent gleam from the vast expanse of bronze of these as they marched along came through the upper air to heaven.' —— **θεσπεσίοιο** (*θεός* and theme *σεπ-*, *cf.* v. 483): lit. 'divinely spoken,' then 'marvellous,' 'vast;' here epithet of *χαλκοῦ*: the 'broad expanse of bronze armor.'

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459. **τῶν**: is taken up again by *τῶν* in v. 464, and must be left untranslated.

460. **χηνῶν, γεράνων, κύκνων**: appositives of *ὀρνίθων*.

461. The river Kaÿster is in Lydia, flowing south of Mt. Tmolos into the Aegean just north of Ephesus. The vale through which it flows is the *Ἄσιος λειμών*: 'Asian mead,' whence perhaps the name Asia may have spread, as the designation of one of the grand divisions of the globe.

462. **ἀγαλλόμενα πτερύγεσσιν** [*πτέρυξι*]: 'sporting exultingly on their pinions,' dat. of means.

463. **κλαγγηδὸν προκαθιζόντων**: 'alighting one before another with a din.' The ptc. (agreeing with the gens. in v. 460) describes most vividly the manner in which a flock of birds alight, those settling later dropping in front of those which have already touched the ground. Notice a flock of doves, as they alight.—— **τε** in this verse, as in v. 456, has no translatable meaning.

465. **προχέοντο**: 'were pouring forth.'

466. **ποδῶν**: if *ὑπό* had purely local signif. the dat. *ποσσί* would be required. It is simplest to recognize here a transition to the causal signif. Translate: 'under (*i.e.* because of the tread of) the feet of themselves and the horses.'

467. **ἔσταν**: 'they halted.' This and the two follg. verses are remarkably flowing, on account of the numerous liquids and vowels which they contain.

468. **ὥρῃ**: may refer to any season, here (as in v. 471) to 'springtime.'

469. **μυιάων** [*μυιῶν*]: from nom. sing. *μυῖα*. *Sc.* with *ἔθνεα, ἠλάσκουσιν* or similar verb.

471. **γλάγος** (nom. sing.): heteroclite form of *γάλα*, 'milk.'

472. **ἐπὶ Τρώεσσι**: of hostile aim, 'against the Trojans.'

474. **τούς** simply anticipates *τούς* in v. 476, and is best omitted in translation.—— **ὥστε** [*ὥσπερ*]: see on v. 289.—— **αἰπόλια πλατέ' αἰγῶν**: 'widegrazing (goat-) herds of goats;' the epithet *πλατέα* is true to life, as any one who has ever seen goats grazing will recognize; *αἰγῶν* is gen. of material, pleonastic if, as generally considered, the first part of *αἰπόλια* is *αἴξ*. —— **αἰπόλοι ἄνδρες**: *ἄνδρες* seems superfluous, but there are many similar instances of its use; *e.g.* Γ 170, *βασιλῆι ἀνδρί* (*cf.* Δ 216, 275, 485).

475. **ῥεῖα** [*ῥᾳδίως*] **διακρίνωσι**: we should have indic. in prose.—— **νομῷ**: local dat.—— **μιγέωσιν**: 2 aor. pass. subj. 'when they have become intermingled in the pasture.' The subj. in the temporal clause implies a repeated act. G. 229, 225, H. 914 B.

477. **ἴμεναι**: inf. of purpose (see on A 8).—— **μετὰ δέ**: adv. 'and among them.'

478. In giving to Agamemnon the majestic head of Zeus, the broad breast of Poseidon, and the slender waist of Ares, the poet shows that established types of representation of the different deities already existed in sculpture.

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480. **ἀγέληφι** [ἀγέλῃ]: 'in the herd.' Sketch of Dialect, § 9, 1.—— **βοῦς** is comm. gender and the appositive *ταῦρος* designates the sex. ——**ἔπλετο**: 'is;' gnomic aor., see on **A** 218.

481. **βόεσσι** [βουσί].——**ἀγρομένῃσι**: sync. 2 aor. midd. ptc. from *ἀγείρω*.

483. **ἡρώεσσιν** [ἥρωσιν]: 'among the heroes,' dat. of interest loosely connected with *ἔξοχον*. G. 184, 5, H. 771.

484. **ἔσπετε**: 'relate.' The form is 2 aor. imv. from theme *σεπ-*, 'say,' whence *ἄ-σπε-τος*, 'untold' (v. 455), and *θε-σπέ-σιος*, 'divinely spoken' (v. 457), are both derived. There is a pres. *ἐν-έπω* (for *ἐν-σέπω*), and Hadley considers *ἔσπετε* 2 aor. imv. for *ἔν-σ(ε)π-ετε*. Curtius, on the other hand, makes it simply a redupl. 2 aor. imv. for *σε-σπε-τε*. What the relation of the root *σεπ-* to the root *Fεπ-* is, is not clear, but the two appear to have been confounded by the Greeks. The appeal to the Muses, the daughters of Mnemosyne ('Memory') and of Zeus (v. 491), is appropriate before commencing the catalogue (vv. 494–759) so severe a test of the Minstrel's memory. See Introduction, p. xix.

485. **πάρεστε**: *sc.* *πᾶσι*, suggested by *πάντα*.

486. **κλέος οἶον**: 'only rumor.' Distinguish: *οἶος*, 'alone;' *οἷος*, 'such as;' *οἰός*, 'of a sheep.'

488. **μυθήσομαι, ὀνομήνω**: aor. subjunctives. It is uncertain whether the *ἄν* is to be repeated with the *ὀνομήνω*, *cf.* **A** 137, 262.

490. **ἦτορ**: lit. 'heart,' *i.e.* 'lungs.'

492. **μνησαίαθ' ὅσοι** [*μνήσαιντο αὐτῶν ὅσοι*]: 'should bring them to mind as many as.'

493. **προπάσας**: the force of *πρό* in this compound may be thus given: 'all, as one proceeds forward in an enumeration.'

494. At this point begins the catalogue of ships which ends with v. 785. It was known among the ancients by the name **Βοιωτία**, because the Boeotians (**Βοιωτῶν**, v. 494) stand first in the enumeration. Their priority may be due to the fact that the expedition set sail from Aulis (*cf.* **B** 303) in Boeotia. To the ancients this catalogue was a document of the greatest importance, and was regarded as authoritative upon the question as to what towns in ancient times belonged to the various districts of Greece. Its interest at the present time is chiefly geographical, and the student will most easily become familiar with the location of the places named by referring to the three maps (from Kiepert's *Atlas of Hellas and the Hellenic Colonies:* Berlin, 1872) which follow. For most other details, historical, mythological, etc., he must refer to the Classical Dictionary. It should be remarked that many of the Homeric localities ceased in after times to be inhabited, or can no longer be identified by their names, so that the maps are to a certain degree conjectural. The catalogue presents few grammatical difficulties.

496. **οἵ θ'**: *οἵ* (in this verse and in vv. 499, 500, 503, 504, 505, 507) refers to **Βοιωτῶν** as its antecedent. *τε* is without connecting force (see on **A** 86).——**ἐνέμοντο**: 'possessed,' lit. 'fed upon.'

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BOEOTIA, PHOKIS, LOKRIS IN THE HOMERIC AGE. VV. 494–535.

498. **Θέσπειαν**: like Πλάταιαν (v. 504), appears later in pl. form; *e.g.* Θεσπιαί, Πλαταιαί. —— **Γραῖα**: the place whence the later appellatives, Γραικοί and the Lat. *Graeci*, were derived.

505. **Ὑποθήβας**: Thebes itself is not mentioned because that had already been destroyed by the Ἐπίγονοι, lit. 'After-born,' *i.e.* sons of those who made the first attack upon Thebes, — but only its successor, Ὑποθῆβαι, the 'lesser' or 'later Thebes.'

506. **ἄλσος**: it seems rather strange that ἄλσος, 'grove,' should be an appositive of a city. There may have been no proper city aside from Poseidon's grove and temple, as there was no town at Olympia except in connection with the sacred Altis.

509. **τῶν**: resumptive of Βοιωτῶν (v. 494), somewhat like τῶν in v. 464, τούς in v. 476. —— **ἐν**: join with βαῖνον, 'were embarking,' *i.e.* from Aulis, whence the expedition set sail (see on v. 303).

510. **κοῦροι**: 'fighting youths' of the nobility.

511. **ἰδ'**(έ) = ἠδέ [καί]. —— **Μινύειον**: adj. 'Minyeian.' The famous tribe of the Minyai took the principal part in the Argonautic expedition. Their capital was Orchomenos.

514. **ὑπερώιον εἰσαναβᾶσα**: 'after she had gone up into the upper chamber,' added instead of a partitive appositive to δόμῳ.

515. **Ἄρηι**: dat. 'to Ares.' Thus it was that Ares was the progenitor of the Minyai. —— **παρελέξατο**: from stem λεχ-.

516. **τοῖς**: dat. limiting verb (ἐστιχόωντο), instead of gen. (of possession) limiting noun (νέες = νῆες). G. 184, 3, N. 4, H. 767.

519. **Πυθῶνα**: the later Delphi. The epithet πετρήεσσα is most appropriate from the mighty cliffs, which rise more than 1000 feet on each side of the chasm in which was the oracle.

522. **οἵ τ' ἄρα**: for force of ἄρα(ῥα), *cf.* B 36.

526. **ἔμπλην**: 'hard by,' contains the root of πέλας, πλησίον, and governs the gen.

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529. This verse was generally regarded by the ancient critics as interpolated. The frequent repetition of the fact of his inferiority of stature seems uncalled for.

530. **ἐκέκαστο**: plupf. from *καίνυμαι* with signif. of ipf., 'excelled.' It is followed by acc., not by the gen. as a word of superiority. —— **Πανέλληνας**: 'the united Hellenes.' This expression designates the collective inhabitants of Northern Greece, as Παναχαιοί (v. 404) signifies the collective inhabitants of Peloponnesus and islands.

535. **πέρην** [*πέραν*]: 'opposite.' —— **ἱερῆς**: designation of certain islands, see on Α 366.

536. **μένεα πνείοντες**: 'breathing (breath which is) fury.' The acc. is cognate. —— **Ἄβαντες**: the name of one of the aboriginal tribes of Greece.

538. **ἔφαλον** = *ἐπὶ τῆς ἁλός*: 'on the sea.'

542. **ὄπιθεν κομόωντες**: *i.e.* with the front part of the head shorn and with a long queue, like the Tartars or Chinese. Contrast with *κάρη κομόωντες*, and see on v. 11. The Abantes were a wild barbarous race, hardly Hellenes.

544. A dodecasyllabic verse, *i.e.* consisting of six spondees. For *δηΐων*, see on v. 415. —— **ἀμφὶ στήθεσσι**: 'about their breasts.'

549. **κὰδ . . εἷσεν** [*καθεῖσεν*]: prep. shows apocope and assimilation. —— **ἑῷ νηῷ** [*τῷ αὐτῆς νεῴ*]. The reference is to the Erechthēum at Athens, not of course the sumptuous Ionic temple of which the ruins still stand there, but a far earlier, ruder shrine. The site of the Erechtheum was the most sacred in the Acropolis, for here it was that Poseidon had left the mark of his trident in the rock whence issued the salt spring, and here it was that Athena had called forth from the rock the sacred olive-tree. Here, too, was worshipped the rude image of Athena, which, like that of Ephesian Artemis, was believed to be Διοπετής, 'fallen from Zeus.'

550. **μιν ἱλάονται**: 'propitiate him,' *i.e.* the deified Erechtheus whose worship was founded and sanctioned by Athena.

552. **Πετεῶο**: very peculiar form of gen. for Πετεώ from nom. Πετεώς.

553. **τῷ**: 'to him,' *i.e.* Menestheus.

555. There is great similarity between the last hemistich of this verse and that of Γ 215.

557. **δυοκαίδεκα** [*δώδεκα*].

558. **ἵν'**(*α*): local, 'where.'

559. The Cyclopean walls of Tiryns are in parts quite perfect still. They are built of enormous stones, and have this peculiarity of construction: a tunnel runs lengthwise through the wall, from which, by openings above, the defenders could appear at any point on the top of the wall to repel an attack.

561. Troezen was the home of Aithra, daughter of king Pittheus (Γ 144). Here she brought forth Theseus, the national hero of Attika, and here he passed his boyhood before going to seek adventures and his

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THE PELOPONNESUS IN THE HOMERIC AGE. Vv. 559–637.

throne at Athens. Epidauros was the seat of the most famous shrine of Asklepios (*Aesculapius*). Here were great curative establishments, famous physicians, and one of the largest theatres in Greece, the latter now existing in good preservation.

562. **Αἴγιναν**: Aigīna was ruled by Aiakos, the progenitor of Achilles. The towns from which the contingent of Diomede came were among the most famous and powerful in Greece.

568. **ὀγδώκοντα** [*ὀγδοήκοντα*].

569. As Argos heads the list of towns represented in Diomede's contingent, so does Mykenae that of those in Agamemnon's.

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572. **ὅθι** [*οὗ*]: 'where.'

575. **αἰγιαλὸν ἀνὰ πάντα**: 'throughout the whole coast-line.'

576. **τῶν ἑκατὸν νηῶν**: 'of the 100 ships of these.' *τῶν* (masc.) = *τούτων* is possessive gen. limiting *νηῶν*, and is the antecedent of *οἳ* in v. 569 and of *οἳ* in v. 573.

578. **ἐν δ'**: adv., 'and among them.' —— **ἐδύσατο**: 'clad himself in.'

580. This verse is probably spurious; if translated, it should be connected with *κυδιόων*. —— **ἄριστος**: here, as in A 91, used of pre-eminence in wealth and dignity.

586. **τῶν**: limits *νεῶν*, as in v. 576, 'their sixty ships.' *οἱ*: 'brother commanded for him,' instead of 'his brother commanded.'

587. **ἀπ-άτερθε** (*ἄτερ*) [*ἄνευ*]: 'apart,' 'by themselves,' a sign of the different footing on which Menelaos stood from the other chiefs.

590. See on v. 356. Little censure of Helen is implied in this verse.

595. **ἀντόμεναι** (*ἄντομαι*) [*ἀντάω*]: 'meeting with.' —— **Θάμυριν τὸν Θρήϊκα**: 'Thamyris, that Thracian.' Not the historical Thrace is here referred to, but Pieria, a region in southern Macedonia at the foot of Olympus, where the worship of the Olympian deities and the Muses was first developed by such singers as Orpheus, Thamyris, Musaios, and thence extended to Greece generally. These singers were considered the fathers of Greek poetry. Here Thamyris is represented, like a rhapsodist, as wandering about and visiting the courts of different kings.

597. **στεῦτο γὰρ εὐχόμενος νικήσειν**: 'for he declared with boasts that he would conquer;' join inf. directly with *στεῦτο* (*cf.* Γ 83). —— **εἴπερ ἂν ἀείδοιεν**: 'even should the Muses in person sing;' for *εἰ ἄν* w. opt. see on A 60.

604. **Αἰπύτιον**: adj. equivalent to *Αἰπύτου*, the gen. sing. of noun. With *ἀνέρες sc. εἰσί.* See on B 20, 54.

609. **Ἀγαπήνωρ**: it has been remarked that this single Arcadian leader is not again mentioned in the Iliad.

614. **ἐπεὶ . . . μεμήλει**: for phrase, *cf.* v. 338. Living in the interior, they had no experience or knowledge of the sea.

616. **ὅσσον ἐφ'**: 'as far as,' *i.e.* 'over as large a space as.'

617. **ἐντὸς ἐέργει**: 'shuts in,' 'includes.' *ἐέργει* agrees with **Ἀλείσιον**, but is understood with the other subjects; its object is *Ἤλιδα* understood. Translate freely: 'as much of Elis as they include,' lit. 'as far as they include Elis.'

619. **πολέες δ' ἔμβαινον Ἐπειοί**: 'for the Epeioi embarked in large numbers.'

625. **οἳ δ' ἐκ Δουλίχιοιο**: *sc. ἦσαν.*

626. **ναίουσι**: 'lie,' lit. 'dwell.' —— **Ἤλιδος ἄντα**; 'opposite Elis. The poet has placed these islands too far to the southward.

629. **ἀπενάσσατο** (*ναίω*): 'withdrew.'

631. Odysseus was king of a large island-kingdom. The collective

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name for his subjects was **Κεφαλλῆνες**. Ithaka, the island with which he is specially associated, was only a very small part of his domain.

632, 633. **Ἰθάκην**: the town Ithaka; the other three places in these two vv. are all thought of as situate in the island Ithaka.

635. **ἤπειρον**: 'main-land,' probably Akarnania and Leukas, then a promontory. — **ἀντιπέραια**: 'land lying opposite,' probably that part of Elis situated over against the island Zakynthos.

638. This and the follg. verse give the reason why Thoas came to be leader of the Aetolians. The most famous of the sons of Oineus were Tydeus and Meleager. Tydeus perished before the walls of Thebes; Meleager, by the act of his own mother. Meleager alone is mentioned (v. 642) as the most famous of the sons of Oineus.

643. Translate; 'and it had been charged upon him to act as king for the Aetolians in every matter.'

Verses 645–670 describe Crete and Rhodes. In the center of Crete lies Mt. Ida, over 6000 feet high. North of this, on the coast, was Knosos (written also Knossos and Gnossos); south, Gortys or Gortyn (later Gortyna). In the eastern part of the island lay Lyktos, Miletos, Lykastos. Phaistos and Rhytion lay near Gortyna. In Rhodes only three towns are named, Lindos on the east, Ialysos on the north, Kameiros on the west. The disproportionate length of the story of Tlepolemos (vv. 658–667), grafted in upon the account of the Rhodians, has suggested that it may have been composed by a Rhodian rhapsodist.

655. **διά**: construe with **κοσμηθέντες**.

658. **βίῃ Ἡρακληείῃ**: *i.e.* 'to the mighty Herakles,' *cf.* v. 666 and Γ 105.

659. **ἄγετο**: subj. is Ἡρακλῆς suggested by adj. Ἡρακληείῃ in v. 658.

660. **διοτρεφέων αἰζηῶν**: 'noble warriors;' *διοτρεφέων* here signifies simply that those whom he slew belonged to the heroic stock.

661. **δ' ἐπεὶ οὖν**: 'and so when.'

662. **πατρὸς ἑοῖο φίλον μητρῶα**: 'his father's own (*φίλον*) uncle (mother's brother).'

667. **ἄλγεα πάσχων**: a common phrase apparently half conventional, and often used because it conveniently closes a verse.

668. **ᾤκηθεν** [*ᾠκήθησαν*]: 'they dwelt,' *i.e.* the Rhodians — **καταφυλαδόν**: 'according to tribes,' equivalent to *κατὰ φῦλα*, v. 362.

670. There were later legends of a golden shower which Zeus had shed upon the island Rhodes. Another story about the island was that the sun shone there every day in the year. On the face of the coins of Rhodes is the face of the sun-god Apollo; on the reverse side, a rosebud (*ῥόδον*).

671. The small islands mentioned, vv. 671–680, are: Syme, Nisyros Karpathos, Kasos, Kos, Kalydnai. They constitute the group known as Sporades. They are situated, reckoning from Rhodes as a centre: Syme and Nisyros to the northwest; Karpathos and Kasos to the south-

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THE HOMERIC PELASGIC ARGOS, OR THE DISTRICT BETWEEN MT. OLYMPUS AND THE MALIC GULF — ROUGHLY CORRESPONDING TO THE LATER THESSALY. VV 681–759.

west; Kos to the north; Kalydnai probably designates a number of small islands near Kos. —— **Νιρεύς**: the repetition of the name in this and in the follg. vv., common in poetry of all languages, is called epanalepsis. It serves to keep alive the attention of the reader or hearer. The significant names of the parents of Nireus — Aglaia, 'splendor,' Charopos, 'bright-faced' — suggest that his beauty was hereditary.

674. **τῶν ἄλλων Δαναῶν**: as gen. of the whole, **ἄλλων** would be superfluous, because the gen. of the whole should include the word denoting the part, and **ἄλλων** would exclude **Νιρεύς**. Explain as in **A** 505.

675. **ἀλαπαδνός**: 'feeble.'

676. **Κράπαθος**: metathesis for **Κάρπαθος**, *cf.* **θράσος, καρτερός** for **θάρσος, κρατερός**. Sidgwick mentions, as illustrations of the same thing in English, 'Brummagem' for Birmingham, and, in local dialects, 'cruds' for curds.

677. **Κῶν**: acc. sing. contracted for **Κόων**. The nom. sing. is **Κόως**, contracted **Κῶς**.

680. **τοῖς**: for dat. see on v. 602.

681. **τούς**: stands here without a verb; perhaps **ἐρέω** (*cf.* v. 493) is to be supplied.

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684. Μυρμιδόνες, Ἕλληνες, Ἀχαιοί: names arranged in order, beginning with the more specific. *Μυρμιδόνες* is the special name for Achilles's subjects, *Ἕλληνες* refers particularly to the inhabitants of *Πελασγικὸν Ἄργος*, *Ἀχαιοί* designates in general the Achaian host under the command of Agamemnon.

685. Translate: 'of their (*τῶν*) fifty ships again Achilles was commander.'

686. ἐμνώοντο: 'were mindful of;' assimilated ipf. from stem *μνα-* (prs. *μνάομαι* or *μιμνήσκω*). The meaning seems to be nearly that of *μιμνήσκω*.

687. Translate: 'for there was no one who would lead them into line of battle.'

688. In this and the three follg. verses the circumstances of the capture of Briseis are described, see on Α 392.

692. κὰδ . . . ἔβαλεν: *i.e.* *ἀπέκτεινεν*.

694. τῆς: for gen. of cause with *ἀχέων*, *cf.* v. 689; see also on Α 65. This verse is very weak and unpoetical, and Zenodotus rejected the entire passage, vv. 686–694.

699. ἔχεν κάτα: *cf.* *κάτεχεν*, Γ 243.

700. ἀμφιδρυφής: 'with both cheeks torn,' in sign of deepest grief. The wife of Protesilaos was Laodamia. *Cf.* Wordsworth's *Laodamia*.

703. οὐδὲ μὲν [= *μήν*] **οὐδ'**: negation strengthened by double negative: 'but by no means I assure you (*μήν*).' —**γὲ μέν** [*μήν*]: 'and yet certainly.' Translate the last hemistich: 'though longing for their commander.'

707. πρότερος [*προγενέστερος*]: 'older.'

708. This and the follg. verse, as repetitious, were rejected by some ancient critics.

714. ὑπ' Ἀδμήτῳ: *ὑπό* occurs several times in connection with *τίκτω*, with the dative of person (*cf.* vv. 725, 742, 820).

715. Ἄλκηστις: famous for the beautiful story, as told by Euripides, of her death in her husband's stead. Robert Browning's translation of the tragedy in *Balaustion's Adventure* should be read.

723. ἕλκεϊ μοχθίζοντα κακῷ ὀλοόφρονος ὕδρου: 'tormented by the dreadful sore (from the bite) of the deadly water-snake.' The story of how the recall of Philoktetes, necessary in order that Troy might be taken, because in his possession were the bow and arrows of Herakles, was accomplished by Odysseus, is not found in the Iliad. It is alluded to in vv. 724, 725.

731. Ἀσκληπιοῦ: here is a case where the original reading seems to have been *Ἀσκληπιόο*.

741. τέκετο: used indifferently of either parent: 'begat' or 'brought forth,' *cf.* follg. verse.

743. ἤματι τῷ [*ὅτε*]: 'on the day when,' as in v. 351. — **φῆρας λαχνήεντας**: 'shaggy monsters,' *i.e.* centaurs, see on Α 268.

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750. **Δωδώνην**: generally located by geographers in Thessaly, not far from modern Jannina, although a scholion in *Codex Venetus* places it in Molossis in Epirus. Here was the most venerable oracle of the Hellenic race. Zeus disclosed his will in the rustling of the holy oak and the murmur of the waters of a cold sacred stream at its foot. —— **δυσχείμερον**: 'wintry.'

751. Translate: 'and who cropped their fields (*ἔργα*) about the lovely Titaresios.'

752. **προΐει** [*προίησι*]: accent inconsistent with its formation as if from a pres. *προ-ιέω*.

754. **καθύπερθεν**: 'down from above.' This verse describes, in a poetical way, how the clear waters of the mountain stream (Titaresios) refuse to mix with the muddy river of the plain (Peneios).

755. This verse assigns the reason for the refusal of the waters of the Titaresios to unite with those of the Peneios. The former is a 'branch' (*ἀπορρώξ*) of the Styx, connected in some mysterious subterranean way with it, and the water of this dreadful river, it is taken for granted, unites with no other water. Notice the slow movement of the first hemistich, suited to the solemn words *ὅρκου γὰρ δεινοῦ*.

758. **Πρόθοος θοός**: observe the paronomasia.

759. This verse marks the conclusion of the catalogue of the Greeks. Now, before enumerating the Trojans, a moment is taken to answer the questions: 'who was the bravest chief?' 'which were the fleetest horses?'

761. **τίς τ' ἄρ**: see on A 8. —— **ὄχ' ἄριστος**: see on A 69. —— **ἔννεπε**: see on v. 484. —— **μοῦσα**: for sense in which the word is used, see on A 1.

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764. **ὄρνιθας ὣς**: for accent of *ὣς* and short final syllable made long before it, see on v. 190. The mares are compared with birds not as swift-*footed*, but as *swift*. In other words, there is no emphasis laid on the first part of the compound *ποδ-ωκέας* (see on *οἰνοχόει*, A 598).

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785. **πεδίοιο**: best taken as local gen. 'on the plain.' *Cf.* Γ 14.

The account of the host of the Greeks is now complete, and, before passing on to the muster of the Trojans, it will be well to enumerate in their order the Greek chieftains. The list is as follows: Pēneleōs, Lēitos, Arkesilāos, Prothoēnōr, Klonios (vv. 494, 495), Askalaphos, Ialmenos (v. 512), Schedios, Epistrophos (v. 517), Ajax (v. 527), Elephēnōr (v. 540), Menestheus (v. 552), Ajax Telamōnios (v. 557), Diomēdēs, Sthenelos, Euryalos (v. 563), Agamemnon (v. 576), Menelāos (v. 586), Nestor (v. 601), Agapēnor (v. 609), Amphimachos, Thalpios (v. 620), Diōrēs (v. 622), Polyxeinos (v. 623), Megēs (v. 627), Odysseus (v. 631), Thoas (v. 638), Idomeneus (v. 645), Merionēs (v. 651), Tlēpolemos (v. 653), Nireus

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(v. 671), Pheidippos, Antiphos (v. 678), Achilles (v. 685), Prōtesilāos (v. 698), Podarkēs (v. 704), Eumēlos (v. 714), Philoktētēs (v. 718), Medōn (v. 727), Podaleirios, Machaōn (v. 732), Eurypylos (v. 736), Polypoitēs (v. 740), Leonteus (v. 745), Gouneus (v. 748), Prothoos (v. 756), — forty-six heroes in all.

786. **ὠκέα** [*ὠκεῖα*]: nom. fem. from *ὠκύς*, see Sketch of Dialect, § 13, 3.

788. **ἀγορὰς ἀγόρευον**: 'were holding assembly,' *i.e.* were gathered for counsel.

789. **ἠμὲν . . . ἠδέ**: 'both . . . and.'

791. **εἴσατο** (*εἴδομαι*): 'likened herself.'

794. **δέγμενος** (2 aor. ptc. midd. from *δέχομαι*): 'expecting,' see on v. 137. —— **ναῦφιν** [*νεῶν*]: see on v. 363. —— **ἀφορμηθεῖεν**: 'should start' on their return. The opt. may be explained on the general principle of *oratio obliqua*, after a secondary tense.

795. **ἐεισαμένη**: see on A 306.

796. **μῦθοι φίλοι ἄκριτοι**: 'endless talk is dear,' *i.e.* you are all too fond of words when deeds are needed.

797. **ὥς ποτ' ἐπ' εἰρήνης**: 'as once in time of peace.'

802. **δέ**: 'now,' as in A 282. Translate the verse: 'Now I enjoin upon you especially to do precisely (*γε*) so' (*i.e.* as is described in vv. 802–806).

803. **πολλοί**: pred. adj. 'many' are, etc.

804. Translate: 'Diverse from one another are the languages of widely scattered men.'

805. **τοῖσιν οἷσί περ ἄρχει**: 'to those for whom he is commander,' *i.e.* 'his soldiers.'

807. **οὔ τι ἠγνοίησεν**: litotes, see on A 220.

808. **λῦσ' ἀγορήν**: 'dissolved the assembly,' performed, that is, what was properly the duty of Priam. —— **ἐπὶ τεύχεα δ' ἐσσεύοντο**: 'and they were hurrying to arms.'

809. **πᾶσαι πύλαι**: 'the whole gate,' *i.e.* both doors of the Scaean gate.

811. **πόλιος**: synizesis of last two syllables. —— **κολώνη**: 'mound.'

813. Here again we have an allusion to two languages, — that of men and that of gods, see on A 403. —— **Βατίειαν** (*βάτος*, 'bramble'): lit. 'Thornhill.'

815. **διέκριθεν** [*διεκρίθησαν*]: 'was arranged' according to Iris's exhortation (vv. 805, 806), and after the manner of the Achaians (vv. 362 ff., 446, 476.

Before taking up the list of the Trojans in detail, a few words as to the composition of the host will be in place. The entire force consists of sixteen detachments. Five of these came from Troy and its more immediate vicinity (vv. 816–839), while the remaining eleven (vv. 840–877) are

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from the allies (ἐπίκουροι). Of these last, three divisions came from Europe, and nine from Asia. It will be noticed that Trojan reinforcements came from many cities (*e.g.* Sestos, Abydos, Miletos) which were subsequently important Greek colonies and became thoroughly Hellenic. We are not to assume any important difference in race between the Greeks and Trojans. They worship the same gods, have essentially the same customs, and confer together without interpreters, using the same language. Yet the Trojans stand upon a lower moral level than the Greeks, as is shown by their practice of polygamy, and their forces are less homogeneous, — the allies in particular speaking many different languages (v. 804). On the general topic of race, language, and character of the Trojans, see Curtius's *Greek History*, vol. i. pp. 88, 89.

816. **Τρωσί**: the Trojans proper, *i.e.* the inhabitants of Troy. — **κορυθ-αίολος**: 'with tossing helmet.'

818. **μεμαότες ἐγχείῃσι**: 'pressing forward with their spears,' dat. of instrument.

819. **Δαρδανίων**: 'Dardanians,' inhabitants of Dardania, a district on the N. side of Mt. Ida. The modern name of the Hellespont, 'Dardanelles,' preserves the memory of this word. The Dardanians are next in valor to the Trojans.

821. **βροτῷ**: appositive of Ἀγχίσῃ (v. 820), as is also *θεά* of Ἀφροδίτη. The contrast between the words *θεά*, *βροτῷ* is made the more prominent by their position.

822. **οὐκ οἶος**: 'by no means alone,' may be regarded as a kind of litotes.

823. **πάσης**: 'all kinds of,' in which sense *πᾶσι*, A 5, may also be taken.

824. **πόδα νείατον** [νέατον = ἔσχατον]: 'remotest extremity,' northernmost point of Ida.

825. **μέλαν ὕδωρ**: this phrase describes water as it lies in springs, as contrasted with the flowing water, bright with the light of the sun (**ἀγλαὸν ὕδωρ**). The same expression, **Μαυρὸ Νέρι**, 'Black Water,' is a very frequent name for springs in the Modern Greek. The expression, 'those who drink the water of,' has passed into poetry as an equivalent of 'those who live in.'

838. **Ἀρίσβηθεν** [ἐξ Ἀρίσβης].

839. **αἴθωνες**: may perh. be translated 'sorrel;' yet see on A 482.

840. **Πελασγῶν**: the origin and race (ethnical affinities) of the Pelasgians are uncertain. We know that they were widely spread over the Greek peninsula in the prehistoric period, and we see from this passage that a part of them remained in Asia Minor. Hdt. i. 94 speaks of Pelasgians in Lydia and in Etruria. They are described as an agricultural people who settled in fertile (*cf.* the word here used, **ἐριβώλακα**) plains,

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and gave the name Larisa (or Larissa) to their cities. Eleven towns bearing this name are enumerated by ancient authors, of which three were in Asia Minor. The one here referred to was probably near Kyme in Aiolis. The epithet *ἐγχεσιμώρους*, 'mighty with the spear,' is inconsistent with the peaceful character usually ascribed to the Pelasgians.

844. Θρήϊκας: The Thracians dwelt along the coast from the Hellespont to the river Hebros.

845. ἐντὸς ἐέργει: 'includes' (as in v. 617), *i.e.* shuts off to the west and separates from the races of Asia Minor.

846. Κικόνων: a warlike tribe whose city Odysseus plundered on his return from the Trojan war, (*ι* 39–61). They are to be sought on the coast, just west of the Hebros.

848. Παίονας: the Paionians were a Macedonian tribe.

851. Παφλαγόνων: Paphlagonia was on the south coast of the Pontos Euxeinos, west of the river Halys.

852. Ἐνετῶν: the Ἐνετοί, a tribe of the Paphlagonians who subsequently emigrated to the Adriatic Sea. Hence are derived the names Ἐνετοί, Lat. *Veneti*, and ultimately *Venice*. —— **ἀγροτεράων**: 'living in the fields,' 'wild;' the suffix *-τερος* has here not exactly comparative force (*cf.* *ὀρέστερος*: 'dwelling in the mountains'), yet suggests a certain contrast with those who dwell in the towns.

858. οἰωνιστής: 'one who divines from the flight of birds-of-omen' (*οἰωνοί*), 'augur.' See on Α 62.

862. Φρύγας: the Phrygians are again mentioned and more fully described in Γ 184–187. They dwelt in central Asia Minor, were drivers of glancing steeds, and possessed a land rich in vineyards.

863. Ἀσκανίης: Askania is the town on the lake of the same name, better known in later times because the important imperial city of Nicaea (seat of the council of Nicaea, 325 A. D.) was situated upon it. Hence, also, Ascanius, the son of Aeneas, received his name. —— **μέμασαν** (2 plupf. from stem *μα-*, pres. *μαίομαι*): 'were eager,' *cf.* *μεμαότες*, v. 818. —— **ὑσμῖνι**: this form is an isolated dat. sing. of 3 decl.; all other forms are of 1 decl.

864. Μῄοσι: the *Μῄονες* [*Μαίονες*], or 'Maeonians,' were the people who were later called Lydians.

867. Καρῶν: nom. pl. *Κᾶρες*, a people occupying the southwest corner of Asia Minor. —— **βαρβαροφώνων**: in the later classic use, *βάρβαρος* came to mean 'non-Greek;' here it is not used in that sense, but the compound signifies 'rough-voiced.'

868. Φθειρῶν: ntr. sing. acc. obj. of *ἔχον*, and explained by *ὄρος*.

869. Μαιάνδρου: the Maeander, from the winding course of which is derived the Engl. word 'meander,' was one of the great rivers of Asia Minor, flowing westward into the Aegean sea at Miletus. —— **Μυκάλης**: Mykale, a promontory in Ionia opposite Samos, was the scene of the

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great naval victory over the Persians gained by the Athenians on the same day as that on which the battle of Plataea was fought, B. C. 479.

872. **ἠΰτε κούρη**: connect, not with *ἴεν* [*ᾔει*], but with *χρυσόν*, used with special reference to bracelets or necklaces.

873. **νήπιος**: 'fool.' —— **ἐπήρκεσε**: 'ward off;' the original meaning of *ἀρκέω*.

876. The list closes with the names of two of the very noblest of the chiefs who fought for Troy. The Iliad is so full of their exploits that they need no fuller mention here. Sarpedon, the son of Zeus, ranks next to Hector. Glaukos is mentioned at length in Z 145 follg.

877. **Λυκίης**: 'Lykia,' on the south coast of Asia Minor, east of Karia, the remotest point hitherto mentioned whence allies of the Trojans came. To this fact Sarpedon alludes, E 478. —— **Ξάνθον**: a river in Lykia, not the Xanthos of the Troad.

We will recapitulate the leaders of the Trojans as we did those of the Greeks (v. 785). They are as follows:

Hector (v. 816), Aenēas (v. 820), Archelochos, Akamas (v. 823), Pandaros (v. 827), Adrēstos, Amphīos (v. 830), Asios (v. 838), Hippothoos (v. 840), Pylaios (v. 842), Akamas, Peiroos (v. 844), Euphēmos (v. 846), Pyraichmēs (v. 848), Pylaimenēs (v. 851), Odios, Epistrophos (v. 856), Chromis, Ennomos (v. 858), Phorkȳs, Askanios (v. 862), Mesthlēs, Antiphos (864), Nastēs (v. 867), Amphimachos (v. 871), Sarpēdōn, Glaukos (v. 876), — twenty-seven chiefs in all.

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BOOK THIRD.

Γάμμα δ' ἄρ' ἀμφ' Ἑλένης οἴοις μόθος ἐστὶν ἀκοίταις.
Gamma the Single Fight doth sing 'twixt Paris and the Spartan king.

1. For the connection, refer back to B 476, 815. — **ἡγεμόνεσσι** [*ἡγεμόσι*]. — **ἕκαστοι**: 'in separate divisions,' according to Nestor's advice in B 362.

2. **κλαγγῇ τ' ἐνοπῇ**: 'with roar and cry;' the distinction between the two nouns is that *κλαγγή* denotes an inarticulate sound, while *ἐνοπή* (*ἐνέπω*) describes spoken words. But it is probable that the two words are used here as nearly synonymous to express more strongly one idea (*cf.* *φόνον καὶ κῆρα*, v. 6; see on B 352). — **ἴσαν**: 'were marching.' — **ὄρνιθες ὥς**: B 190 and 764.

3. **ἠΰτε περ** [*ὥσπερ*]: the clause introduced by it does not prepare the way for anything which follows, but is explanatory of *ὄρνιθες ὥς*. — **οὐρανόθι πρό**: lit. 'in front of the sky,' *i.e.* flying just below the vault of the sky.

4. **οὖν**: 'so,' 'once for all.' — **φύγον**: gnomic aor., see on A 218. — **ἀθέσφατον**: 'unending.'

5. **πέτονται**: the subject is really *αἵ τε* (v. 4); *ταί γε* (not necessary to sense) repeats this subject. — **ἐπὶ ῥοάων**: *ἐπί* is occasionally used with gen. of place whither. H. 799 b. For Okeanos, conceived as a broad stream flowing around the world, see on A 423, and *cf.* Hom. Dict.

6. **Πυγμαίοισι**: the 'Pygmies,' men a *πυγμή* (distance from the elbow to the knuckle-joint) in height, were fabled to dwell in the south, in India and Egypt. Their land was yearly invaded by the cranes, with which they waged desperate but ineffectual warfare.

7. **ἠέριαι**: 'at early morn.' — **προφέρονται**: lit. 'bring forth' (to light), 'commence.'

8. **οἱ δέ**: antithesis to *Τρῶες μέν* (v. 2). — **μένεα πνείοντες**: see on B 536.

9. **μεμαῶτες**: see on B 818. — **ἀλλήλοισι**: for case, dat. of adv., G. 184, 3, N. 3, H. 767.

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10. **εὖτ'** [ὡς]: adv. of comparison. — **κορυφῇσι**: local dat. — **κατέχευεν**: gnomic aor. What is the Attic form of 1 aor. of *χέω*?

11. **ἀμείνω** (agrees with *ὀμίχλην*): 'better;' because in a fog the flock is not shut up in the fold as it would be at night.

12. **τόσσον . . . ὅσον**: '(only) so far as.' — **τ(ε)**: without weight in translation in either clause.

13. **τῶν**: with strong demonstrative force, 'of these.' — **ποσσί** [*ποσί*]. — **κονίσαλος ἀελλής**: 'thick dust-whirl;' for etymologies of both words see Hom. Dict.

14. **διέπρησσον**: for orig. meaning of *πρήσσω* [*πράττω*], see on **A** 483.

15. **ἐπ' ἀλλήλοισι ἰόντες**: 'as they advanced against each other.' — **πεδίοιο**: for gen. see on **B** 785.

16. **προμάχιζεν**: 'played the combatant in the fore-front of battle.' — **θεοειδής**: 'of godlike beauty,' like *ἀμύμων*, of externals only.

17. **παρδαλέην** (*sc.* *δοράν*): 'leopard-skin.' — **τόξα**: pl., for the bow consisted of three pieces (*cf.* **A** 45).

18. **αὐτάρ**: scarcely differs here from *δέ*, except that it is not postpositive (see on **A** 50). — **δοῦρε δύο**: he held one in each hand. — **κεκορυθμένα χαλκῷ**: lit. 'helmeted with bronze,' *i.e.* 'with point of bronze.'

19. **προκαλίζετο**: 'was challenging,' by mien rather than by words.

20. **δ' ὡς οὖν**: 'and when then.'

21. **ἀρηΐφιλος**: 'dear to Ares,' very common epithet of Menelaos, but in this book only. Compounds of adjs. with the oblique case of a noun are unusual. H. 575 c. — **προπάροιθεν ὁμίλου** [*πρὸ ὁμίλου*].

22. **μακρὰ βιβῶντα**: 'taking long strides,' like a valiant hero, explains *ἐρχόμενον*. — **μακρά**: cognate acc. with *βιβῶντα*.

23. **ὥς τε . . . ἐχάρη**: 'as a lion rejoices.' The clause beginning with *ὥς* does not close the period begun with *ὡς ἐνόησεν* (v. 21), but forms a second protasis (in the form of a comparison) to *ἐχάρη* (v. 27), the principal verb of the entire sentence. — **ἐπὶ . . . κύρσας** [*ἐπιτυχών*].

25. **γάρ**: the greediness with which he devours shows his hunger. — **εἴ περ ἄν**: followed here, after a primary tense, by subj. (*cf.* **B** 597.)

28. **ὀφθαλμοῖσι**: for this regular dat. of means, Homer often uses *ἐν ὀφθαλμοῖσι*, see on **A** 587.

29. **ἆλτο**: for breathing, see on **A** 532. He sprang to the ground, for Paris was on foot.

33. **παλίνορσος ἀπέστη**: 'recoiling steps away,' *i.e.* 'gives place in terror.' The aor. is gnomic. Vergil, Aen. II, 379, has imitated the phrase in the words *trepidus refugit*.

34. **ὑπό**: adv.; 'seizes his limbs below,' *i.e.* his knees tremble under him.

35. **παρειάς**: in partitive apposition with *μιν*. In the repetition of *τε*, which adds rapidity and vividness to the description, we have a case of polysyndeton.

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38. **αἰσχροῖς**: the meaning is active, 'injurious.'

39. **Δύσπαρι**: 'cursed Paris.'——**εἶδος ἄριστε**: 'a hero in beauty (and naught else).'

40. **ἄγονος**: 'unborn.' Another rendering is, 'without children,' a still more terrible imprecation to a Greek, who regarded the extinction of a family as the greatest calamity. Paris, according to the Odyssey, had no children by Helen.

41. **καί κε τὸ βουλοίμην**: 'I could wish even this.' Supply *εἰ ἀπώλεο* as protasis of *καί κε κέρδιον ἦεν.*

42. **ἔμεναι** [*εἶναι*]: *sc.* as subj. *σέ.*——**ὑπόψιον ἄλλων**; 'object of suspicion to (lit. 'of') others;' *cf.* Lat. *ceteris invisum.* The genitive is subjective.

43. **κάρη κομόωντες**: see on B 11.

44. **φάντες**: ptc. represents ipf. tense and should be translated: 'who said' (thought).——**ἀριστῆα**: translate as subj. of *ἔμμεναι*: 'that a hero was (playing the part of) champion.'

45. **ἔπ'** [*ἔπεστι*].——**φρεσί**: local dat.——**βίη**: 'might for attack;' **ἀλκή**: 'strength for defence.'

46. **ἦ τοιόσδε ἐών**: 'did you, though such a coward?' *ἦ*, for which we should expect *ἦ*, is interrogative adv. *ἦ* means 'surely'; also 'he said,' 3 sing. ipf. from *ἠμί.* *ἤ* means 'or' and 'than'; but in the second part of a dependent double question with the meaning 'or,' is written *ἦ*.

47. **ἀγείρας**: preliminary in time to *ἐπιπλώσας,* to which it is subordinate: 'having sailed upon the sea after having collected.'

49. **ἀπίης**: 'remote.' See on A 270.

50. Notice the alliteration.——**δήμῳ**: 'nation.'

51. **χάρμα, κατηφείην**: appositives of the preceding sentence, of which the most important word is *ἀνῆγες.*

52. **οὐκ ἂν δὴ μείνειας**: 'could you not then withstand?' The potential opt. used interrogatively is here equal to an imv., 'withstand then!' The two verbs *ἀνῆγες* and *μείνειας,* though grammatically independent of each other, stand in thought in the relation of protasis and apodosis (see on A 18, 20).

53. **οὐκ ἂν χραίσμῃ**: the opt. would have been regular to correspond with *μιγείης* (see on A 137).

56. **ἦ**: 'surely;' supply as protasis *εἰ μὴ δειδήμονες ἦσαν,* and see on A 232.

57. **ἕσσο**: 2 sing. plupf. from *ἕννυμι.*

59. **Ἕκτορ, ἐπεὶ . . . ἐνείκεσας**: *μὴ πρόφερε* completes the sense.

60. **ἀτειρής**: pred. of *κραδίη.*——**πέλεκυς ὥς**: see on v. 2.

61. **εἶσι**: 'goes,' *i.e.* 'is driven,' equivalent to a passive verb after which the gen. of the agent is in place.

62. **ὅς ἐκτάμνῃσι** [*ὃς ἂν ἐκτάμνῃ*].——**ὀφέλλει**: *sc.* as subj. *πέλεκυς.*

63. **ἀτάρβητος**: attributive, 'an unterrified' mind.

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64. προφέρε: 'bring forward (as a reproach),' 'reproach with.' — **χρυσέης**: *i.e.* 'resplendent,' for her temples more than those of other deities shone with golden gifts (see on A 611).

66. αὐτοί: 'in person,' 'by their own act,' *i.e.* without request of the receiver, who should, therefore, not be held responsible for them. — **ἑκών**: 'by his own will,' 'of himself.'

68. κάθισον: 'bid sit down.'

70. ἀμφ' Ἑλένῃ καὶ κτήμασι: 'for Helen and her treasure' (which Paris had carried away with her). Two parties fight for the possession of an object which lies between them. Hence is explained the transition from the orig. meaning of *ἀμφί(ς)*, 'on both sides of,' to the meaning, 'for,' 'in behalf of.'

71. κρείσσων γένηται: 'shall have proved himself the stronger;' amplifies the meaning of *νικήσῃ*. *Cf.* vv. 2, 6.

72. εὖ πάντα: 'all without exception,' 'all in due form.'

73. οἱ δ' ἄλλοι: 'but do you, the others.' — **ταμόντες, κτλ.**: ptc. joined by zeugma with two objects, though more appropriate to the second; translate: 'having concluded ('struck') friendship and having ratified-by-slaughter-of-victims (*τέμνω*) sure oaths.'

74. ναίοιτε: opt. of wish, standing between two imvs. — **τοὶ δέ, κτλ.**: 'but let them' (the Achaians).

75. Ἄργος: used as in A 30 for Peloponnesus. — **Ἀχαιΐδα**: used for Northern Greece.

76. ἀκούσας: ptc. assigns the cause of *ἐχάρη* (*cf.* A 474).

77. μέσσον [*μέσον*]: freq. used as ntr. substantive. — **ἀνέεργε** [*ἀνεῖργε*]: 'was forcing back.'

78. μέσσου: adj., translate: 'grasping his spear at the middle,' *i.e.* holding it horizontally and using the shaft as the means of forcing back the Trojans. — **ἱδρύνθησαν**: 'were brought to order.' We should translate 'took their seats,' were it not that this act is mentioned as first taking place, v. 326.

79. τῷ (*Ἕκτορι*): dat. after *ἐπί* in composition. Translate (vv. 77, 80): 'but the long-haired Achaians were bending their bows at him, nor were they only (*τε*) aiming arrows, but were also (*τε*) striving to hit him with stones.' By a kind of zeugma *ἐπετοξάζοντο* includes the actions described more particularly by *τιτυσκόμενοι* and *ἔβαλλον*. Had the construction been perfectly regular, we might have had *τιτυσκόμενοι* and *βάλλοντες*. — **λάεσσι** [*λάεσι*]: nom. sing *λᾶας* or *λᾶς* [*λίθος*]. G. 60, 5, 16, H. 216, 11.

81. μακρόν: lit. 'over a long distance.'

82 Agamemnon quickly comprehends Hector's purpose, and, in alarm lest injury should be done him, cries, 'Hold (lit. restrain yourselves)! Argives; throw no more, Achaians.'

83. στεῦται: see on B 597.

84. ἄνεῴ τ' ἐγένοντο: 'became silent,' in expectation of word from Hector (see on B 323).

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85. **ἐσσυμένως**: 'quickly,' adv. formed from pf. ptc. of *σεύω*, 'hasten.'

86. **κέκλυτε**: imv. redupl. 2 aor. followed by *μευ* as gen. of source. G. 176, 1, H. 750.

87. **μῦθον**: lit. 'word,' *i.e.* 'proposal.'

88. **Τρῶας καὶ Ἀχαιούς**: partitive appositives of *ἄλλους*, translate: 'others, both Trojans and Achaians.'

90. **αὐτόν**: as referring to the same person as the subject of *κέλεται* (or verb of similar signification, *e.g.* 'proposes,' to be supplied) might have stood in nom. case, but, being coupled by *καί* with **Μενέλαον**, follows that word in case.

94. **φιλότητα, ὅρκια**: accusatives of effect. G. 159, N. 3, H. 714 a. Translate (freely): 'let us, the rest, conclude a league of friendship and ratify a firm treaty.'

95. This verse occurs fifteen times in Hom. and is thus imitated by Vergil: Aen. XI, 120, *Dixerat Aeneas, illi obstupuere silentes.*

98. **ἐμόν**: emphatic by its position. —— **διακρινθήμεναι** [*-κριθῆναι*]: as aor. inf. denotes the single act just commencing, 'are parting.'

99. **Ἀργείους καὶ Τρῶας** [*ἡμᾶς καὶ ὑμᾶς*]. —— **πέποσθε** [*πεπόνθατε*]. 2 pl. 2 pf. from *πάσχω*, without connecting vowel, perh. for *πεπονθτε*. Aristarchus read here, *πέπασθε*.

100. Translate: 'on account of my strife (with the Trojans) and the beginning (of that strife) made by Alexander' (*cf.* *τοῦ εἵνεκα νεῖκος ὄρωρεν*, v. 57).

101. **θάνατος καὶ μοῖρα**: Hom. fulness of expression (*cf.* vv. 2, 6).

102. **τεθναίη**: 'may he lie dead.' —— **διακρινθεῖτε**: aor. pass. opt. expressing desire.

103. **ἄρν'** [*ἄρνε*]: for this we find later (v. 117) *ἄρνας*. G. 60, 5. 4, H. 216, 2. —— **οἴσετε** and **ἄξετε**: anomalous aor. imvs. formed from stems *οἰσ-*, *ἀξ-* (see Sketch of Dialect, § 20, 4).

104. **γῇ τε καὶ ἠελίῳ**: it was the black ewe-lamb which was sacred to the earth. —— **οἴσομεν**: fut. indic.

105. **βίην Πριάμοιο**: 'mighty Priam' (*cf.* B 387; *cf.* also Vergil, Aen. IV, 133, *odora canum vis*). —— **ὅρκια τάμνῃ αὐτός**: 'be present in person to conclude the treaty;' it is Agamemnon, not Priam, who actually slays the victims (vv. 273, 292).

106. **αὐτός**: lit. 'in person,' refers to *βίην Πριάμοιο* as if it were *κρατερὸν Πρίαμον*. —— With pl. *παῖδες*, which here refers chiefly to Paris, we may perhaps compare *αἰχμητάων* (v. 49), which refers chiefly to Agamemnon.

108. **δ'**: this verse gives a second reason for bringing Priam. Besides the arrogance and faithlessness of Paris, 'young men's minds are flighty.'

109. **οἷς** [*οἷς ἄν*]: *sc.*, as antecedent, *τούτοις*, a dat. of adv. with λεύσσει.

110. **μετ' ἀμφοτέροισι**: 'among them both,' *i.e.* for the old man and for those whom he counsels.

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112. **παύσασθαι**: *varia lectio παύσεσθαι*, which would be natural after a verb of 'hoping' (*cf.* v. 28). The aor. inf. refers to a single event. —— **πολέμοιο**: for gen., G. 174, H. 748.

113. **ἔρυξαν**: *ἐρύκω* properly means 'hold,' 'detain.' As joined here with prepositional phrase implying motion, we may translate: 'drove into rows and held them there.' —— **ἐκ** (*ἐξ ἵππων*) **ἔβαν**: 'descended from their chariots.' Notice that *ἵπποι* is freq. used in Hom. in the sense of *ἅρμα*, *cf.* **B** 770.

115. **πλησίον ἀλλήλων**: 'near one another,' *i.e.* one suit of armor lay near another. —— **ἀμφίς**: 'on both sides,' *i.e.* between the suits of armor as they lay on the ground.

116. **τε . . . τε**: see on vv. 34, 35.

117. **Ταλθύβιος**: Agamemnon's herald, already mentioned **A** 320.

120. **οἰσέμεναι**: anomalous aor. inf., see on v. 103. —— **οὐκ ἀπίθησε**: takes the dat. like simple *πείθεσθαι*. Translate: 'and he, I assure you, did not fail to obey illustrious Agamemnon.'

121. **αὖθ'** [*αὖτε*]. Iris's proper office is to execute the commissions of the gods (**B** 786), but here she acts on her own impulse and brings before our eyes Helen, the occasion and the prize of the single combat.

124. **Λαοδίκην**: should regularly be dat., as appositive of *γαλόῳ* (v. 122), but the influence of the nearer *εἶχε* prevails over that of the more remote *εἰδομένη*.

126. **δίπλακα**: lit. 'double-mantle,' so large that, like a shawl, it was folded before being thrown upon the shoulders. —— **πολέας ἀέθλους** [*πολλοὺς ἄθλους*].

128. **ἕθεν** [*οὗ, αὐτῆς*]: not enclitic, because emphatic.

130. **νύμφα** [*νύμφη*]: the word (Lat. *nympha*) properly means 'bride,' but is also used of a married woman who has not lost her youth and beauty.

132. **οἵ**: its antecedent is *οἱ* (v. 134). —— **ἐπ' ἀλλήλοισι φέρον**: 'were bringing war against one another.'

134. **ἕαται** [*ἧνται*]. *ἕαται σιγῇ*: 'remain quiet' (see on v. 78 and **B** 255).

135. **ἀσπίσι κεκλιμένοι**: 'leaning on their shields;' the *ἀσπίς*, as it rested upon the ground, came up to the breast of the warrior. The verse gives us a picture of the Homeric warrior as he stands at rest.

138. **τῷ δέ κε νικήσαντι** [*ὃς δέ κε νικήσῃ*]: *i.e.* *κε* is used with the ptc. as it would be in the conditional relative clause to which it is equivalent. —— **κεκλήσῃ** (more freq. in Hom. uncontracted *-εαι*): fut. perf. of *καλέω*, which in the pass. voice often has the general sense 'to be' (see on **A** 139, **B** 260), but is never exactly equivalent to it.

140. **ἀνδρὸς προτέροιο**: Helen is regarded as no longer the wife of Menelaos (*cf.* **Γ** 172). —— **ἄστεος**: *i.e.* Sparta. —— **τοκήων**: *i.e.* Tyndareos and Leda, who are thought of as still living, though Helen is also called *Διὸς ἐκγεγαυῖα* (v. 199).

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141. **ὀθόνῃσι**: a 'veil,' also called *κρήδεμνον* and *καλύπτρη*, was worn by (noble) women and maidens when they went out of the house or into the presence of men.

142. **ἐκ θαλάμοιο**: the *θάλαμος* was in the rear of the house.

144. This is the only passage in the Iliad where the attendants of a noble lady are mentioned by name. Aithra has been mentioned, B 561. After Theseus became king of Athens, Aithra resided there, and was put in charge of Helen when she was carried off on a certain occasion by Theseus. Kastor and Polydeukes rescued their sister, and brought Aithra as her slave to Sparta, whence she seems to have accompanied her to Troy. Of Klyměne nothing more is known than that she came from Sparta.

145. **Σκαιαὶ πύλαι**: the 'Scaean gates' are the only ones which are mentioned by name in Homer.

146. **οἱ δ' ἀμφὶ Πρίαμον**: 'but Priam and his suite;' the follg. names stand on the same footing with those included in the phrase *οἱ ἀμφὶ Πρίαμον*, and might have been in the nom. case.

149. **δημογέροντες**: in apposition with subj. of *εἵατο* [*ἧντο*], 'sat as elders of the people,' *i.e.* occupied, in virtue of their function, this prominent place. The follg. episode (vv. 149–160) illustrates, by its *effect*, the power of Helen's beauty. As she approaches the tower, it so impresses these old men that they declare that they cannot 'blame Trojans and Achaians that they endure wars a long time for (to gain possession of) such a woman.'

150. **πολέμοιο**: gen. of separation, 'from combat' (see on A 165).

151. **τεττίγεσσιν ἐοικότες** [*τέττιξιν εἰκότες*]: the comparison of the cheery gossip and soft tones of the Trojan elders to the chirping of grasshoppers is not meant in a contemptuous spirit; the Greeks considered this chirping an especially pleasant sound.

152. **λειριόεσσαν**: lit. 'lily-white' (*λείριον*, 'lily'); then, when the epithet is transferred from things seen to things heard, 'delicate,' 'feeble.' —— **ἱεῖσι** [*ἱᾶσι*].

153. **τοῖοι**: for construction, see on *δημογέροντες*, v. 149.

155. **ἦκα**: 'softly,' the admiration all the deeper because expressed in hushed tones.

158. **αἰνῶς ἔοικεν**: as we say 'she is fearfully like.' —— **εἰς ὦπα**: lit. 'into her face,' *i.e.* as one looks upon her face.

159. **καὶ ὧς**: 'even thus,' 'despite that.' In this phrase, and after *οὐδ(έ)*, the adv. is printed with the circumflex accent (see on A 33).

160. **ὀπίσσω**: 'for time to come.'

161. **ἐκαλέσσατο φωνῇ** [*ἐκαλέσατο φωνήσας*]: 'raised his voice and called.'

162. **ἐμεῖο**: connect gen. with *πάροιθε*, 'before me.'

163. **ἴδῃ** [*ἴδῃς*]: see on A 56. —— **τέ**: the enclitic may be used more than once. —— **μοι**: 'in my eyes.' G. 184, 3, N. 5, H. 771.

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166. **ὡς ἐξονομήνῃς**: 'in order that you may call by name,' a second final clause dependent, like *ὄφρα ἴδῃ* (v. 163), upon *ἵζευ*.

167. **ὅστις**: predicate. Notice in the follg. dialogue that *ὅδε* is the pron. constantly used in the question, *οὗτος* in the answer. Thus the distinction is observed that *ὅδε* refers to something not well known, of which the description is to follow; *οὗτος*, to something well known.

168. **κεφαλῇ**: best taken as dat. of respect, the same construction as in vv. 193, 194. 'Greater in the head' means that the head is the part which attracts notice and marks the difference in size. We might translate freely: 'the head of others is loftier,' or 'others are superior in stature.'

170. **γεραρόν**; 'stately.'—— **βασιλῆι**: pred. appositive of *ἀνδρί*, 'a man who is a king.' *Cf.* B 474.

172. **αἰδοῖός τε δεινός τε**. 'object of reverence and dread.' Priam's kind invitation to Helen to draw near reminds her of her unworthiness, and suggests the first words of her reply (v. 172). The apparent hiatus before *ἑκυρέ* and lengthened final syllable before *δεινός* are explained by an orig. *F*.

173. **κακὸς θάνατος**: *i.e.* 'suicide.'

174. **γνωτούς**: here used in the sense of 'brothers.'

175. **παῖδα**: Helen's only child was Hermione (by Menelaos).—— **ὁμηλικίην** [*ὁμήλικας*]: 'companions,' abstract noun used instead of concrete.

176. **τά γ(ε)**: *i.e.* my wished-for death.—— **τό**: [*διὰ τοῦτο*].

179. This was the favorite verse of Alexander the Great.—— **ἀμφότερον**: in apposition with the follg. clause, *βασιλεύς . . . αἰχμητής*. G. 137, N. 3, H. 626 b.

180. **αὖτ(ε)**: 'besides.'—— **εἴ ποτ' ἔην γε**: 'if it was really he!' *Varia lectio*, *ἦ ποτ' ἔην γε*: 'yes, it *was* once he!'

183. **ἦ ῥά νυ**: 'surely as I now see.'

184. **ἤδη καί**: 'already once;' for *καί*, see A 249.—— **Φρυγίην**: see on B 862.

187. **ἐστρατόωντο**: 'were encamped.'—— **παρ' ὄχθας Σαγγαρίοιο**: 'along the banks of the Sangarios.' The Halys and the Sangarios were the largest rivers in Asia Minor. Both empty into the Pontos Euxeinos, the Halys lying farther east.

189. **Ἀμάζονες ἀντιάνειραι**: the Amazons are said to have lived east of Greater Phrygia on the banks of the Thermōdon.

191. **δεύτερον**: connect with *ἐρέεινε*.

192. **τόνδε**: expressed by prolepsis in the main sentence, so that *ὅδε*, in the dependent clause, might have been omitted. See on A 536.

195. **οἱ**: for dat., for which the poss. gen. would have been a near equivalent, see G. 184, 3, N. 4, H. 767.

197. **ἐΐσκω**: 'I liken,' probably for *εἰκ-σκ-ω* (*εἴκελος*, *ἴκελος*).

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200. **αὖ**: 'in turn,' in contrast with Agamemnon (v. 178).

201. **κραναῆς περ ἐούσης**: 'though very (*περ*) rocky' (see on A 131).

203. **ἀντίον ηὔδα**: governs the acc. (*τήν*), like *προσέφη* or *προσέειπεν*.

205. **δεῦρό ποτ' ἤλυθε**: Before the expedition against Troy an effort was made to secure the restoration of Helen by negotiation, and Odysseus and Menelaos were envoys.

206. **ἀγγελίης** [*ἄγγελος*]: 'as an envoy,' best taken as nom. sing. masc. in apposition with *'Οδυσσεύς*.

207. **ἐξείνισσα, φίλησα**: 'discharged the duties of host (*ξένος*) and entertained.' *ξεινίζω* is the word of more general meaning.

208. **ἐδάην**: see on B 299.

209. **ἀγρομένοισιν**: see on B 481.

211. **ἄμφω δ' ἑζομένω, κτλ.**: The two nominatives — *ἄμφω*, *'Οδυσσεύς* — are to be explained by the principle of apposition of the whole with the part.

213. Translate (vv. 213–215): 'Then indeed Menelaos spoke rapidly, few words (but) with a very clear voice, since he did not use many words nor missed the right word, though he was the younger.'

215. **γένει**: occurs only here in the sense of *γενεᾷ*, 'age.'

216. **ἀναΐξειε(ν)**: opt. of repeated action in temporal clause. G. 233, H. 914 B.

217. **στά-σκ-ε-ν, ἴδ-ε-σκ-ε-ν**: iterative forms for *ἔστη*, *εἶδεν*. — **κατὰ χθονὸς ὄμματα πήξας**: describes more minutely *ὑπαὶ δὲ ἴδεσκε*.

218. The thought in this verse is that Odysseus used no gesture in speaking. — **ἐνώμα**: ipf. from *νωμάω*.

220. 'You would have said that he was a sullen fellow or (lit. 'and') simply a blockhead.'

221. **εἵη** (*varia lectio* *ἵει*): 2 aor. opt. from *ἵημι*.

222. **ἔπεα νιφάδεσσι**: the lengthened *α* before *νιφάδεσσι* indicates a lost initial consonant, — in this case *σ*. *Cf.* *νιφάς* and Engl. *snow*.

224. **ὧδε ἀγασσάμεθ'**: 'did we so much wonder.'

226. **τίς τ' ἄρ'**: *cf.* A 8.

227. **κεφαλήν**: G. 160, 1, H. 718 a.

228. **τανύπεπλος**: variously explained as 'long mantled,' *i.e.* 'with flowing mantle,' or 'fine mantled,' *i.e.* 'with fine-woven mantle.'

229. **Αἴας**: 'Ajax' son of Telamon, brother of Teukros, from the island of Salamis (see on A 145).

230. Here Helen's eyes fall on Idomeneus, and though Priam had not asked his name she goes on to speak of him, and of how Menelaos had entertained him as he came to Sparta from Crete in days of old. In a similar way, as her eyes run over the host, she is reminded of her own brothers who had died in Sparta during her absence, without her knowledge. For an admirable translation in English hexameters of this beautiful passage (vv. 234–244), see Essay on Scanning, § 7.

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231. **ἠγερέθονται**: see on B 304.

235. **γνοίην**: for opt. G. 226, 2 b, H. 872. —— **καί τ'**: 'and also.'

238. **τώ μοι μία γείνατο μήτηρ**: lit. 'one (and the same) mother with me (*i.e.* the same with my own mother) brought them forth;' *i.e.* 'the same mother brought them forth who also brought me forth.' *μία* has the same force that *ἡ αὐτή* would have, and governs dat. in the same way. G. 186 and N. 2, H. 773 and b. This abbreviated comparison is called in Latin *comparatio compendiaria* (*cf.* A 163).

242. **δειδιότες**: 2 pf. ptc. from stem *δϝι*. This stem reduplicated would give *δεδϝιότες*, in which the first *ε* would be long by position. To retain this long quantity of the first syllable after the disappearance of the *ϝ*, *ε* was lengthened into *ει* (see on A 33). —— **ἅ μοί ἐστιν**: *i.e.* 'which lie upon me.'

243. **τοὺς κάτεχεν αἶα** [*γαῖα ἐκάλυπτεν αὐτούς*]: lit. 'the earth was holding them fast,' *i.e.* 'they lay buried beneath the earth.' Notice that the common legend of the immortality of Kastor, and the mortality of Polydeukes, is shown to be later than Homer by the poet's ignorance of it as evinced in this passage.

244. **αὖθι**: 'there,' *i.e.* *ἐν Λακεδαίμονι*. Notice the melodious close of this verse.

245. **θεῶν**: gen. of possession; the gods referred to are Zeus, Helios, Gaia. The narrative is here resumed from v. 120.

246. **εὔφρονα**: lit. 'gay-hearted,' 'cheery,' *i.e.* 'making glad the heart.' For other epithets of wine, see Hom. Dict. *οἶνος*.

248. **Ἰδαῖος**: for -*ος*, see Essay on Scanning, § 5, 4.

249. **παριστάμενος**: in order to 'stand by his side,' he had first to climb the tower of the Scaean gates, for Priam was there (v. 149).

250. **ὄρσεο**: 1 aor. midd. with intermediate vowel of 2 aor. In ordinary prose we should expect a conjunction, perh. *γάρ*, between *ὄρσεο* and *καλέουσι*, 'summon;' the absence of the conjunction, asyndeton, adds vivacity to the description. H. 1039.

252. **τάμητε**: subjects are Priam, and *ἄριστοι Τρώων καὶ Ἀχαιῶν*.

255. **νικήσαντι**: for use of *κε* with ptc. see on v. 138.

256–258. These verses resemble closely vv. 73–75. —— **ἕποιτο, ναίοιμεν**: these optatives expressive of a wish differ little from the future indicative; they are joined with *νέονται*, which always has a fut. meaning.

259. **ῥίγησεν**: 'started with fright,' at the thought of Paris's danger. —— **ἑταίροις**: for dat. see on B 50; the king is constantly attended by his *ἑταῖροι*, in the same way as Helen (v. 143) by her *ἀμφίπολοι*.

260. **ὀτραλέως**: lit. 'hurriedly' (*ὀτρύνω*). There was need of haste, for it was necessary to go to the palace for the chariot and return to the Scaean gates.

261. **κατ-έτεινεν**: 'drew in the reins,' *i.e.* after untying them from the *ἄντυξ* or rim of the chariot, to which they were made fast while the chariot was at rest (see Hom. Dict. cut 10).

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262. **πὰρ δέ οἱ**: 'and by his side.'

263. **ἔχον**: 'were guiding.'

265. **ἐξ ἵππων** = *ἐξ ὀχέων*, see on v. 113, *cf.* B 770.

266. **ἐστιχόωντο**: 'they strode.'

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294. **θυμοῦ δευομένους**: 'bereft of life,' explains *ἀσπαίροντας*.

295. **οἶνον . . . ἔκχεον**: 'but they were drawing off wine (with the *πρόχοος*) from the mixing bowl into the cups (*δεπάεσσι*) and were pouring it out.' The libations were poured upon the ground separately from each cup as it was filled. See on A 471.

299. **ὑπὲρ ὅρκια πημήνειαν**: 'work mischief by violating the oaths.' The opt. in the conditional relative sentence might lead us to expect **ἂν** *ῥέοι* instead of the opt. of wish without **ἄν**.

300. **σφ'(ι)**: for dat. of disadv. see on v. 272. — **ὡς ὅδε οἶνος**: for similar symbolical actions, *cf.* Livy i. 24; Exodus xxi. 6.

301. **αὐτῶν καὶ τεκέων**: poss. gen. instead of dat. like *σφι* (v. 300). — **ἄλοχοι δ' ἄλλοισι δάμειεν**: for more explicit statement, see B 355. **ἄλ-λοισι** is dat. of agent.

302. This verse closely resembles B 419. — **ἄρα**: see on B 36.

303. **Δαρδανίδης**: Priam was sixth in descent from Dardanos. The royal line ran thus: Dardanos, Erichthonios, Tros, Ilos, Laomedon, Priamos.

306. The passage beginning with this verse (vv. 302–326) will be found at the commencement of the book in *facsimile* from *Codex Venetus*. — **οὔ πω** [*οὔ πως*]: *nullo modo*. — **τλήσομαι**: 'shall I have the heart.' — **ἐν ὀφθαλμοῖσι**: see on v. 28.

307. **Μενελάῳ**: for dat. G. 186, N. 1, H. 772.

308. **Ζεὺς μέν** [*μήν*], *κτλ.*: This verse is a pious expression of Priam's willingness to leave all things with Zeus as the all-wise. The relation of Zeus to the other Olympian deities, as the superior of them all, is indicated in the phrase *Ζεύς τε καὶ ἀθάνατοι θεοὶ ἄλλοι*.

309. **θανάτοιο τέλος**: periphrasis for *θάνατος*. — **πεπρωμένον ἐστίν** [*πέπρωται*].

310. **ἐς δίφρον ἄρνας θέτο**: the dead lambs were carried back to Troy for burial, for the flesh of victims slain in ratifying an oath was not eaten, but buried or cast into the sea.

312. **βήσετο**: for form see on A 428.

315. **διεμέτρεον**: 'were measuring across,' *i.e.* from side to side.

316. **πάλλον**: 'were shaking them,' so that all knowledge of the position in the helmet might be lost. In v. 324, *πάλλε* means 'was shaking,' until the lot should fly forth from the helmet.

317. **ἀφείη** (2 aor. opt. from *ἀφ-ίημι*): opt. explained on the principle of the *oratio obliqua*; it stands here as indirect question.

318. **λαοὶ δ' ἠρήσαντο**: 'and the people offered their prayer.' What the prayer was, is more particularly described in the four verses begin

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291. **τέλος πολέμοιο**: *i.e.* victory and the destruction of Troy (*cf.* B 122). —— **κιχείω**: for form see on A 26: for mood, G. 239, 2, H. 921.

292. **ἀπὸ . . . τάμε**: 'cut off,' *i.e.* severed the upper part of the gullet from the lower. —— **χαλκῷ** = *μαχαίρῃ* (v. 271).

294. **θυμοῦ δευομένους**: 'bereft of life,' explains *ἀσπαίροντας*.

295. **οἶνον . . . ἔκχεον**: 'but they were drawing off wine (with the *πρόχοος*) from the mixing bowl into the cups (*δεπάεσσι*) and were pouring it out.' The libations were poured upon the ground separately from each cup as it was filled. See on A 471.

299. **ὑπὲρ ὅρκια πημήνειαν**: 'work mischief by violating the oaths.' The opt. in the conditional relative sentence might lead us to expect **ἂν** *ῥέοι* instead of the opt. of wish without **ἄν**.

300. **σφ'**(*ι*): for dat. of disadv. see on v. 272. —— **ὡς ὅδε οἶνος**: for similar symbolical actions, *cf.* Livy i. 24; Exodus xxi. 6.

301. **αὐτῶν καὶ τεκέων**: poss. gen. instead of dat. like *σφι* (v. 300). —— **ἄλοχοι δ' ἄλλοισι δάμειεν**: for more explicit statement, see B 355. **ἄλ-***λοισι* is dat. of agent.

302. This verse closely resembles B 419. —— **ἄρα**: see on B 36.

303. **Δαρδανίδης**: Priam was sixth in descent from Dardanos. The royal line ran thus: Dardanos, Erichthonios, Tros, Ilos, Laomedon, Priamos.

306. The passage beginning with this verse (vv. 302–326) will be found at the commencement of the book in *facsimile* from *Codex Venetus*. —— **οὔ πω** [*οὔ πως*]: *nullo modo*. —— **τλήσομαι**: 'shall I have the heart.' —— **ἐν ὀφθαλμοῖσι**: see on v. 28.

307. **Μενελάῳ**: for dat. G. 186, N. 1, H. 772.

308. **Ζεὺς μέν** [*μήν*], *κτλ.*: This verse is a pious expression of Priam's willingness to leave all things with Zeus as the all-wise. The relation of Zeus to the other Olympian deities, as the superior of them all, is indicated in the phrase *Ζεύς τε καὶ ἀθάνατοι θεοὶ ἄλλοι*.

309. **θανάτοιο τέλος**: periphrasis for *θάνατος*. —— **πεπρωμένον ἐστίν** [*πέπρωται*].

310. **ἐς δίφρον ἄρνας θέτο**: the dead lambs were carried back to Troy for burial, for the flesh of victims slain in ratifying an oath was not eaten, but buried or cast into the sea.

312. **βήσετο**: for form see on A 428.

315. **διεμέτρεον**: 'were measuring across,' *i.e.* from side to side.

316. **πάλλον**: 'were shaking them,' so that all knowledge of the position in the helmet might be lost. In v. 324, *πάλλε* means 'was shaking,' until the lot should fly forth from the helmet.

317. **ἀφείη** (2 aor. opt. from *ἀφ-ίημι*): opt. explained on the principle of the *oratio obliqua*; it stands here as indirect question.

318. **λαοὶ δ' ἠρήσαντο**: 'and the people offered their prayer.' What the prayer was, is more particularly described in the four verses begin

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ning with v. 319. The people continued praying during the preparations and while Hector was shaking the helmet.

319. **τις**: 'many a one' (see on **B** 271).

321. **τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν**: 'has occasioned these doings (*i.e.* this war) between both parties.' Both sides agree in recognizing the guilt of Paris and in wishing his death.

325. **ἂψ ὁρόων**: each chief had scratched his mark upon a lot (*κλήρους*, v. 316), and Hector turned his face away that he might not appear to favor his brother.

326. **ἵζοντο**: here, for the first time, the sitting-down of both hosts is mentioned, though they had long since dismounted from their chariots and laid down their armor (*cf.* vv. 78, 113).

327. **ἔκειτο**: extended by zeugma to apply to *ἵπποι*, though appropriate only to *ἅρματα*. The natural verb with *ἵπποι* would be *ἵσταντο*.

328. **ἀμφ' ὤμοισι**: 'about their shoulders;' cuirass, sword, and shield could be said to be *ἀμφ' ὤμοισι*. The sword was suspended from the shoulders by a strap, *τελαμών*. The combatants had previously (v. 114) taken off their armor.

330. This and the seven following vv. are interesting as a description of the process of arraying the Hom. chief in armor. See Hom. Dict. for pictorial representations of each article of armor named.

332, 333. Paris had appeared on the battle field in light armor; hence it was necessary for him to borrow his brother's cuirass. — **ἥρμοσε δ' αὐτῷ**: 'but it fitted himself.' For process of adjusting cuirass, see Hom. Dict. cut 59.

334. **ἀργυρόηλον**: epithet applying only to the hilt; *χάλκεον*, to the entire sword.

338. **ἔγχος**: two spears seem to have belonged to the complete equipment of the warrior (*cf.* v. 18). — **οἱ παλάμηφιν** [*ταῖς παλάμαις*]: for the two datives, standing in relation of whole and part, see on **A** 150.

339. **ὣς δ' αὔτως**: 'and in the same way.' *ὡσαύτως* is adv. formed directly, with changed accent, from *ὁ αὐτός* (see on **A** 133).

340. **ἑκάτερθεν**: lit. 'from each side.'

341. **Τρώων καὶ Ἀχαιῶν**: best explained as gen. of place, limiting *ἐς μέσ(σ)ον* after the analogy of the gen. with adverbs of place. G. **182**, **2**, H. 757.

342. **ἔχεν**: 'was holding,' the amazement was prolonged.

344. **καί ῥ' ἐγγὺς στήτην**: 'and then the two drew near.' — **κοτέοντε**: subordinate to *σείοντε*, 'shaking their spears in rage at each other.'

347. **βάλεν κατ' ἀσπίδα**, *κτλ.*: 'struck full in the midst of Atreides's round shield.' *βάλλω* takes the acc., not the gen., of the object hit.

348. **δέ οἱ αἰχμή**: 'but its point.' For dat. *οἱ* (referring to *χαλκός*), see G. **184**, 3, N. 4, H. 767.

349. **ὄρνυτο χαλκῷ** (dat. of accompaniment): 'raised himself with his

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spear,' *i.e.* drew himself up to his full stature for a stronger thrust downward and forward.

350. ἐπευξάμενος: 'uttering a prayer besides' (*ἐπί*).

351. ἄνα: for accent, H. 170 D b. —— **ὅ**: article used as relative, its antecedent omitted (*cf.* A 230). —— **με πρότερος κάκ' ἔοργε**: 'was the first to work me harm.' *ἔοργε*: 2 perf. from *ῥέζω* (stem *Ϝεργ-*).

352. δῖον: implies illustrious birth and beauty, but has no necessary reference to character.

353. τις: 'many a one.' —— **ἐρρίγῃσι**: 3 sing. pf. subj. from *ῥιγέω*; for form, G. 119, 12, d, H. 381 D 1.

354. παράσχῃ: subj. in conditional relative sentence. *ὅ κεν* [*ὃς ἂν*] *παράσχῃ* = *ἐάν τις παράσχῃ*.

355. ἀμπεπαλών: redupl. 2 aor. from *ἀνα-πάλλω*.

357. δῐὰ μέν: the lengthening of the first syllable of *διά* is necessary to make a dactyl. Such a verse as this is called acephalous.

358. ἠρήρειστο [*ἐρήρειστο*]: lit. 'had leaned against;' here, 'had forced itself.'

359. ἀντικρὺ παραί: 'right on past. —— **διάμησε** (*δι-αμάω*): 'cut (lit. 'mowed') through.'

362. ἀνασχόμενος: 'having raised himself,' to strike with greater force (*cf.* v. 349). —— One object of the *φάλος*, the 'crest' or 'ridge' of the helmet, was to make blows glance harmlessly off. For illustration, see Hom. Dict., cuts 20, 128. —— **ἀμφὶ αὐτῷ**: *i.e.* *ἀμφὶ τῷ φάλῳ*.

363. διατρυφέν (2 aor. pass. ptc. from *δια-θρύπτω*): agrees with *ἔγχος*. —— **τριχθά τε καὶ τετραχθά**: for idiom, see on B 303.

365. Such an exclamation of vexation and disappointment does not imply, in the Homeric hero, profanity or disrespect toward the gods.

366. τίσασθαι: for meaning of aor. inf. see on v. 112. Translate, with *ἦ τ' ἐφάμην*: 'and verily I believed that I was sure to take vengeance on Alexander for the injury to me.'

367. ἄγη [*ἐάγη*]: 2 aor. pass. from *ἄγνυμι*. In *μοι*, twice used, we have the common use of dat. (of disadv.) limiting the verb, instead of a poss. gen. limiting the noun (see on v. 338). —— **ἐκ**: join with *ἠίχθη*.

368. Translate this verse: 'flew (lit. 'leaped') from my hands a useless thing: nor did I strike him,' *i.e.* I only hit his shield and cut through his cuirass. —— **παλάμηφιν** [*παλαμῶν*].

369. ἦ: see on A 219. —— **ἐπαΐξας λάβεν**: 'sprang upon and laid hold of him (*sc.* *αὐτόν*) by the helmet (*κόρυθος*).'

370. ἐπιστρέψας ἕλκε: 'turned over and was dragging.'

372. ὀχεὺς τέτατο τρυφαλείης: 'was stretched as a helmet-strap' (lit. 'holder').

373. ἤρατο: 1 aor. from *ἄρνυμαι* (see on A 159).

374. εἰ μὴ ἄρ' ὀξὺ νόησε: 'unless at just that moment (*ἄρα*) had sharply discerned.'

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375. **βοός**: 'ox-hide.' Here the word *βοός*, by a kind of zeugma, means 'ox' with reference to *κταμένοιο*, and 'ox-hide' with reference to *ἱμάντα*. Translate: 'the strap of the hide of an ox slain by violence.'

376. **κεινή** [*κενή*]: 'empty.' — **ἅμ' ἕσπετο**: 'followed close after,' *i.e.* being empty, made no resistance.

380. **ἔγχεϊ χαλκείῳ**: *i.e.* with his second lance, for, like Paris (v. 18), he had two spears, one of which (v. 355) he had already hurled.

381. **ῥεῖα μάλ'**: 'very easily.'

383. **καλέουσ'**: probably fut. ptc., G. 120, 2, H. 422. — **ἴε** [*ᾔει*].

385. Translate: 'and she laid hold of and plucked with the hand her fragrant garment.' — **ἑανοῦ**: connect, as gen. of part taken hold of, with *λαβοῦσα*.

386. **μιν**: for constr., see on B 22.

387. **ναιετοώσῃ**: join with *οἱ* [*αὐτῇ*], dat. of adv. with *ἤσκειν* (ipf. from *ἀσκέω*). *ν* movable is sometimes appended to the contracted form of 3 sing. ipf. (*cf.* Δ 436).

388. **μιν**: *i.e.* *γρηύν*.

391. **κεῖνος ὅ γ'**: 'there he is.' *κεῖνος* is translated as if it were *ἐκεῖ*. — **δινωτοῖσι** (*δινόω*, 'turn'): lit. 'rounded' or 'turned,' properly of posts and bars of a bedstead, then applied, with perhaps the more general meaning 'polished,' to the bedstead as a whole.

393. Note the difference in meaning between the aor. *ἐλθεῖν* and the presents *ἔρχεσθαι*, *καθίζειν*.

394. **χοροῖο**: for gen. of separation after *λήγοντα*, see on A 224.

395. **τῇ**: for dat. see on B 142. — **θυμόν**: 'wrath,' 'indignation.'

396. **καί ῥ' ὡς**: 'and so when.' — **ἐνόησε**: 'she observed,' the women about her (*cf.* v. 420) only saw the *γρηῢς παλαιγενής* (v. 386).

397. **περικαλλέα δειρὴν στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα**: 'beauteous neck, lovely breasts, and sparkling eyes.' These characteristic marks the goddess allowed to show through her disguise. *Cf.* Vergil, Aen. I, 402, *Dixit et avertens rosea cervice refulsit.*

398. **θάμβησεν**: 'amazement seized her.' — **ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε**: see on A 361.

400. **ἦ**: see on v. 46. The particle of asseveration here, as often, stands in an interrogative sentence. — **πολίων** [*πόλεων*]: best connected as gen. partitive with adv. *πῄ*. — **προτέρω**: here local, 'farther away,' *i.e.* farther from Sparta.

401. **Φρυγίας**: gen. limits *πολίων*. It may be considered either as partitive or possessive gen.

402. **καὶ κεῖθι**: 'there also,' as Paris is now your favorite at Troy. — **μερόπων**: see on A 250.

403. **δή**: 'forsooth.' — **δῖον**: see on v. 352.

404. **ἐθέλει**: 'is resolved.'

405. **παρέστης**: 'didst thou come hither and art standing by,' see on A 6, 197.

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408. 'Go and sit by him and withdraw from the path of the gods!' *i.e.* give up thy place among the gods.

409. **ποιήσεται**: subj. with shortened mood-sign. Sketch of Dialect, § 17, G. 239, 2, H. 921, 1055, 7.

410. **νεμεσσητόν**: 'blameworthy,' because, by the result of the combat, Helen belongs to Menelaos.

412. **ἄκριτα**: lit. 'undistinguished,' *i.e.* 'countless,' 'endless.' Helen's expressions of penitence and self-abhorrence are frequent (*cf.* Z 344 follg.).

414. **σχετλίη** (*ἔχω*): 'stubborn,' 'self-willed one.'

415. **ἀπεχθήρω**: aor. subj. from *ἀπ-εχθαίρω*.

416. **μέσσῳ δ' ἀμφοτέρων**: 'and between both' (peoples); for gen. see on v. 341 and G. 182, 2, H. 757. —— **μητίσομαι**: see on v. 409.

417. **ὄληαι** (2 aor. subj. midd. from *ὄλλυμι*) [*ὄλῃ*]: the subj. is potential (see on A 137) —— **οἶτον**: cognate acc., G. 159, H. 715 b.

419. **κατασχομένη**: lit. 'having held (drawn) down (over her head),' 'having veiled herself with' (see on v. 141).

420. **ἦρχε δὲ δαίμων**: the meaning is, 'for a deity led the way.'

422. **ἀμφίπολοι**: mentioned by name in v. 143.

424. **τῇ**: join with *κατέθηκε*: 'placed for her.'

425. **Ἀλεξάνδροιο**: for gen. with adv. of place, see G. 182, 2, H. 757.

427. **ὄσσε πάλιν κλίνασα**: *oculis aversis.*

428. **ἤλυθες**, *κτλ.*: indignant exclamation, like our, 'Ah! there you are! back from the combat!'

429. **δαμείς**: 'having succumbed to.'

431. **φέρτερος**: 'superior.' —— **βίῃ**: dat. of respect.

432. **προκάλεσσαι**: 'call forth against yourself,' 'challenge.'

434. **παύεσθαι**: the gen. *πολέμου*, or the supplementary ptc. *πολεμίζων*, may be supplied.

436. **τάχα**: 'speedily;' this word has never in Hom. the meaning common in Attic, 'perhaps.' —— **δουρί** [*δόρατι*]: connect with *ὑπό*.

437. **μύθοισι**: join with *προσέειπεν*.

438. **με . . . θυμόν**: see on A 150, 362; *cf.* also v. 442.

439. **σὺν Ἀθήνῃ**: 'by Athena's help,' *i.e.* the credit is not his own.

440. **ἡμῖν**: *i.e.* Paris and the Trojans. The indolent and cowardly always expect *another time* when they shall show industry and courage.

441. **τραπείομεν** [*ταρπῶμεν*]: 2 aor. subj. pass. from *τέρπω*. Sketch of Dialect, § 23, R.

442. **ἀμφεκάλυψεν**: 'enveloped,' 'encompassed' —— **ὧδε**: antecedent to *ὡς* (v. 446).

445. **Κρανάῃ**: the adj. *κράναος* means 'rocky.' It is used as an epithet of Ithaka (v. 201). The ancient prehistoric rock-city at Athens (southwest of the Acropolis) was called Kranaa. Pausanias identifies, as the first stopping-place of Helen and Paris, a little island between Sounion and Keos; Strabo, an island off Gytheion, the seaport of Sparta.

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446. For distinction between *στέργω, ἔραμαι, φιλέω*, see Dictionaries.

447. Helen is the counterpart of Paris, with the same weaknesses. Like him, she can see the right and deplore the wrong; and yet — though she has, in words of bitterest reproach, just painted Paris's character as coward and seducer and has declared that, now that he has been conquered by Menelaos, it would be a shame to go to him (v. 410) — she does not resist his allurements, and at the last follows him not unwillingly (v. 447). And thus, before ever Pandaros's arrow had wounded Menelaos (Δ 205 follg.), the two original causes of the war, Helen and Paris, had broken the compact (*cf.* vv. 71, 72).

449. ἀν' ὅμιλον : *sc.* Τρώων.

453. οὐ . . . ἐκεύθανον : the positive denial includes the qualified denial *οὐκ ἂν κευθάνοιεν*, which would form the regular conclusion to *εἴ τις ἴδοιτο*.

454. σφιν : for dat. G. 184, 2, H. 773. —— **ἶσον κηρὶ μελαίνῃ** : 'like black death.' *Cf.*, with the expression *κηρὶ μελαίνῃ*, Horace's *atra cura*.

456. Τρῶες καὶ Δάρδανοι ἠδ' ἐπίκουροι : see on B 816.

457. φαίνεται (*sc. οὖσα*) : 'appears to be (and is).' —— **Μενελάου** : pred. gen. of possession.

459. ἀποτινέμεν : inf. coupled with imv. *ἔκδοτε*, without any sensible difference of signification. *Cf.* A 20, where the inf. used as imv. immediately follows an opt.

460 = 287.

461. ἐπὶ . . . ἤνεον : 'shouted assent,' while the Trojans admitted by their silence the justice of Menelaos's demand. *Cf. ἐπευφήμησαν*, A 22.

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BOOK FOURTH.

Δέλτα, θεῶν ἀγορή, ὅρκων χύσις, ἄρεος ἀρχή.

In Delta is the Gods' Assize; the Truce is broke; Wars freshly rise.

1. The gods have been witnesses of the entire combat between Paris and Menelaos, and now, after Greeks and Trojans have pronounced upon the result (Γ 455–461), it is natural to await their verdict. It is to decide upon this that they hold an assembly (vv. 1–85). —— **ἠγορόωντο** [*ἐκκλησιάζοντο*]: ipf. 3 pl. from *ἀγοράομαι*; for explanation of the assimilated form, see Sketch of Dialect, 18, 1.

2. **δαπέδῳ**: 'on the floor,' *i.e.* of the houses which *Ἥφαιστος ποίησεν ἰδυίῃσι πραπίδεσσι*, Α 608.

3. **ἐῳνοχόει**: 'was pouring;' for change from original meaning, see on Α 598; for form, see H. 359 D. —— **χρυσέοις**: whatever belongs to the gods, for wear or use, is freq. represented as of precious metal (*cf. χρυσέῳ*, v. 2). See on Α 611.

4. **δειδέχατ'** [*δεδειγμένοι ἦσαν*]: lit. 'pointed,' here 'pledged one another.'

6. **κερτομίοις**: 'sharp-cutting;' it seems to contain the roots of both *κείρω* and *τέμνω*. —— **παραβλήδην**: 'covertly,' 'maliciously.' The noun *παραβολή* (Engl. 'parable') means 'comparison;' hence the adv. comes to mean 'by way of invidious comparison.'

7. **δοιαὶ μέν**: the correlative is found at *τῷ δ' αὖτε* (v. 10).

8. **Ἀργείη**: 'Argive,' for Argos was a chief seat of the worship of Hera. —— **Ἀλαλκομενηΐς**: either proper adj. from the town Alalkomenai in Boeotia, where Athena was especially honored, or descriptive epithet derived from root ἀλκ-, lit. 'warding off,' 'protecting.'

9. **εἰσορόωσαι τέρπεσθον**: 'took delight in beholding;' for use of ptc., G. 277, 2, H. 969 b; for form *εἰσορόωσαι*, G. 120, 1 b, H. 409 D a. See also Sketch of Dialect, § 18, 1.

10. **τῷ**: easily understood as standing for Paris, though he has not been mentioned, in this book, by name. —— **φιλομμειδής**: *i.e. φιλο-(σ)μει-*

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δής, *cf.* with μειδιάω, Engl. '*smile*,' and notice the same interchange of *d* and *l* which may be recognized in δάκρυον, *lacrima*.

11. **παρ-μέμβλωκε**: 'stands by his (τῷ) side;' for apocope of παρά, G. 12, N. 3, H. 84 D; for form μέμβλωκε, see Sketch of Dialect, § 7, 3. —— **αὐτοῦ**: a more common construction is τί τινι ἀμύνειν (see on A 67).

12. **καὶ νῦν**: one case of the habitual practice referred to in αἰεί, v. 11.

14. **ὅπως ἔσται τάδε ἔργα**: *i.e.* 'what the result of the combat shall be.'

15. **ἢ . . . ἢ** [πότερον . . . ἤ]: dependent double question; the subjunctive is dubitative.

17. **εἰ δ' αὖ πως**: 'but if on the other hand by any means.' This is an alternative which Zeus neither expects nor desires, for it is inconsistent with his promise to Thetis, A 509, 523, 558. —— **τόδε**: *i.e.* φιλότητα βαλεῖν.

18. **οἰκέοιτο**: opt. of desire, as is also ἄγοιτο in follg. verse. Pronounce κέ͡οι as one syllable by synizesis.

20. **ἐπ-έμυξαν**: μύζω lit. means 'utter the syllable μυ-.' This might express various feelings; here, indignation at the last part of Zeus's proposal.

23. **ᾖρει**: descriptive ipf., 'was seizing her,' with increasing power.

24. **Ἥρῃ**: dat. of interest limiting ἔχαδε (2 aor. from χανδάνω) instead of gen. of possession limiting στῆθος.

25 = A 552.

27. **ὅν**: on account of orig. initial *F* in ἵδρωσα. —— **μοι**: see on v. 24.

28. **κακά**: 'to the ruin of,' appositive of λαόν. *Cf.* Γ 50.

30 = A 517.

31. **δαιμονίη**: see on A 561.

35. **ὠμὸν βεβρώθοις** (from βιβρώσκω): the expression 'eat raw,' 'eat alive,' seems to have been in common use in Greek in such connection as here. *Cf.* Xen. Anab. IV. viii. 14.

37. **ἔρξον**: from the theme ἐργ- or ῥεγ- two presents — ἔρδω, ῥέζω — are formed.

39 = A 297.

40. **μεμαώς**: connect with ἐθέλω, 'desire eagerly.'

41. **τήν**: placed after its noun, that it may stand nearer the rel. adv. ὅθι [οὗ], of which it is the antecedent.

42. **διατρίβειν, ἐᾶσαι**: infs. used as imvs., see on A 20.

43. **δῶκα**: 'have conceded to you,' used absolutely. —— **ἑκὼν ἀέκοντί γε θυμῷ**: 'voluntarily, yet with reluctant mind.' An expression that seems to contradict itself like this is called oxymōron or paradox (ὀξύ and μῶρον: lit. 'pointedly foolish'). We have an example in Acts xxviii. 21: 'to have gained this harm and loss.'

44. **αἵ, κτλ.**: the relative clause precedes the antecedent, which last is found in v. 46.

45. **ναιετάουσι**: lit. 'dwell,' *i.e.* are situated. πόληες stands as subj. by a strong personification. The meaning really is: 'are dwelt in.'

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46. **τάων**: gen. of the whole. The partitive word is Ἴλιος, the name of one city. —— **περὶ κηρί**: περί is adv. 'exceedingly,' and κηρί is local dat.

47. **ἐϋμμελίω**: the ending of the gen. sing. ω, a contraction of ᾱο, occurs after vowels. G. 39, 3, H. 148 D 3.

48. *Cf.* A 468. The latter part of the line (what follows the caesura) is identical in both verses. The wants of the gods are thought of as precisely the same as those of men.

50 = A 551.

54. **τάων** [τῶν]: governed by πρόσθ' ἵσταμαι = προΐσταμαι = προστάτης εἰμί. —— With μεγαίρω, διαπέρσαι may be supplied.

55. **οὐκ εἰῶ**: translate 'refuse to permit.' For οὐκ in protasis, *cf.* οὐκ ἐθέλωσι, Γ 289.

57. **οὐκ ἀτέλεστον**: *cf.* v. 26 follg.

59. **πρεσβυτάτην**: has double signif., 'oldest' and 'most dignified,' as explained in follg. verse.

61. **κέκλημαι**: for signif., see on Γ 138. —— **σὺ . . . ἀνάσσεις**: an instance of parataxis. We should naturally use a rel. clause, 'who art ruler among all the immortals.' See A 5.

64. **θᾶσσον**: 'right quickly,' an example of the absolute use of the comparative.

67. **ἄρξωσιν πρότεροι**: 'be the first to begin,' a pleonasm. —— **ὑπὲρ ὅρκια**: see on Γ 299.

70. **μετά**: for meaning with acc., see on A 222.

73. **πάρος μεμαυῖαν**: 'already eager,' for she had expressed in v. 20 her unwillingness that the war should stop with the victory of Menelaos.

74 = B 167.

75. **οἷον** [ὡς]: adv. 'as.' —— **ἧκε**: gnomic aor., see on A 218, Γ 4. —— **ἀστέρα**: *i.e.* 'meteor.'

77. **ἀπό**: join with ἵενται and translate: 'stream forth from it (τοῦ).'

78. Athena is likened to the falling star in radiance and swiftness; arrived on earth, she begins at once to execute that of which her appearance was the sign (τέρας). *Cf.* v. 86.

79, 80 = Γ 342, 343.

84. **ἀνθρώπων**: gen. depends upon neither ταμίης nor πολέμοιο taken separately, but upon the compound idea of both together (see on B 145).

87. **Λαοδόκῳ**: sons of Antenor have been mentioned, B 822, Γ 123.

88. **Πάνδαρον**: *cf.* B 827. —— **διζομένη** [ζητοῦσα].

90. **ἀμφὶ δέ μιν**: *sc.* ἕστησαν.

91. **Αἰσήποιο**: *cf.* B 825.

93. **πίθοιο**: opt. in potential use, would be joined in prose with ἄν. It implies a protasis of which τλαίης κεν is apodosis. Translate: 'would you obey me? (if you would obey) you would have the courage,' etc. (*cf.* Γ 52).

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94. **ἐπιπροέμεν** [*ἐπιπροεῖναι*]: 2 aor. inf. from *ἐπιπροίημι*. Distinguish *ἰός*, 'arrow;' *ἴος*, 'one;' *ἴον*, 'violet.'

95. **Τρώεσσι**: 'in the sight of the Trojans;' for dat. (loosely connected with whole sentence), G. 184, 5, H. 771. — **ἄροιο**: see on A 159.

97. **τοῦ** [*οὗ*]: gen. governed by *παρ'*, which would have been written *πάρα* had it not suffered elision (*cf.* A 350). The caesura in this verse after *παμπρῶτα*, which separates *παρ'* from its case, may be compared with that in B 30, where the caesura comes between *ἀμφί(ς)* and *φράζονται*.

98. **ἀρήιον** [*ἄρειον*]: the Attic form occurs v. 407.

99. **πυρῆς**: for gen. after the prep. in composition, see G. 177, H. 751.

100. **ὀΐστευσον**: 'direct thine arrow at,' governs the gen. as a verb of aiming.

102. **πρωτογόνων**: 'firstling,' *i.e.* earliest born (in the spring) and so the oldest.

103. **νοστήσας**: 'after thy return.' — **Ζηλείας**: *cf.* B 824.

105. **ἐσύλα**: 'was stripping (of its cover),' 'was laying bare.' — **αἰγός**: gen. of material.

106. **ὅν**: construe with *βεβλήκει*, for *τυχήσας* [*τυχών*] would require gen. Translate: 'which once on a time he himself had fairly smitten under the breast.' He was lying in wait below the mountain goat (chamois), which he shot as it peered down at him from a ledge of rock.

109. **κέρα**: final *α* (regularly long by contraction) here loses half its quantity before the initial vowel of the next word. — **ἑκκαιδεκάδωρα**: 'of sixteen palms,' *i.e.* in span from tip to tip.

110. This verse may be compared with B 827. The fact that the bow was Apollo's gift to Pandaros is not inconsistent with its manufacture by human hands. — **ἀσκήσας**: 'skilfully.' — **ἤραρε**: 'fitted together (the two horns).'

111. **κορώνην**: the 'tip' over which the loop of the bowstring was carried.

112. **καὶ . . . ἀγκλίνας**: 'and when he had strung it, by leaning his weight upon it while one end rested upon the ground (*ἀγκλίνας ποτὶ γαίῃ*), he laid it carefully down.'

113. The shields were interposed that the Greeks might not see what was preparing.

114. **πρὶν . . . πρίν**: see on A 97, *cf.* B 354.

115. **βλῆσθαι**: 2 aor. without intermediate vowel, *cf.* *δέχθαι*, A 23.

116. **φαρέτρης**: connect as gen. of separation with *σύλα* [*ἐσύλα*].

117. **ἕρμ' ὀδυνάων**: see Hom. Dict. for what appears the most reasonable explanation of the phrase, lit. 'series of pangs,' *i.e.* 'carrying with it a long succession of pains.'

118. **κατεκόσμει**: 'was adjusting.'

119–121 = vv. 101–103.

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123. **τόξῳ δὲ σίδηρον** (*sc.* *πέλασεν*): *i.e.* he drew the arrow back until its iron point rested on the bow.

124. **κυκλοτερές**: best translated as pred. adj. used proleptically, strained the mighty bow 'into a circle' (*cf.* A 39; see Hom. Dict., cuts 96 and 97).

125. **λίγξε**: onomatopoetic word, *cf.* Engl. 'ting-a-ling-ling.'

126. **μενεαίνων**: 'eagerly desiring,' applicable to *ὀϊστός* on account of the personification.

127. **λελάθοντο**: 'forgot,' the unreduplicated aor. is used with different meaning in Γ 420.

128. **ἀγελείη** (probably = *ἡ ἄγουσα τὴν λείαν*): 'bringer of spoil.'

129. **τοι** [*σοί*]: join with *ἄμυνεν*.

130. **τόσον ἀπὸ χροὸς ὡς ὅτε μήτηρ, κτλ.**: two things are prominent in the comparison: (1) the distance from Menelaos's body at which the arrow is turned away; and (2) Athena's tender care for Menelaos. The perfect ease with which the goddess deflects the arrow is also indicated: 'as easily as a mother brushes away a fly.' *χροός* [*χρωτός*]: gen. sing. from *χρώς* (*cf.* *χρόα* [*χρῶτα*], v. 139).

131. **ὅθ'** (*ὅτε*) **λέξεται** [*ὅταν λέξηται*].

133. **ἤντετο**: *sc.* *ζωστῆρι* and translate: 'where the cuirass met the girdle and became of double thickness.' By zeugma *ἤντετο* is translated twice.

134. **ἀρηρότι**: 'close-fitted.'

135. **διὰ μέν**: see on Γ 357.——**ἐλήλατο**: lit. 'was driven,' differs little in meaning from *ἦλθε*, Γ 357.

136 = Γ 358.

137. **μίτρης**: the *μίτρη* was a woolen belt passing around the body at the hips and next to the skin. It was sometimes strengthened by metal plates, and was broader than the *ζῶμα* and *ζωστήρ*, which were worn over it. See Hom. Dict. cuts 51, 78.

138. **ἥ οἱ πλεῖστον ἔρυτο** (*sc.* *τὸν ὀϊστόν*): 'which most of all warded off the arrow from (lit. for) him.'——**εἴσατο**: 1 aor. from *εἶμι*. Translate the half-verse: 'and it forced its way out (*πρό*) also through this.'

139. **ἀκρότατον χρόα**: 'surface of the skin.'

140. **ὠτειλῆς**: used only here and in v. 149 of 'arrow wound.'——**ἔρρεεν** [*ἔρρει*].

141. We are familiar with the staining of ivory with red, through the red ivory chessmen orig. brought from India.——**ἐλέφαντα**: refers to plates or strips of ivory.

142. **Μῃονίς**: *i.e.* 'Lydian woman,' see on Γ 401.——**Κάειρα**: fem. form from **Κάρ**, 'a Karian.' The natural fem. form would be **Καρία**, then, by metathesis, **Καίρα**, thence **Κάειρα**

143. **ἠρήσαντο**: gnomic aorist.

144. **ἱππῆες**: 'knights,' 'chariot-drivers,'— not 'horsemen.'

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145. *Cf.* Γ 179 and Δ 60.

146. **τοῖοί τοι**: translate as if *οὕτως σοι*. —— **μιάνθην** [*ἐμιάνθησαν* or *ἐμιανθήτην*].

149. **καταρρέον**: why not proparoxytone? G. 25, 1.

151. **νεῦρον**: the 'string' by which the metal point (*σίδηρον*) was tied to the shaft (*κάλαμος*). —— **ἐκτός**: *sc. ὠτειλῆς*.

155. **θάνατον**: appositive of *ὅρκια*. Translate: 'the truce which I ratified was death to thee.' For *ὅρκια τάμνειν*, see on B 124.

156. **προστήσας πρὸ Ἀχαιῶν**: such repetitions of the preposition are very common in Greek of all periods.

157. **ὡς ἔβαλον, κτλ.**: explains particularly *θάνατον*, and *ὡς* is nearly equal to *ἐπειδή*. —— **κατὰ . . . πάτησαν**: 'trod under foot.'

158. **οὔ πως ἅλιον**: 'by no means without result,' for divine vengeance will surely come upon the Trojans for their breach of faith.

159 = B 341.

160. **εἰ οὐκ ἐτέλεσσεν**: for *οὐ* in protasis, see on Γ 289, and translate, 'if Zeus fail to fulfil.' *ἐτέλεσσε* and *ἀπέτισαν* are gnomic aorists.

161. **τελεῖ**: pres. G. 110, II, 2, N. 1, H. 423.

162. This verse is added as an explanation of *σὺν μεγάλῳ*. In ancient warfare, the men were slain (*σφῇσι κεφαλῇσι*), the women and children sold as slaves (see on A 367).

163–165. These three verses are said to have been repeated over the ruins of Carthage by Scipio, who applied them to Rome.

167. **ἐπισσείῃσι** [*ἐπισείῃ*]: subj. used in sense of fut. indic., see on A 262. —— **αἰγίδα**: for explanation of the word, see on A 447.

168. **τὰ μέν**: is easily referred to v. 161. —— **ἔσσεται οὐκ ἀτέλεστα**: 'shall not fail of fulfilment,' litotes.

169. This verse is the antithesis of the last half of the preceding verse. The thought is: 'Little comfort the destruction of Troy, however certain, if it is at the cost of thy death!' —— **σέθεν**: gen. of the cause of grief.

170. **πότμον**: used in sense of *μοῖραν*, 'appointed space.' The phrase *πότμον ἀναπλήσῃς* is the fuller way of saying *θάνῃς*, *cf.* A 88.

171. The motive for continuing the war would be gone with the death of Menelaos, in whose behalf it was begun.

174. **πύσει**: causative, 'shall make decay,' instead of saying 'thy bones shall decay in the earth.'

175. **ἀτελευτήτῳ ἐπὶ ἔργῳ**: 'with work unaccomplished.'

177. **ἐπιθρώσκων**: exactly equivalent in meaning to Lat. *insultans*.

178. **ἐπὶ πᾶσι**: 'in all things.' —— **χόλον τελέσειε**: *cf.* A 82.

180. **καὶ δὴ ἔβη**: 'and now he has gone.'

181. **λιπὼν ἀγαθὸν Μενέλαον** explains *κεινῇσι νηυσί*.

182. **μοι χάνοι**: 'may it open for me,' *i.e.* open to receive me.

184. **μή πω**: is equal to *μή πως* (*cf.* Γ 306 and v. 234). —— **δειδίσσεο**: here transitive, though in B 190 it was intransitive.

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185. **πάροιθεν**: in contrast with *ὑπένερθε* means 'in front,' 'outside.'

187. For *ζῶμα* and *μίτρη*, see on v. 137.

190. **ἐπιμάσσεται** (*ἐπιμαίομαι*): lit. 'touch,' *i.e.* 'probe,' 'examine.'

191. **κεν παύσῃσι** [*παύσειε ἄν*]: 'would free from pains (*ὀδυνάων*).' An acc. *σέ* may be supplied.

193. **ὅττι τάχιστα**: as with *ὡς τάχιστα*, *sc.* *δύνασαι*.

194. **φῶτ' Ἀσκληπιοῦ υἱόν**: 'heroic son of Asklepios.' Machaon has already been mentioned (B 729–733) with his brother Podaleirios. Asklepios (Lat. *Aesculapius*) is thought of by Homer as wholly human and as a scholar of Cheiron (*cf.* v. 219).

196. **ὀϊστεύσας ἔβαλεν** [*ὀϊστῷ ἔβαλεν*]: 'has hit with an arrow.'

200. **παπταίνων**: redupl. from the root *πτα-* of *πτήσσω*, lit. 'look about one's self timidly or cautiously;' here 'cast glances after.'

201–203 = 90–92. For *Τρίκης*, *cf.* B 729.

204. Notice the anapaestic (anapaest, ⏑⏑–́) rhythm of this verse after the first syllable — | — –́ ⏑⏑–́ ⏑⏑–́ — –́ ⏑⏑–́ | —.

205–207 = 195–197. With *τῷ μὲν κλέος*, *cf.* B 160, Γ 50.

208. **θυμὸν ὄρινε**: 'stirred his heart' (to pity). *Cf.* Γ 395: 'stirred her heart (to indignation).'

209. **καθ' ὅμιλον, ἀνὰ στρατόν**: *κατά* denotes motion through without regard to direction; *ἀνά* indicates that the progress was from one end of the army to the other.

211. **βλήμενος**: 2 aor. ptc. (*cf.* v. 115) from *βάλλω* used as attributive adj. Translate (from *ὅθι*): 'to where the wounded yellow-haired Menelaos was.'

212. **κυκλόσ'**(ε): 'in a circle.' The apodosis begins with *ὁ δ' ἐν μέσσοισι*: 'then (*δ'*) the god-like hero was standing among them by his (Menelaos's) side.' See on A 137.

214. **πάλιν**: join with *ἐξελκομένοιο*. —— **ἄγεν** [*ἐάγησαν*]: 2 aor. pass. from *ἄγνυμι*, *cf.* Γ 36. The barbs of the arrow were broken off as it was drawn back through the metal-plated *ζωστήρ*.

218. **ἐπ' . . . πάσσε**: from *ἐπιπάσσω*. —— **ἤπια**: 'mild,' 'soothing,' 'healing.'

219. **οἱ**: dat. limiting the verb is here used instead of gen. limiting the noun. *οἱ πατρὶ πόρε* [*τῷ πατρὶ αὐτοῦ ἔδωκεν*]. Translate the entire clause: 'which Cheiron once in kindness (*φίλα φρονέων*) bestowed upon his father.'

220. **ἀμφεπένοντο**: 'were busied about,' *cf.* A 318.

221. Connect **ἐπί** with *ἤλυθον*: 'had come on.'

222. **αὖτις**: 'again,' for since Γ 114 the Greeks seem to have remained without their armor.

223. **οὐκ ἂν ἴδοις**: *cf.* Γ 220. The verses from this point down to 421 describe the renewal of the combat and exalt Agamemnon's virtues as a commander.

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228. **ἔασε**: 'left' standing, *i.e.* he forsook horses and chariot in his zeal to exhort the chiefs promptly and with the greatest result. —— **ποικίλα χαλκῷ**: 'gleaming with bronze.'

229. **πολλά**: 'earnestly,' as in A 35. —— **παρισχέμεν** [*παρέχειν*]: *sc.* *τοὺς ἵππους*.

230. **πολέας διὰ κοιρανέοντα**: *διά* governs *πολέας* [*πολλούς*]. *διά* and *ἀνά* never suffer anastrophe. *κοιρανέοντα*: used in pregnant signif. Translate: 'moved as ruler through the ranks.'

231. **ἐπεπωλεῖτο**: as in Γ 196.

232. **σπεύδοντας**: *sc.* *εἰς μάχην* which was expressed in v. 225.

234. **μή πω**: 'not yet.'

235. **ἐπὶ ψευδέσσιν ἔσσετ' ἀρωγός** [*τοῖς ψεύσταις ἐπαρωγὸς ἔσται* or *ἐπαρήξει*]: 'will aid liars.' *ψευδέσσι* is dat. pl. from adj. *ψευδής*, used as substantive, and *ἐπί* is separated from *ἀρωγός* to which it belongs.

236. *Cf.* vv. 67, 72, 271.

237. **τῶν αὐτῶν**: 'of the men themselves,' contrasted with *ἀλόχους* and *τέκνα* in follg. verse.

242. **ἰόμωροι**: word of very uncertain meaning. Perhaps the most satisfactory of the various etymologies is that which derives it from *ἰά* 'voice,' and the root *μαρ-* 'to shine.' Thus it would mean 'mouth-heroes,' 'boasters.' For other etymologies, see Hom. Dict.

243. **ἔστητε**: for other instances of aor. with signification of pf., *cf.* A 158, 207; *cf.* also v. 246.

245. **μετὰ φρεσί** [*ἐν φρεσί*]. —— **ἀλκή**: 'power of self-defence' (*cf.* Γ 45).

248. **εἰρύατ'** [*εἴρυνται*]: pf. pass. from *ἐρύω*, here used in its literal sense, 'have been drawn up.' See on A 239.

249. **αἴ κ' ὑπερσχῇ**: see on A 137.

250 = B 207; *cf.* also v. 231.

251. **ἐπὶ Κρήτεσσι**: *ἐπί* with dat. here denotes motion towards, but not with idea of opposition. Contrast with v. 273. —— **ἀνὰ οὐλαμόν**: 'through (the length of) the dense crowd.'

253. **συΐ**: 'a (wild-) boar.'

255. **γήθησεν ἰδών**: 'was glad to see' (see on A 330).

256. **μειλιχίοισιν**: ntr. pl. used as substantive, see on A 539.

257. Construe *περί* as adv. and *Δαναῶν* as gen. of whole with *σέ*.

258. **ἀλλοίῳ ἐπὶ ἔργῳ**: 'on business of a different sort;' *e.g.* on a mission as envoy (*cf.* A 145).

259. **ὅτε** [*ὁπόταν*].

260. **ἐνὶ κρητῆρι κέρωνται**: 'have mixed in a mixing bowl.' *ἐνὶ κρητῆρι* is added for vividness, though implied in *κέρωνται*, which is pres. subj. from *κέραμαι* [*κεράννυμι*].

262. **δαιτρόν** (*δαίω*): 'a measured portion.' —— **πλεῖον** [*πλέον*]. —— **ἕστηκε**: 'stands filled.'

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263. **πιέειν**: such uncontracted forms explain the accent (perispomenon) of 2 aor. infinitives in their Attic form.

267. **ὑπέστην καὶ κατένευσα**: a more common equivalent phrase is *ὑποσχέσθαι καὶ κατανεύειν* (*cf.* Α 514).

269. For different expressions signifying breach of truce, *cf.* Γ 107, 299, Δ 67, 157.

273. **κορυσσέσθην**: 'were arming themselves,' *cf.* Β 1, Γ 18.

274. The cloud of foot-soldiers (v. 274) suggests the comparison in the following simile with the cloud sweeping down upon (*κατερχόμενον*) the sea.

276. **ἰωῆς** [*πνοῆς*]: 'blast.' The west wind (*Ζέφυρος*) which came to Asia Minor from the snow-clad mountains of Thrace was a cold and violent wind, and is thus represented in the Iliad. See on Β 147.

277. **τῷ . . . πόντον**: 'and to him who is far away it appears blacker than (*ἠΰτε* = *ἤ*) pitch as it descends (*ἰόν*, lit. 'going') upon the deep.'—— **ἄγει**: 'brings.'

279. **ῥίγησεν** and **ἤλασε**, like *εἶδεν* (v. 275), are gnomic aorists.

280. **τοῖαι**: 'in such wise' (*cf.* v. 146).

281. **δήϊον πόλεμον**: 'hot combat.' The point of comparison is found in the density and blackness (*πυκιναί, κυάνεαι*) alike of the *νέφος* and the *φάλαγγες*.

282. **κυάνεαι**: 'steel-blue,' adj. derived from *κύανος*, 'steel of a bluish color.'—— **πεφρικυῖαι**: 'bristling' (*cf.* Lat. *horrentes*).

286. **σφῶϊ**: acc. obj. of *κελεύω*, with which *μάχεσθαι* may be supplied.

287. **αὐτώ**: '(you) yourselves,' *i.e.* on your own impulse.

288 = Β 371.

290, 291 = Β 373, 374.

292. **μετ' ἄλλους**: see on Α 222.

293. **ἔτετμε**: redupl. 2 aor. from theme *τεμ-* [*κατέλαβεν*].

294. **οὓς ἑτάρους στέλλοντα**: 'placing in position his comrades.'

295, 296. The chiefs named are all Pylians.

297. **ἱππῆας**: object of (*ἔ*)*στησεν* in follg. verse.

299. **ἕρκος ἔμεν πολέμοιο**: 'to be a protection against the combat' (*cf.* Α 284).

300. Translate: 'so that, even though unwilling, one would fight perforce.' In the disposition of the chariots, foot-soldiers, and non-combatants, may be observed rudimentary military tactics.

301. **ἐπετέλλετο**: refers to the specific directions which follow: first (v. 302) in *oratio obliqua;* then (vv. 303–305) as direct commands.

302. **ὁμίλῳ**: local dat.

304. **οἶος πρόσθ' ἄλλων**: *i.e.* as *πρόμαχος* (*cf.* Γ 13, 16).

306. Translate (this and first half of follg. verse): 'But (*δέ*) whoever, from his chariot (*i.e.* without leaving his place in the line), shall have reached another chariot, let him thrust forth his lance.'

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309. **νόον καὶ θυμόν**: 'mind and heart.' *Cf.* A 193, B 352.

313. **θυμόν**: 'courage.'

314. **γούναθ'**: 'strength,' of which the knees were reckoned the seat.

315. **ὁμοίιον**: 'common to all.'

316. **ἔχειν**: *sc.* *γῆρας*.

319. **ὡς ἔμεν** [*οὕτως ἔχειν*]. —— **κατέκταν**: this 2 aor. of the *-μι* form is peculiar in that it does not lengthen the stem vowel. G. 125, 3, H. 484, 4.

320. **ἅμα πάντα**: 'all things at once,' *i.e.* the wisdom of age and the fire of youth.

321. **εἰ**: 'as sure as.' —— **ὀπάζει**: 'presses hard.'

324. **αἰχμὰς αἰχμάσσουσι**: 'shall brandish their spears.'

325. **ὁπλότεροι γεγάασι**: 'are more able to bear arms.'

326 = 272.

227. **Πετεῶο**: see on B 552.

328. **ἀμφί**: adverbial, 'on both sides (of Menestheus).'

330. **πὰρ . . . ἀμφὶ . . . ἕστασαν** [*ἀμφιπαρέστασαν*]: 'stood close beside him on both sides.'

331. **σφι**: dat. used instead of a gen. limiting *λαός*, so that in Attic we might have had *ὁ λαὸς αὐτῶν*, *i.e.* the host of Menestheus and Odysseus.

332. **νέον συνορινόμενοι**: 'just set in motion.'

334. **ὁππότε**: 'for the moment when.' See on A 67.

335. **Τρώων**: gen. of obj. aimed at after *ὁρμήσειε*.

336. **νείκεσσεν**: the cause of his reproof is given in *ἕστασαν* vv. 331, 334, *ἑστήκει* v. 329, *ἑσταότ'* v. 328.

339. **κεκασμένε**: pf. ptc. from *καίνυμαι*. —— **κακοῖσι δολοῖσι**: 'in base wiles,' not in deeds of valor.

340. **ἀφέστατε**: 'do ye stand aloof.'

341. **σφῶιν . . . ἐόντας**: see on A 541 for another example of ptc. agreeing with subj. (understood) of infin. rather than with the dat. (here dual) expressed. With *ἐπέοικε* compare in meaning *ἐπιεικές*, A 547.

343. Translate: 'For you are also the first to hear from me (the summons to) the banquet.' The verb of hearing is followed by two genitives instead of the gen. of the person and the accusative of the thing (*cf.* Γ 87).

345. **κρέα** is subj. of *ἐστί* to be supplied, and *φίλα*, on which *ἔδμεναι* depends, is the predicate. The construction is exactly similar to that in A 107.

346. **ὄφρα ἐθέλητον**: 'as long as ever you may desire.'

347. **φίλως**: the adv. is suggested by *φίλα* (v. 345). The thought is: 'you have been glad to eat and drink your fill at my table; now you would be glad to see ten files of men between yourselves and the enemy.'

350. **ἕρκος ὀδόντων**: *ἕρκος* stands in definitive apposition with *σε*.

351. **μεθιέμεν** [*μεθιέναι*]: *cf.* v. 240 and A 241.

352. **ἐγείρομεν**· subj. with shortened mood-sign.

353. **καὶ αἴ κέν τοι τὰ μεμήλῃ**: 'and if this interests you.' Thus the

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taunt is cast back upon Agamemnon by implying that he himself has no real wish to enter the combat.

354. *Cf.* B 259 follg.

355. **σὺ δὲ ταῦτ' ἀνεμώλια βάζεις**: 'these words of yours are but wind.'

357. **χωομένοιο**: the supplementary ptc. would more naturally be in the acc., which is the case in which we should expect the obj. of *γνῶ* [*ἔγνω*] to be. Here, however, the verb is construed with a gen. of the obj. (G. 171, 2, H. 742), and the ptc. agrees with this gen. —— **πάλιν λάζετο**: 'took back.'

359. **κελεύω**: 'urge (you) on.'

361. **ἤπια δήνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ' ἐγώ περ**: '(your heart) has friendly (*ἤπια*) thoughts to me (*sc. ἐμοί*), for your views are the same as mine.'

362. **ἀλλ' ἴθι**: not different from *ἀλλ' ἄγε* (*cf.* Γ 432). —— **ταῦτα δ' ὄπισθεν ἀρεσσόμεθ'**: (freely) 'I will arrange this to your satisfaction hereafter.'

363. **τὰ δὲ πάντα θεοὶ μεταμώνια θεῖεν**: 'may the gods make it all disappear like a breath of wind.' If, as usually explained, *μεταμώνια* is for *μετανεμώνια* (*ἄνεμος*), the word is suggested by *ἀνεμώλια* in the last line of Agamemnon's speech (v. 355).

364 = 292.

365. Agamemnon now comes to Diomede, the son of Tydeus, one of the very noblest of the Greek heroes, distinguished not less for self-control than for courage and strength. His exploits fill much of Ε and Ζ.

366. **ἐν θ' ἵπποισι καὶ ἅρμασι**: 'in the chariot to which the horses were spanned.'

367. **πὰρ δέ οἱ**: 'and close by him.'

371. **τί δ' ὀπιπτεύεις πολέμοιο γεφύρας**; 'why dost thou gaze at (instead of entering) the bridges of combat?' Imagine the two armies opposite each other, separated by a narrow space. This space, which both are desirous to cross and in which the combat takes place, may naturally be called *γέφυρα πολέμοιο*.

372. 'Not so fond of skulking was Tydeus.' —— The word *πτωχός*, 'beggar,' lit. 'one who cringes,' is derived from root of *πτώσσω*, from which *πτωσκαζέμεν* is formed.

373. Join *πολύ* with *πρό*: 'far in front of.'

374. **πονεύμενον**: *cf.* B 409, where *πονέω* is used of the 'toil of combat.' —— **οὐ γὰρ ἐγώ γε, κτλ.**: gives reason why others should bear testimony, and not Agamemnon: it was before his day.

376. **ἄτερ πολέμου**: *i.e.* 'without hostile preparation.'

377. **ξεῖνος**: 'as a friend,' adds a positive designation to the negative *ἄτερ πολέμοιο*. Tydeus and Polyneikes who were brothers-in-law, having married daughters of Adrastos, king of Argos, had come to Mykenae to enlist volunteers for the expedition of the Seven against Thebes.

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378. **οἱ δέ**: *i.e.* Tydeus and Polyneikes.——**ἐστρατόωνθ'**: conative ipf. 'were seeking to make an expedition.'

380. **οἱ δέ**: *i.e.* the inhabitants of Mykenae.

382. **οἱ δ' ἐπεὶ οὖν**: see on Β 20.——**πρὸ ὁδοῦ ἐγένοντο**: 'were well advanced on the road.' G. 182, 2, H. 760.

384. We know too little of the legend to be able to say exactly to whom the word Ἀχαιοί refers.

386. **βίης Ἐτεοκληείης**: 'of the mighty Eteokles' (see on Γ 105). Eteokles was now holding the throne of Thebes in despite of the claims of his brother Polyneikes. See Class. Dict. article Thebes.

389. **πάντα**: 'in every contest,' ntr. pl.

390. Athena's aid is mentioned, not so much as the cause as it is the proof of the courage of Tydeus. Had he been less brave, he would not have had her help.

392. The Thebans appear to have waited until Tydeus was beyond their boundaries before sending the ambuscade to lie in wait for him.

396. **καὶ τοῖσι**: 'upon them also,' *i.e.* they as well as his competitors in wrestling succumbed to Tydeus.

397. **ἔπεφν'**: redupl. 2 aor. from stem φεν-, 'slew.'——**τεράεσσι** [*τέρασι*]: G. 56, 2, H. 183.

400. **χέρεια** (also *χέρηα, cf.* Α 80): acc. sing. from *χέρης*. It has the force of a comparative, and is equivalent to *χερείων* [*χείρων*].

As the passage vv. 374–400 is unusually obscure, it seems proper to give of it the following paraphrase: "I cannot speak from personal knowledge of Tydeus, for he was before my time; but they say that he was superior to all others; for without warlike pomp, but with the rights of a guest-friend, he entered Mykenae with Polyneikes, seeking to collect a host. (The chiefs, you know, were planning a campaign against mighty walled Thebes.) And the people of Mykenae were resolved to give them what they asked and approved their request, but Zeus diverted them from their purpose by showing unpropitious signs (*cf.* Β 353). And so, when they were well on their way and had reached the Asopos, the Achaians in turn sent thither Tydeus as messenger to the Thebans. Accordingly he went and found them feasting in the house of mighty Eteokles. There, though a stranger (and a declared enemy), not even for an instant was the knight Tydeus afraid, though alone amidst a multitude; but he challenged to a wrestling-match and conquered them all easily, so potent was the aid of Athena (whose aid he enjoyed in such measure because himself so brave). And the Kadmeians in wrath prepared for him on his return a strong ambush of fifty young nobles, and the leaders were two — Maion the son of Haimon and Polyphontes the son of Autophonos. Tydeus slew them also, as he had vanquished his opponents in the games, and he let only one escape: in obedience to the gods he sent home Maion.

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Such was Tydeus; but the son whom he has begotten is inferior in battle, but outshines him in the agora."

401. **οὔ τι**: 'not a word' (*cf.* A 511).

403. Sthenelos (see v. 367) defends his superior, who has heard the whole in silence.

404. **ψεύδε'**: for *ψεύδεο* [*ψεύδου*].—— **σάφα**: adv. with changed accent from *σαφής* [*ἀληθῶς*]; connect with *εἰπεῖν*.

405. The ground for this famous boast of Sthenelos, which has been as much quoted, as a model of self-respecting self-assertion, as any verse of the Iliad, is that we (the sons) have *done* more than our fathers. They, and among them Tydeus and Kapaneus, though performing prodigies of valor, were unsuccessful in their attacks upon Thebes; we, their sons, who participated in the second expedition against Thebes,— that of the *Epigoni* (Ἐπίγονοι, 'after-born'),— conquered it.—— **μέγ' ἀμείνονες**: so far from being *χέρεια* as Agamemnon had charged (v. 400).

407. **ὑπό**: 'under and before.'—— **ἄρειον**: may be adj. from prop. name Ἄρης, 'martial;' or, if considered irreg. comp. from *ἀγαθός*, is best translated without comparative force, 'firm.'

408. **πειθόμενοι**: 'in obedience to,' *i.e.* we showed no impious defiant spirit, such as brought destruction on the leaders of the first expedition, but took counsel of the gods, and thus had their guidance to success.

409. An often quoted verse.

410. **μή . . . ἔνθεο**: notice the departure from Attic usage in the use of *μή* with aor. imv.

412. *Cf.* A 565.—— **σιωπῇ ἧσο**: 'sit in silence,' 'be quiet.'

413. **νεμεσῶ Ἀγαμέμνονι ὀτρύνοντι**: *νεμεσῶ* may be followed by the inf. or by the ptc. In the former case, it is not implied that the action censured has taken place; in the latter, it is so implied. G. 279, N. 1, H. 986. *Cf.* B 296, Γ 156.

415. **τούτῳ**: repeated (in v. 417) with special emphasis. Agamemnon's personal interest (as brother of Menelaos) in the war, his personal glory or grief depending on its termination, seems to Diomede to excuse even misjudged reproof. To this reproof his sufficient answer is the succession of exploits which fill E and Z.

419 = Γ 29.

421. **ὑπό**: 'below,' with special reference to that trembling of the knees which is a common effect of fear (see on Γ 34).—— **περ** heightens the meaning of *ταλασίφρονα*: 'even a stout-hearted one.'—— **κεν εἷλεν**: *sc. εἰ παρεγένετο.*

423. **ὄρνυται**: 'rises,' as the wave does just before it 'breaks' on the shore.—— **ἐπασσύτερον**: see on Γ 383.—— **Ζεφύρου ὕπο**: 'by reason of Zephyros' (*cf.* B 95).

425. **χέρσῳ**: 'on the firm land.'—— **ἀμφὶ . . . κορυφοῦται**: 'and be-

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ing curved forward raises itself aloft about the headlands.' This simile (vv. 422–426) may be thus translated: 'As when on the resounding strand a wave of the sea is raised (one following another) under the force of Zephyr urging them on: first it raises its head out in the deep, but then as it breaks on the mainland it roars loudly, and curving inward towers aloft about the headlands and flings forth the sea-foam.'

428. **νωλεμέως**: 'unceasingly,' 'steadily.' — **κέλευε, κτλ.**: 'each commander was giving orders to his own men.'

431. **σιγῇ δειδιότες σημάντορας**: 'in silence from dread of their commanders.'

433. **αὐλῇ**: 'farm-yard.'

435. **ἀζηχὲς μεμακυῖαι**: 'incessantly bleating;' in these words lies the point of the comparison. The restlessness and uproar of the Trojans are emphasized.

436. **ὀρώρει(ν)**: the addition of *ν* movable in the 3 sg. of the plupf. and in the 3 sg. of the ipf. of verbs in *-εω* is rare. — **ἀνὰ στρατὸν εὐρύν**: 'along the whole breadth of the host.'

437. **θρόος**: 'language;' **γῆρυς**: 'dialect;' but the two words differ little in meaning (see on Γ 2). — **ἴα**: 'one,' and so 'the same' (*cf.* Γ 238).

438. **πολύκλητοι**: 'summoned from many nations.'

440. Deimos and Phobos are the ordinary attendants of Ares, but on this occasion they attend Athena as she urges on the Greeks. — **ἄμοτον μεμανῖα**: 'incessantly eager.'

442. Vergil has imitated vv. 442, 443, in his description of Fama, Aen. IV, 176 follg. The prominent thought in both descriptions is the rapid growth from small beginnings, which is as noticeable of strife as of rumor. *Cf.* on B 93.

443. **οὐρανῷ**: local dative.

444. **ὁμοίιον**: 'common to both' (see on v. 315).

447. **σύν ῥ' ἔβαλον ῥινούς**: 'brought together the shields of ox-hide.'

449. **ἔπληντο**: sync. 2 aor. midd. from stem *πελα-*, which is contained in the pres. *πελάζω*; it describes the single act included in a general way in *συνέβαλον ῥινούς* (v. 447). Translate the sentence: 'and the bossy shields came into collision with each other.'

451. Connect *ὀλλύντων* with *εὐχωλή*, *ὀλλυμένων* with *οἰμωγή*.

452. **χείμαρροι** (*χεῖμα* and *ῥέω*): lit. 'made to flow by a storm,' orig. adj., then subst., 'torrent.' This word and the equally common *χαράδρα* (*χαράσσω*, 'to cut'), 'gully,' are to-day the ordinary designations for streams in Greece, and their etymology well suggests their character. — **κατ' ὄρεσφι** [*κατὰ τῶν ὀρῶν*].

453. **ὄβριμον**: lit. 'weighty,' from the depth of the fall as well as the mighty mass.

454. Connect *κρουνῶν ἐκ μεγάλων* with *ῥέοντες*. The simile (vv. 452–454) may be thus translated: 'As when storm-swollen rivers (streams)

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flowing from copious sources down the mountains pour together a mighty mass of water into a basin within the hollow torrent-bed.'

455. The stupendous operations of nature are made more impressive by the solitude suggested by the introduction of a solitary beholder. *Cf.* v. 275, Γ 11; *cf.* also Verg., Aen. II, 307: *stupet inscius alto accipiens sonitum saxi de vertice pastor.* — **ἔκλυε**: gnomic aor., as in Γ 4.

457. Antilochos, Nestor's son, the youngest of the chiefs, often celebrated in Hom. for his swiftness of foot, begins the slaughter. His death at the hands of Memnon we learn from the Odyssey, δ 187.

460. **πῆξε ἐν**: 'planted (his spear) firmly in,' 'pierced.'

461. **τὸν ὄσσε**: apposition of the part with the whole (see on A 150). For various phrases descriptive of death in battle, *cf.* vv. 469, 470, 482, 504, 517, 522, 531, 544.

464 = B 341.

465. **ἕλκε δ' ὑπ' ἐκ βελέων** [*ὑπεξεῖλκε*]: 'and he was dragging him out from under (the shower of) missiles.' — **ὄφρα συλήσειε**: the inf. is more usual than the final clause (*cf.* A 133).

466. **μίνυνθα δέ οἱ γένεθ' ὁρμή**: 'but his effort lasted but a little while.'

468. **οἱ κύψαντι**: 'as he bent over;' dat. to be joined with the verb *ἐξεφαάνθη*.

469. **ξυστόν**: 'the polished' spear-shaft.

470. **ἔργον ἀργαλέον**: 'hard struggle.'

474. **ἠΐθεον**: this word here occurs for the first time; it differs little in meaning from *αἰζηός* (*cf.* B 660, Γ 26).

477. **οὐδέ . . . ἀπέδωκε**: 'but he did not recompense his parents for their care.'

479. **ὑπ'**: connect with *δουρί* (*cf.* Γ 436).

480. **πρῶτον γάρ μιν ἰόντα**: 'for him as he was charging along in the front of battle.' *Cf.* as of equivalent meaning, *πρῶτον* with *ἐν προμάχοις*, Γ 16, 31.

483. **εἰαμενῇ** (probably from same root as *ἧμαι*, *cf.* aor. *εἶσα*): 'settling,' 'depression,' 'hollow.' — **ἡ πεφύκῃ** [*ἣ ἂν πεφύκῃ*].

484. **οἱ ἐπ' ἀκροτάτῃ πεφύασι** [*αὐτῇ ἀκροτάτῃ ἐπιπεφύασι*]: 'grow upon its summit.' *ἀκροτάτῃ* agrees with *οἱ*, which is pron., not article.

485. **αἴθωνι**: 'gleaming,' because whetted and polished.

486. **κάμψῃ**: subj. used properly after the gnomic aor., which has the meaning of a primary tense. — **κάμψῃ ἴτυν**: 'bends into a felly.' The acc. is one of effect.

488. **τοῖον, κτλ.**: translate so as to give strong demonstrative force to *τοῖον*: 'so lay there (*τοῖον*) Anthemides, whom Ajax was despoiling.' — **'Ανθεμίδην**: not the precise form which the orig. name (v. 473) would have led us to expect; more regular would have been *'Ανθεμιωνίδην*.

490. **καθ' ὅμιλον**: *cf.* v. 209.

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492. **ἑτέρωσε**: 'to the other side' of the Greeks.

493. **ἀμφ' αὐτῷ**: *i.e.* about the corpse which he was despoiling.

494. **τοῦ . . . ἀποκταμένοιο**: not gen. absol., but causal gen. after a verb of emotion.

497. **ἀμφὶ ἓ παπτῄνας**: 'looking on both sides of himself,' to see that no part of his body was exposed to a side-thrust. The shield (*cf.* v. 468) would protect only against thrusts from the front.

498. **ἀνδρός**: depends upon the *ὑπό*, and is construed with *κεκάδοντο* (redupl. 2 aor. from *χάζομαι*). The meaning of the verb, 'retired,' naturally suggests the equivalent meaning 'were forced back,' with which the gen. of the agent is natural (see on A 242).—**οὐχ ἅλιον**: 'not in vain,' litotes.

500. **παρ' ἵππων ὠκειάων**: 'from his swift mares,' *i.e.* leaving a part of the royal stud at Abydos, where he had the care of them (*cf.* B 836).

502. **κόρσην**: used as synonymous with *κρόταφος*. Hence *ἑτέροιο* is appropriate with *κροτάφοιο*: 'through the other (farther) temple.'—**ἡ δ'** is separated an unusually long distance from *αἰχμή*.

505. **χώρησαν δ' ὑπό** [*δ' ὑπεχώρησαν*]: *ὑπό* does not suffer anastrophe because *δ(έ)* intervenes between preposition and verb.—**ἴθυσαν δὲ πολὺ προτέρω**: 'rushed a long distance forward.'

507. **νεμέσησε δ' Ἀπόλλων**: in the way in which Apollo expresses his wrath, we have an example of the anthropomorphism of Homer.

509. **εἴκετε χάρμης Ἀργείοις**: 'withdraw from the fray before the Argives;' for dat. G. 184, 3, H. 771.

510. **χρώς** is subject; *λίθος* and *σίδηρος* are predicates.

511. **ἀνασχέσθαι**: inf. of result without the conjunction *ὥστε*, 'so as to withstand.' G. 265, N.; yet see on A 8.

512. **οὐ μὰν** [*μήν*] **οὐδ'**: carries back the thoughts to *οὐ* (v. 510), and introduces a more emphatic and more important denial.

513. **πέσσει**: see on A 81; *cf.* also B 237.

514. **πτόλιος**: *i.e.* *ἀκροπόλεως*, where was the temple of Apollo (*cf.* v. 508).

516. *Cf.* this verse with v. 240.

517. **ἐπέδησε** (1 aor. from *πεδάω*): lit. 'fettered,' 'arrested.'

518. **χερμαδίῳ**: with the expression *χερμαδίῳ βάλλειν* *cf.* Numbers xxxv. 17: 'if he smite him with throwing a stone.'

519. **κνήμην**: had *βλῆτο* (sync. 2 aor.) been act. we should have explained *κνήμην* as in partitive appos. with the pron. referring to the person struck. In the pass. voice the acc. of the part is retained, although the person struck is in the nom., this acc. is then called the acc. of specification.

520. **Πείροος**: mentioned in B 844.—**Αἰνόθεν**: Ainos was a city at the mouth of the Hebros.

521. **ἀναιδής**: as applied to **λᾶας**, the adj. means 'relentless,' 'cruel.'

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— **ἀμφοτέρω τένοντε**: dual number is suitable, because every joint implies a *pair* of tendons.

523. **ἑτάροισι**: dat. after a verb of 'reaching,' 'stretching toward.' Here the gesture is one of appeal, and the dat. approaches closely an indirect object. Possibly we may find a parallel construction in **A** 351.

524. **θυμὸν ἀποπνείων**: 'gasping his life away,' a strong expression to denote the result of a wound which would not appear to us to have been deadly.

526. **χύντο**: join with this *ἐκ* of the preceding verse. Notice the paronomasia.

527. **ἀπεσσύμενον**: 'as he sprang away.'

529. **ἀγχίμολον δέ οἱ ἦλθε**: 'came near to him,' but the dat. is dependent upon the verb. G. 184, 3, H. 767. See also on **B** 408.

530. **ἐσπάσατο**: recognize the force of midd. voice by translating *ἔγχος* 'his spear.'

532. **περίστησαν**: see on **B** 410.

533. **ἀκρόκομοι**: see on B 11 and 542 and contrast the epithet with *κάρη κομόωντες* and *ὄπιθεν κομόωντες*.

535. **πελεμίχθη**: 'was driven back;' the primary idea of the word is of 'wavering motion.'

536. **τετάσθην**: plupf. pass. from *τείνω*.

539. **οὐκέτι κε ὀνόσαιτο**: 'no longer (as Agamemnon had done in marshalling the host, v. 242) could one find fault with.'

541. The optatives in this and the follg. verse are explained on account of the implied condition in the relative clause.

542. **ἰρωήν**: 'sweep,' 'reach' of the missiles (see on **Γ** 62).

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BOOK FIFTH.

Εἶ[1]—βάλλει Κυθέρειαν Ἀρῆά τε Τύδεος υἱός.

In Epsilon Heaven's blood is shed, by sacred rage of Diomed.

The first eight verses are a fitting introduction to the exploits of Diomede, who is the hero of Ε and of a part (vv. 119–236) of Ζ. The dignified reply of Diomede to Agamemnon's ungrounded censure (Δ 370 follg.) had led us to expect the valor which this book illustrates. He justifies his rank by the side of Ajax as second only to Achilles. Many combats of other heroes are introduced—partly to break monotony; partly to bring out by contrast the superior bravery and might of Tydeides.

1. **ἔνθ' αὖ**: 'then in turn,' for Diomede now for the first time takes his place in the field. His deeds are too remarkable for it to be possible that he should have wrought them alone; hence **δῶκε Παλλὰς Ἀθήνη**.

2. **ἔκδηλος γένοιτο**: 'might shine forth' like a light from darkness, *cf.* for the same figure *ἐκπαιφάσσειν*, Β 843.

4. **δαῖέ οἱ**: the hiatus is only apparent, see Sketch of Dialect, § 8; in translating join the dat. with the verb: 'there flamed forth from (lit. 'for') him.'—**ἀκάματον**: suitable epithet of fire from its irresistible force and progress.

6. **λελουμένος**: 'after having bathed,' *i.e.* having risen above the ocean-stream.—**Ὠκεανοῖο**: may be considered local genitive, or possibly it is gen. of separation, 'from Okeanos-stream,' *i.e.* with waters from Okeanos. The latest view gives to this genitive the name of quasi-partitive genitive, and includes under it a great number of examples (see Monro's Hom. Gram. § 151, H. 760).

7. **ἀπὸ κρατός τε καὶ ὤμων**: *i.e.* from his helmet and shield, which last was suspended from the shoulders (see v. 4).

8. **ὦρσε**: *sc.* Ἀθήνη.—**κλονέοντο**: 'were surging to and fro.'

10. **ἤστην**: this form (for *ἤτην*) occurs in Hom. in this place alone.

[1] **Εἶ was the ancient name for the letter Ε, which was designated by the grammarians Ἒ ψιλόν.**

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11. **μάχης πάσης**: see on B 823.

12. **οἱ** [*αὐτῷ, i.e. Διομήδει*]: connect with *ὁρμηθήτην*, and translate: 'the twain, separated from the crowd, rushed upon him from the opposite side (*ἐναντίω*).

13. **ἀφ' ἵππων** [*ἀφ' ἅρματος*]: see on Γ 265.

14 = Γ 15.

17. **ἔβαλ' αὐτόν**: 'did he strike him,' *cf.* Γ 368. For the translation of the last hemistich, see on Γ 349.

18. **οὐχ ἅλιον**: litotes.

19. **μεταμάζιον**: adj., best translated by a prep. with its case, 'between the breasts' (see on A 39).

20. **ἀπόρουσε**: 'sprang down from.'

21. **περιβῆναι**: *cf. ἀμφιβέβηκας*, A 37.

22. **οὐδὲ γὰρ οὐδέ**: one *οὐδέ* strengthens the other, see on B 703.

23. **ἀλλ' ἔρυτο**: instead of *εἰ μὴ ἔρυτο.*

24. **ὡς δή**: 'in order, no doubt, that.'—**οἱ**: refers to Hephaistos, and is ethical dative; its force may be given by the words 'in his sight.'

25. **ἵππους**: *i.e.* the chariot of Phegeus and Idaios.

26. **κατάγειν**: for the shore was lower than the battle-field.

28. **παρ' ὄχεσφι** [*παρ' ὄχεσι*]: an idea of rest is naturally associated with *κτάμενον*, 'lying dead.'

29. **ὀρίνθη**: 'was stirred.'

31. **Ἆρες, Ἄρες**: the difference of accent shows that the penultimate vowel is used with varying quantity. So the word *φίλος* in the first foot of the hexameter is sometimes used with long penult. *Cf.* B 381, Δ 441; *cf.* also A 14 and 21.

32. **οὐκ ἂν . . . ἐάσαιμεν**: the interrogative potential opt. is used in much the same sense as the hortative subj. in v. 34.

33. **ὁπποτέροισι . . . ὀρέξῃ**: the subjunctive is deliberative, '(to see) upon which party Zeus shall have bestowed renown.'

34. Zeus's purpose (*cf.* A 524) is to turn the tide of battle in favor of the Trojans after the gods have quit the field. Athena here assumes that such an order has been given to the gods, though this has not been stated.

36. **ἠιόεντι**: a word of wholly doubtful meaning. The natural signification, 'with lofty banks,' is not in harmony with the present configuration of the river and the Trojan plain. Autenrieth translates: 'with changing banks' (from frequent overflow), while La Roche abandons all connection with *ἠίων*, 'shore,' and would translate, 'swift-flowing,' connecting the word with with *εἶμι.*

39. **Ὄδιον**: *cf.* B 856.

40. **πρώτῳ** (pred. adj. with *στρεφθέντι*): 'for in him as he was the first to turn.'—**μεταφρένῳ**: governed by *ἐν*, which here follows its case.

41. **στήθεσφι** [*στηθῶν*]: Sketch of Dialect, § 9, 1.

43. **Μῄονος**: adj. = *Λύδιον*, see on B 864.

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44. **Τάρνης**: 'Tarne' is supposed to be an older name of Sardis.

46. **ἵππων ἐπιβησόμενον**: 'about to mount his chariot,' that he might take to flight.

47. *Cf.* with last hemistich Δ 460, also vv. 310, 659 *infra*.

50. **ὀξυόεντι**: 'with piercing point,' deriv. adj. formed from the stem of *ὀξύς* by affixing the termination *-οεντ*, nom. *-οεις*. The regular suffix is *-εντ*, nom. *-εις*, G. 129, 15, H. 567.

52. **ἄγρια πάντα**: 'all kinds of game.' —— **οὔρεσι**: local dat.

54. **ἰκηβολίαι**: abstract noun formed from *ἐκηβόλος*, 'skill in sending darts.' The plural may suggest that this skill was shown on various occasions. —— **ἐκέκαστο**: plupf. from *καίνυμαι* (*cf.* B 530, Δ 339).

56. **πρόσθεν ἔθεν φεύγοντα**: 'fleeing before him.'

58. *Cf.* for the latter hemistich, Δ 504, also *infra*, v. 294.

59. **Τέκτονος Ἁρμονίδεω**: *Τέκτων*, 'Builder,' is here a proper name, and *Ἁρμονίδης* is a patronymic from *Ἅρμων*, 'Fitter.' Thus we have an indication of the descent from father to son of skill in a craft.

60. **ὃς**: refers to *Φέρεκλον*. —— **δαίδαλα**: 'works of skill.'

61. **ἐφίλατο**: infrequent 1 aor. midd. formed from the theme *φιλ-* and referred to *φιλέω*, *cf.* v. 117.

62. **τεκτήνατο**: notice the play upon the root of *τέκτων*.

64. **οἷ τ' αὐτῷ** [*ἑαυτῷ*]: *i.e.* Pherekles. —— **θεῶν ἐκ θέσφατα**: 'decrees of (lit. proceeding from) the gods.'

66. **διὰ πρό**: 'right through,' often written as one word (*cf.* B 305).

67. **ὑπ' ὀστέον**: 'along under the bone,' *cf.* *ὑπὸ γλῶσσαν*, v. 74. The bone referred to is that which forms the front side of the cavity of the pelvis. Here, as in Δ 524, the poet shows ignorance of what wounds would be immediately fatal.

69. **ἔπεφνε**: *cf.* Δ 397.

70. **Θεανώ**: the wife of Antenor and priestess of Athena, mentioned again in Z 298.

71. **πόσεϊ ᾧ**: an instance of the lengthening of a final vowel before an orig. initial *F* in follg. word, comparable to the freq. lengthening before a liquid.

72. **Φυλείδης**: *i.e.* *Μέγης* (*cf.* B 628).

74. Translate: 'and the bronze, passing straight through along (between the rows of) the teeth, cut the tongue on the under side' (*ὑπό*).

75. **ψυχρόν**: 'cold,' said with a certain grim sarcasm in contrast to the warm flesh which it pierced. So we speak of 'cold steel.'

77. **Σκαμάνδρου**: the river Scamander was honored as a god by sacrifices of bulls and horses, and Dolopion was priest of the Scamander.

78. **δήμῳ**: local dat., 'among the people.'

80. **μεταδρομάδην ἔλασε**: 'smote him as he ran after him.' *ἐλαύνειν* is used of blows given in hand-to-hand conflict.

81. **ἀπὸ ἔξεσε χεῖρα**: 'lopped off his arm.'

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83. **τὸν κατέλαβε ὄσσε**: lit. 'seized his eyes,' apposition of part and whole, as in A 150. — **πορφύρεος** [*μέλας*]: *cf.* v 47.

84. This is a verse which marks a transition; *cf.* for the meaning of *πονέοντο*, A 318, B 409.

85. This case of prolepsis is very similar to that in B 409.

87. **ἂμ πεδίον**: 'up through the plain.'

88. **χειμάρρῳ**: appositive of *ποταμῷ*. — **γεφύρας**: 'dikes,' 'causeways.'

90. **ἕρκεα ἀλωάων ἐριθηλέων**: 'walls of the blooming gardens.'

91. **ἐλθόντα**: agrees with *τόν* referring to *ποταμόν*.

92. **κατήριπε** (like *ἐκέδασσε*, v. 88): gnomic aor. — **ὑπ' αὐτοῦ**: 'under and because of it,' the prep. combines local and causal meaning. — Vergil imitates **ἔργα αἰζηῶν**, 'the work of sturdy farmers,' in his expression, *boum labores*, Aen. II, 306.

93. **ὑπὸ Τυδεΐδῃ**: seems to equal gen. with *ὑπό*, the prose construction. Perhaps it may be regarded as an abbreviated expression for *ὑπὸ χερσὶ Τυδεΐδου* (*cf.* B 860).

95. **Λυκάονος υἱός**: Pandaros, *cf.* B 826, Δ 88.

97. **ἐπὶ Τυδεΐδῃ**: 'at Tydeides,' dat. with *ἐπί* of hostile intent. — **τόξα**: for pl., see on A 45 — **τυχών**: *cf.* *τυχήσας*, Δ 106.

100. **ἀντικρὺ δὲ διέσχε**: 'held on through,' *i.e.* passed through his shoulder so as to protrude behind.

101. **τῷ**: governed by the compound verb **ἐπὶ** . . . *ἄϋσε*: 'shouted (in triumph) over him' (*cf.* v. 119).

102. **κέντορες ἵππων**: *cf.* Δ 391.

104. **ἀνσχήσεσθαι**: fut. inf. is used naturally after *φημί* in sense of 'hope.'

105. Apollo is frequently called *ἄναξ*, *cf.* A 36, 390, 444.

106. Join *ὠκύ* with *βέλος*. — **δάμασσεν**: translate by plupf.

107, 108. Diomedes, as is generally the case with the Hom. heroes, fights on foot, but his esquire holds the chariot at hand in case of need. — **Καπανήιον**: notice the formation of the adj. by affixing the adj. ending -*ιο* to the lengthened form of the stem of *Καπανεύς* (*Καπανη* lengthened from *Καπανε*(*υ*). See on A 1.

112. Connect *διαμπερές* as adv. with the verb *ἐξέρυσε*: 'drew through and out of (the shoulder).'

115. It is interesting to compare the prayers in the Hom. poems. This prayer (vv. 115–120) may be compared, in length and in manner, with A 37–42, 451–456. Here the aid of the goddess is implored not on account of the services the hero has rendered her, but on the ground of her affection for him, shown by her former favors.

116. **παρέστης**: 'didst stand by.'

117. **φῖλαι**: 'show thy love,' see on v. 61.

118. Notice the change of subj. from *ἑλεῖν* to *ἐλθεῖν*. *Cf.* for the *ὕστερον πρότερον*, A 251.

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122. γυῖα: 'joints,' 'limbs,' the regular Hom. word for members of the body corresponding to the prose word *μέλος* (pl. *μέλη*).

124. θαρσῶν: ptc. is nom. because the inf. is used as imv. (see on A 21).

126. σακέσπαλος: *cf.* in formation with *ἐγχέσπαλοι*, B 131.

127. ἀχλύν: the mist did not hide Diomede from view, though it prevented him from distinguishing gods and men on the battle-field. *Cf.* with *ἀχλὺν ἕλον*, Vergil's *nubem eripiam*, Aen. II, 604–606.

130. ἀντικρύ [*ἐναντίον*]: 'face to face.' The final *υ* of this word is everywhere long except here and in v. 819.

132. οὐτάμεν [*οὐτᾶν*].

133. ἀπέβη: v. 418 shows her on Mt. Olympus, whither, however, she did not go directly, as v. 290 shows.

134. 'But Tydeides went and entered once again among those who fought in the fore-front of combat.'

136. An anacoluthon begins here which leaves *μεμαώς* standing alone, yet the sense is simple (*cf.* B 353, Z 511).

138. χραύσῃ: 'has grazed,' *i.e.* slightly wounded.

139. ὦρσεν: gnomic aor., 'he rouses the lion's strength and then he does not come to the rescue (of the sheep).'

140. τὰ δ' ἐρῆμα φοβεῖται: 'and they, forsaken, flee.'

141. αἱ μέν: refers again to the sheep, but is fem., though the ntr. (*τά*) was used in the previous verse.——**ἀγχιστῖναι ἐπ' ἀλλήλῃσι κέχυνται**: 'are tumbled (lit. 'poured') thickly upon each other (in death).'

142. βαθέης [*βαθείας*]: see Sketch of Dialect, § 13, 3.

146. κληῖδα: in partitive apposition with *τὸν δ' ἕτερον*.

147. ἐέργαθε(ν) (from *ἔργω, εἴργω*): 'shut off,' hence 'cut off.' The form is an intensive ipf.; it has the syllabic augment, and *θ* is added to the theme by an intermediate vowel *α*. G. 119, 11, H. 494.

150. τοῖς οὐκ ἐρχομένοις, κτλ.: 'not for them as they went to the fray did the old man interpret dreams,' *i.e.* he was wise for all others, only not for his own sons. Another translation is: 'for them no more to return,' etc.

153. τηλυγέτω: 'of tender years,' is the most probable signif. of this word, as to the derivation of which there is great uncertainty.

154. ἐπὶ κτεάτεσσι: 'in charge of his possessions.'

157. ζώοντε νοστήσαντε: 'having returned alive.'

159. λάβε: 'took captive;' quite different in meaning from *ἕλε* (v. 144), 'slew.'

160. εἰν ἐνὶ δίφρῳ ἐόντας: *i.e.* one as combatant, the other as charioteer.

161. Join **ἐν . . . θορών, ἐξ . . . ἄξῃ** (*ἄγνυμι*).

162. πόρτιος ἠὲ βοός: 'of heifer or cow,' *i.e.* of young or old.

164. βῆσε κακῶς ἀέκοντας: 'roughly made dismount, though reluctant.'

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166. **ἀλαπάζοντα**: 'destroying,' *cf.* B 367.

168, 169 = Δ 88, 89.

170. **ἀντίον ηὔδα**: governs two accusatives, like *προσηύδα* or *προσέειπε*.

172. **κλέος**: here means 'fame' won by skill with the bow.

173. **Λυκίῃ**: Pandaros came from Lykia in the Troad (*cf.* v. 105).

174. **ἔφες**: *cf.* A 51.

175. **ὅστις ὅδε**: 'whoever it is who prevails here' (*cf.* Γ 167, 192).

176. **πολλῶν τε καὶ ἐσθλῶν**: see on B 213.—**γούνατ' ἔλυσεν**: frequent synonym for slaughter of an opponent; see also on Δ 314.

178. **ἱρῶν μηνίσας**: 'wroth because of (some defect in) sacrifices' (see on A 65). The clause introduced by **δέ** contains a reason for thinking that it may be a god who is fighting under the guise of Diomede.

181. **ἐΐσκω**: see on Γ 197.

182. **ἀσπίδι**: 'by his shield,' for the shields of Homeric warriors bore on their field various devices, the prototypes of modern coats-of-arms. —**αὐλώπιδι τρυφαλείῃ**: the first of these words is probably connected with *αὐλός*, 'tube,' and means 'perforated' to receive the horsehair plume. *τρυφαλείη* seems to be derived from *τρύω* 'to pierce,' and to have had a similar meaning with *αὐλῶπις*, except that it is a substantive, while *αὐλῶπις* is adjective. Translate the two words: 'by his plumed helmet.'

184. **υἱός**: translate as predicate: 'if this man whom I mean is the son,' etc.

185. **τάδε**: cognate acc. (*cf.* Γ 399).

187. **τούτου**: gen. of separation, for *ἔτραπεν ἄλλῃ* differs little from *ἀπέτραπεν*.

189. **θώρηκος γυάλοιο**: *cf.* v. 99.

190. **ἐφάμην**: midd. used in same sense as the act. (*cf.* B 37).

191. **νῦ**: 'doubtless' (*cf.* Γ 164).

192. **ἵπποι καὶ ἅρματα**: we reverse the order and say 'chariots and horses.'

194. **πρωτοπαγεῖς**: lit. 'put together for the first time,' *i.e.* 'yet unused.'—**νεοτευχέες**: 'newly made.'

195. **πέπτανται** (*πετάννυμι*): 'are spread out (over them).'

196. *Cf.* B 776.—**ὀλύρας**: from nom. sing. **ὀλῡρᾰ**, 'spelt,' the name of a species of grain not unlike barley.

198. **ἐρχομένῳ**: 'as I went' to the war (*cf.* v. 150).

200. *Cf.* B 345. Lykaon came from Zelea, a city in the Troad lying at the foot of Mt. Ida (B 824–827). Hence his subjects are **Τρῶες**.

202. **φειδόμενος**, *κτλ.*: 'as I wished to spare my horses, lest I should see them (*μοι* ethical dat. G. 184, 3, N. 6, H. 700) want fodder.'

203. **εἰλομένων**: 'if the men were crowded together,' as would be the case in a siege.

205. **ἔμελλον**: pl. where the sing. would be regular in prose (*cf.* A 36).

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208. **ἀτρεκές**: 'certainly.'——**ἤγειρα δὲ μᾶλλον**: 'but I (only) roused them the more.'

209. **κακῇ αἴσῃ**: lit. 'with an evil fate,' *i.e.* 'to my own hurt' (see on A 418).

211. **φέρων χάριν**: compare with *χαριζόμενος* and with *ἦρα φέρειν* (*cf.* A 572, 578).

212. **νοστήσω**: fut. indic. as is shown by *ἐσόψομαι*.

215. **ἐν πυρί**: dat. of rest after a verb implying motion (*cf.* B 340).

216. **ἀνεμώλια**: in pred. apposition with pron. referring to *τόξα*, the subj. of *ὀπηδεῖ*.

218. **πάρος οὐκ ἔσσεται ἄλλως**: 'the past will not be changed,' *i.e.* will not be mended.

222. **πεδίοιο**: local gen., *cf.* Γ 14, but see also on v. 6.

223. **ἔνθα καὶ ἔνθα**: 'forwards and backwards,' in the two directions indicated by *διωκέμεν ἠδὲ φέβεσθαι* [*φεύγειν*].

224. **τὼ καὶ νῶι πόλινδε σαώσετον**: 'they shall also bring us safely into the city,' an additional reason for taking the horses.

225. **ἐπὶ . . . ὀρέξῃ**: in the sense of the simple verb *ὀρέξῃ*. *Cf.* v. 33.

228. **τόνδε**: *Διομήδεα*.——**δέδεξο**: pf. imv. midd. 'take upon thyself,' 'sustain the assault of.'

232. **οἴσετον**: 'will bear;' for the chariot was drawn by a yoke, and a considerable weight rested upon the necks of the horses.

233. **μὴ ματήσετον** [*ματήσητον*]: 'that they may not linger,' may be regarded as a final clause dependent upon *ἔχε* (v. 230).

235. **νῶι**: obj. of *κτείνῃ*.——**ἐπαΐξας**: used without obj. (*cf.* B 146, Γ 369).

240. **ἐμμεμαῶτ'(ε)**: 'furiously.'

244. **ἐπὶ σοί**: 'against thee,' dat. with prep. where the simple dat. with *μάχεσθαι* might have been used. For accent of *σοί*, G. 28, N. 1, H. 263.

245. **ὁ μέν**: *sc.* *ἐστί*.

248. **υἱός**: the pred. nom. follows as naturally after *ἐκγεγάμεν* as after *εἶναι* in the preceding verse.

249. **μοι**: ethical dat. 'I beseech you.'

252. **μή τι φόβονδ' ἀγόρευε**: 'do not counsel me at all to flight.'——**σὲ πεισέμεν**: for midd. voice of verb in similar phrase, *cf.* A 289, 427. Here *σέ* is subj. of *πεισέμεν* [*πείσειν*].

253. **ἀλυσκάζοντι μάχεσθαι**: lit. 'to fight while fleeing;' *μαχομένῳ ἀλυσκάζειν*, 'to flee while fighting,' might seem more natural.

255. **καὶ αὔτως**: 'even as I am.'

256. **ἀντίον εἶμι**: *ἀντίος εἶμι* would be more usual (*cf.* A 535, Z 54).

257. **τούτω**: 'both of these,' dual, though the pl. has just been used of the same persons in v. 256.

261. **σὺ δέ**: 'then do thou,' *δέ* in apodosis.

262. **ἐρυκακέειν**: 2 aor. infin. with peculiar redupl. at end of stem (see

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Sketch of Dialect, § 15, 2).—— **ἐξ ἄντυγος**: the *ἄντυξ* was the rail which ran around the upper edge of the body of the chariot, serving as a support for the driver, and as a place of attachment for the reins. See Hom. Dict. cut No. 10.

263. ἐπαΐξαι: followed by the gen. as a verb of aiming.

265. τῆς γενεῆς: pred. gen. after *εἰσί* understood.—— **ἧς**: part. gen. in the same way we should say in English 'of which' or 'from which Zeus gave' (*cf.* *τῆς γενεῆς*, v. 268). The myth was that Zeus, in the form of an eagle, carried off Ganymede from his father Tros, king of Troy, to whom he afterwards gave these immortal horses as a compensation.

267. ὑπ' ἠῶ τε ἠέλιόν τε: *i.e.* 'under the light of day' (see on **A** 88).

269. θηλέας [*θηλείας*]: adj. is used as if of only two terminations. See Sketch of Dialect, § 13, 2, and *cf.* B 767.

270. γενέθλη: added as pred. nom. though not necessary for complete sense. It repeats the idea contained in *ἐγένοντο*.

271. αὐτὸς ἔχων ἀτίταλλε: 'he kept for his own use and fed.'

272. μήστωρε φόβοιο: *cf.* Δ 328.

273. ἀροίμεθα: 2 aor. opt. from *ἄρνυμαι* (see on **A** 159).

275. τὼ δέ: Diomedes and Sthenelos.

276. τόν: Diomedes.

280 = **Γ** 355.

281. *Cf.* the first part of the verse with **Γ** 356; the latter part, with **Δ** 138.

283 = 101.

284. κενεῶνα: 'belly,' literally that part of the body which is destitute of (*κενός*) encompassing bones like those which form the frame-work of the chest; for case, see on Δ 519.

286. οὐ ταρβήσας: 'undaunted.'

289. αἵματος ἆσαι Ἄρηα: the ferocity of Ares is indicated by the strongest possible expression. The gen. *αἵματος* is one of very freq. occurrence in Homer (*cf.* **B** 415, **Z** 331). A dat. of means might be substituted for the gen., but would not give precisely the same sense. The gen. is a gen. of material, and has associated with it a partitive idea (see on v. 6).

291. ῥῖνα: poetical acc. designating the goal reached; in prose a preposition would be required (*cf.* **A** 322).—— **ἐπέρησε** (*περάω*): *sc.* *τὸ βέλος*, 'the arrow forced its way through.'

292. τοῦ δ' ἀπὸ γλῶσσαν πρυμνὴν τάμε: 'cut off his tongue at its root.' The spear entering near the eye, and passing out below the chin, must have described such a curve as to descend almost perpendicularly. Various explanations suggest themselves: the goddess directed its course; Diomede stood on higher ground.

294 = v. 58.

295. παρέτρεσσαν: 'started to one side,' 'shied.'

296. αὖθι [*αὐτόθι*]: 'on the spot.'

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297. **ἀπόρουσε**: *sc.* ὀχέων.

298. **οἱ**: *i.e.* 'in spite of him,' dat. of disadvantage. The pronoun refers to the subject of the principal verb.

299. **ἀμφὶ δ' ἄρ' αὐτῷ βαῖνε**: 'and then he was walking about him' (Pandaros's body).——**ἀλκί**: heteroclite dat.; the nom. sing. in use is ἀλκή.

300. **οἱ**: join with ἔσχε. If it depended upon πρόσθε it would be in gen. Translate: 'held for his protection (οἱ) before (him).'

301. **τοῦ**: *i.e.* τοῦ νεκροῦ.

303. **μέγα ἔργον**: 'a mighty mass.'——**φέροιεν**: potential optative, though without ἄν (see on Α 137).

304. **μιν**: may stand for all genders, *cf.* Α 237.——**ῥέα** [ῥᾳδίως] **πάλλε**: 'was swinging (preparatory to the cast) easily.'

305. **Αἰνείαο**: see on Γ 356 for construction.

307. **οἱ**: dat. of disadvantage; translate the verse literally: 'shattered for him the hip-pan, and broke besides the two tendons (which held the thigh-bone in place).'

308. **ὦσε δ' ἀπό**: see on Δ 505.

309. **ἔστη**: 'remained erect.'

310. **γαίης**: gen. of place; translate: 'sustained himself (lit. propped himself up) upon the ground.' The dat. γαίῃ is the ordinary construction with ἐρείδω.——**νύξ**: 'night' of unconsciousness (not, as usually, of death).

311. **κεν ἀπόλοιτο**: more regular would be ἀπώλετο ἄν, as the conclusion is contrary to fact.

312 = Γ 374.

313. **ὑπ' Ἀγχίσῃ**: 'by Anchises' (*cf.* Β 714).

315. **ἐκάλυψεν**: followed by dat. of the person οἱ and an acc. of the thing πτύγμα.

316. **ἕρκος βελέων**: *cf.* ἕρκος πολέμοιο, Α 284 and ἕρκος ἀκόντων, Δ 137.

318. **ὑπεξέφερεν**: 'was trying to carry forth,' conative ipf.

320. **τάων**: the article here and in v. 332 is placed after its noun. It is, of course, a demonstrative pronoun.

321–323. *Cf.* 262–264.

326. **ὁμηλικίης**: see on Γ 175.——**οἱ φρεσὶν ἄρτια ᾔδη**: 'knew in his heart things suited (agreeable) to him,' 'was like-minded with him.'

328. **ὧν ἵππων**: 'his own chariot.'

329. **μέθεπε**: takes two accusatives, 'guided his solid-hoofed horses after Tydeides.'

331. **ὅ τ'**: *quod*, see on Α 244.——**ἄναλκις**: 'without power of self-defence (ἀλκή).'

332. **ἀνδρῶν**: limits πόλεμον, *cf.* μάχην ἀνδρῶν, Γ 241.

334. **πολὺν καθ' ὅμιλον**: 'through the numerous host.'

336. **ἄκρην χεῖρα**: 'the hand at the end;' more exactly defined, v. 339.

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337. ἀβληχρήν: epithet of χεῖρα, 'a feeble part,' 'a feeble thing.' — **χροός**: the gen. instead of the acc. indicates that the spear entered only a certain distance into the flesh.

339. πρυμνὸν ὕπερ θέναρος: 'above the base of the palm' (of the hand), *i.e.* near the wrist (*cf.* v. 458).

340. ῥέει: 'flows,' 'courses.'

341. οὐ γὰρ σῖτον ἔδουσ': this verse gives the reason why ἰχώρ differs from the blood of mortals.

342. καλέονται: nearly equal to εἰσί, see on B 260.

344. μετὰ χερσίν = ἐν χερσίν.

346 = 317.

347. *Cf.* v. 101.

348. εἶκε πολέμου: *cf.* Δ 509, Γ 406.

351. καὶ εἴ χ' ἑτέρωθι πύθηαι: 'even if you hear of it from another' (lit. on the other side).

353. τήν: obj. of ἔξαγε.

354. μελαίνετο: refers to the change from loss of flush or bloom, rather than from blood-stain.

355. ἐπ' ἀριστερὰ (ntr. pl.) **μάχης**: 'on the left (west side) of the battle-field.' Ares was sitting (v. 36) on the banks of the Scamander.

356. ἠέρι ἐκέκλιτο: lit. 'rested in mist,' *i.e.* were shrouded in mist.' It is by zeugma that ἔγχος and ἵπποι are connected as subjects of ἐκέκλιτο, *cf.* Γ 327.

357. κασιγνήτοιο: join with ἵππους.

359. κόμισαι: 'take under thy protection,' *cf.* A 594. — **τε . . . δέ**: *cum . . . tum.* The second clause is specially emphasized.

361. ὅ με: cognate and object accusatives after οὔτασεν.

364. ἀκηχεμένη: varied *metri gratia* for ἀκαχημένη.

365. πὰρ δέ οἱ: see on Γ 262.

366. μάστιξεν ἐλάαν: 'lashed them to drive them forward.' ἐλάαν is inf. of mixed purpose and result. G. 265 and N., H. 951.

369. παρὰ . . . βάλεν: *sc.* αὐτοῖς.

370. ἐν γούνασι: 'in the lap.' — **Διώνη**: fem. substantive formed from the stem Δι- of Ζεύς. Dione seems at first to have had the same attributes, perhaps to have been identical, with Hera. *Cf.* the Lat. name *Juno* (= Jov-ino) from the stem of *Jupiter* (Jov-is).

371. θυγατέρα ἥν: for another example of the poss. pron. following its noun with power to lengthen preceding vowel, *cf.* v. 71.

373. Οὐρανιώνων: 'of the celestial beings;' it does not occur to Dione as possible that a mortal should have inflicted the wound.

374. ἐν-ωπῇ: 'openly,' lit. 'in (every one's) sight' (*cf.* ἐν ὀφθαλμοῖσι, A 587).

375. φιλομμειδής: habitual epithet, not specially appropriate to Aphrodite in her present condition.

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376. **οὗτα**: the accent is irregular for a contracted ipf.; hence probably to be considered a 2 aor.

379. Translate: 'for 't is no longer a dire combat of Trojans and Achaians.'

382. **κηδομένη περ**: ptc. conforms to the natural, not the grammatical gender of *τέκνον*, *cf.* **A** 586.

384. **ἐξ ἀνδρῶν**: 'in consequence of men.' To comfort Aphrodite, Dione adduces various examples of the suffering and humiliation which various deities had endured at the hands of mortals. Ares, Hera, Hades have thus suffered.

385. Otos and Ephialtes, indignant at Ares for the murder of Aloeus, their reputed father (they were really sons of Poseidon), confined the war-god in a great jar (perhaps to be conceived as of earthen-ware bound with hoops of bronze, *χαλκέῳ ἐν κεράμῳ*) and kept him prisoner for thirteen months. The story is supposed to symbolize the conflict between war and agriculture. The god of war was held captive for more than a year, the time necessary for a cycle of the earth's crops to reach perfection.

389. The mother of the giants, we learn from the Odyssey (**λ** 305), was Iphimedeia.

392. The hostility of Hera to Herakles was the occasion of the bondage of the hero to Eurystheus and of all his labors.

394. **καί**: should not be joined to *μιν*, which in that case would have the accent as emphatic, but rather to the rest of the sentence, *ἀνήκεστον λάβεν ἄλγος*.

395. **ἐν τοῖσι**: *i.e.* among the other gods who suffered.

396. **ωὑτὸς** [*ὁ αὐτός*]: 'that very one,' *i.e.* Heracles. Does *ὁ αὐτός* mean 'the same,' in Homer?

397. **ἐν Πύλῳ**: **Πύλῳ** is probably equal to *πύλῃ* (*sc.* *'Αΐδαο*), and the meaning is 'in the gate of Hades,' *i.e.* 'in the lower world.' — **βαλών** is to be joined with *ἐν νεκύεσσι*: 'casting him among the dead,' *i.e.* 'leaving him for dead on the field.'

401. **ὀδυνήφατα**: lit. 'pain-killing.' The stem *φα-* appears in pf. *πέφαμαι* and fut. *πεφήσομαι*. In the present we find the stem *φεν-*.

402. **ἐτέτυκτο**: scarcely differs from *ἐγένετο* or *ἦν*, *cf.* v. 78, *cf.* also **Δ** 84, **B** 320.

403. **σχέτλιος, ὀβριμοεργός**: nom. in exclam. (*cf.* **A** 231). Both adjs. refer to Herakles. — **ὃς οὐκ ὄθετ' αἴσυλα ῥέζων**: 'who makes nothing of doing high-handed acts' (*cf.* **A** 181).

405. **ἐπί**: join with *ἀνῆκε*. Were *σοί* governed directly by it, it would be accented *ἔπι* by anastrophe.

407. **μάλ' οὐ δηναιός**: 'by no means long-lived,' litotes.

408. *Cf.* for the sentiment, **Z** 130 and 140.

411. **φραζέσθω**: 'let him take heed.'

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412. Aigialeia, the daughter of Adrastos and the wife of Diomede, was the younger sister of Diomede's mother, Deïpyle.

413. **οἰκῆας** [*οἰκέτας*]: 'house servants' (*cf.* Z 366).—— **γοόωσα ἐγείρῃ**: 'wake by her laments.' So Penelope, in the Odyssey, laments the absent Odysseus.

416. **ἀμφοτέρῃσι**: 'with both hands.'—— **ἰχῶ**: a heteroclite accusative instead of *ἰχῶρα*.

418. **Ἀθηναίη τε καὶ Ἥρη**: Athene left the battle-field after giving directions to Diomede at v. 133.

419. **ἐρέθιζον**: Zeus had taunted these two goddesses (Δ 7) with the energy of Aphrodite; these taunts they now return upon Aphrodite.

422. **ἀνιεῖσα σπέσθαι**: 'while inciting to follow.'—— **ἐφίλησε**: 'has been smitten with.'

424. **Ἀχαιϊάδων ἐϋπέπλων**: merely a repetition of Ἀχαιϊάδων (v. 422), and really adds nothing to *τῶν*, which would be amply sufficient alone.

429. Translate: 'but do you rather practise (lit. pursue) the loving work of marriage.'

431 = 274.

432. **ἐπόρουσε**: 'charged upon' (*cf.* Γ 379, Δ 472).

433. Translate: 'although knowing that Apollo himself held (protecting) hands over him (*οἱ*).'

434. **ἵετο**: 'was desiring,' 'was striving.' Though respecting the letter of Athena's command not to engage with gods in combat, yet he might at any moment provoke Apollo to personal conflict.

437. **ἐστυφέλιξε**: 'dashed back' (*cf.* A 581).

440. **φράζεο**: as in v. 411.—— **ἶσ(α) φρονέειν**: *cf.* ἶσον φάσθαι, A 187.

441. **οὐ . . . ὁμοῖον**: 'a far different thing' (see on A 278).

442. **χαμαὶ ἐρχομένων**: the description of men is not without a tone of contempt in contrast with 'immortal gods.'

443. **τυτθόν**: Diomede shows his intrepidity by retiring only a little.

445. **ἀπάτερθεν**: 'apart from,' *cf.* B 587.

446. **Περγάμῳ εἰν**: not Athena alone, but also Apollo, had a temple in the citadel (*cf.* Δ 508).

447. **τόν** = *Αἰνείαν*.—— **Λητώ τε καὶ Ἄρτεμις**: the mother and sister of Apollo are naturally found in his temple.

448. **κύδαινον**: 'were making illustrious,' *i.e.* were heightening his beauty and strength.

452. Translate: 'were hewing to pieces the ox-hide shields about each other's breasts.'

453. **ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα**: this verse is explanatory of *βοείας*. *λαισήϊα* (*λάσιος*, 'shaggy') is applied to a small shield covered with hairy ox-hide. *πτερόεντα*, 'fluttering,' is thought by Autenrieth to refer to a kind of apron hanging from the shield (see Hom. Dict. cut No. 79). Others take *πτερόεντα* in the sense of 'light,' lit. 'light as a feather.'

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454. Apollo is so closely pressed by Diomede that he recalls Ares to the battle-field, whence he had been withdrawn by Athena, vv. 29–35.

455 = 31.

456. **οὐκ ἂν δὴ ἐρύσαιο**: for use of mood, see on Γ 52.

458. **σχεδόν**: 'in hand to hand conflict.'—**χεῖρ'** [*χεῖρα*]: *cf.* A 316.

461. **Τρῳάς**; acc. pl. fem. of adj.—**οὖλος** [*ὀλοός*]: *cf.* B 6.

462. **'Ακάμαντι**: this hero, the bravest of the Thracians, is slain by Ajax, Z 7. Ares conforms to the usual practice of the gods in assuming the form of Akamas; when they enter the battle-field, they usually take on the appearance of some mortal or are veiled in mist.

465. **'Αχαιοῖς**: dat. of agent to be joined with *κτείνεσθαι* (*cf.* Γ 301); see on A 410 for another example of *κτείνω* used in pass. sense. In prose the pass. of (*ἀπο*)*κτείνω* is regularly (*ἀπο*)*θνήσκω*.

467. **κεῖται**: 'lies prostrate.'

469. **σαώσομεν**: 1 aor. subj.

471. **μάλα**: 'sharply.'

473. **φῆς** [*ἔφης*]: *cf.* B 37. In *ἑξέμεν* and *ἔχεσκες* (v. 472) there may be a play upon the signification of the name Hector, lit. 'Keeper' (*cf.* Z 403).

475. **τῶν**: *i.e.* *γαμβρῶν κασιγνήτων τε*.

477. **ἔνειμεν** [*ἔνεσμεν*]: *i.e.* *ἐν τῇ πόλει ἐσμέν*.

479. **τηλοῦ**: *sc.* *ἐστί*, and for adv. instead of adj. in predicate, see on A 416.

481. **κάδ**: *i.e.* *κατέλιπον*.—**ὅς κ' ἐπιδευής**: *sc.* *ᾖ* (*cf.* A 547).

483. **ἀνδρί**: 'with my man,' *i.e.* in single combat.—**ἀτάρ**: 'and yet.'

484. With *φέροιεν* and *ἄγοιεν* a dat. of disadvantage may be supplied: 'as the Achaians could carry and drive away *from you*.' The distinction between *φέρειν* and *ἄγειν*, that the former applies to things without, the latter to things with, life, scarcely needs to be mentioned.

485. **ἕστηκας**: 'art standing idly here.'—**οὐδ'**: 'not even.'

486. **ὤρεσσι**: for *ὀάρεσσι* [*γυναιξί*].

487. **μὴ . . . γένησθε**: 'see to it that ye do not become' (*cf.* A 26, B 195.—**ἁλόντε**: the dual number is explained by the pointed reference to Hector and the *ἄλλοι λαοί* of v. 486: 'both of you caught.'

490. **τάδε πάντα**: the things outlined in vv. 487–489 (*cf.* B 62).

491. **λισσομένῳ**: the *ἐπίκουροι* were held by a slender tie, so that their chiefs must be treated with great deference.

492. **ἐχέμεν**: 'persist,' *i.e.* not to abandon the siege.—**ἐνιπήν**: 'fault-finding.'

494. **ἆλτο**: *sc.* *Ἕκτωρ* (see on Γ 29).

495. **δοῦρα**: sometimes we find *δοῦρε*, as the chief carried two spears (*cf.* Γ 18).

497. **ἐλελίχθησαν**: 'were rallied.'

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499. **ἱεράς**: 'sacred' to Demēter.

500. **ξανθή**: 'yellow-haired,' appropriate epithet of Demeter on account of the golden color of most varieties of grain when ripe for harvest.

501. Translate: 'separates, in the rush of the winds, the grain and the chaff.'

502. **αἱ δ' ὑπολευκαίνονται ἀχυρμιαί**: the point of the comparison lies in these words, viz. the *whiteness* of the heaps of chaff and of the dust-covered warriors.

503. **δι' αὐτῶν**: 'throughout their ranks.'

504. **πολύχαλκον**: the vault of the heavens is thought of as constructed of bronze.—**ἐπέπληγον**: redupl. 2 aor. from *πλήσσω* governing *ὅν* (v. 503) as cognate accusative.

505. **ἐπιμισγομένων**: should probably be joined with *ἵππων* in v. 504: 'as they (the horses of the Trojans) mingled themselves again with them (the Achaians) in battle.'—**ὑπὸ δ' ἔστρεφον**: this clause contains the reason for *ἐπιμισγομένων*.

506. **οἱ δὲ μένος χειρῶν ἰθὺς φέρον**: 'and they (the Trojan combatants who rode in the chariots) were bringing to bear the might of their hands straight against them.'

507. **μάχῃ**: dat. after *ἀμφεκάλυψε*: 'spread night around the combat.'—**Τρώεσσι ἀρήγων**: 'aiding the Trojans,' by isolating the combat.

508. **τοῦ, κτλ.**: article used demonstratively, translate: 'of him, Apollo with the golden sword.'

512. **πίονος**: 'rich.'

514. **μεθίστατο**: 'was taking his place among' (see on **Α** 6).

517. **οὐ γὰρ ἔα πόνος ἄλλος**: 'for other (and greater) toil did not permit it.'

518. *Cf.* for last hemistich, **Δ** 440.

519. **τοὺς δ' . . . Δαναούς**, 'but these, namely the Danaoi.'

520. **καὶ αὐτοί**: *i.e.* 'without urging.'

523. **νηνεμίης**: 'in a time of calm.'—**ἔστησεν**: is gnomic aor. as is indicated by the subj. *εὕδῃσι* in dependent temporal clause in the next verse.

524. **ἀτρέμας**: join with *ἔστησεν*, 'fixes immovably.'

525. **σκιόεντα**: *cf.* **Α** 157.

526. **πνοιῇσιν λιγυρῇσι διασκιδνᾶσιν ἀέντες**: 'scatter with their shrill blasts as they blow.'

527. **μένον οὐδ' ἐφέβοντο**: *cf.* *ἤμβροτες οὐδ' ἔτυχες*, v. 287.

528. *Cf.* **Γ** 449.—**πολλά**: *cf.* **Α** 35.

530. **ἀλλήλους αἰδεῖσθε**: lit. 'have a sense of shame before one another,' *i.e.* 'demean yourselves bravely in each other's sight.'—**κατὰ κρατερὰς ὑσμίνας**: *cf.* **Β** 345.

531. **πέφανται**: pf. = pres. It is a common observation that death often overtakes the coward and seems to spare the brave.

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534. **Αἰνείω**: the contraction of *αο* to *ω* in masc. substantives of 1 decl. takes place after a vowel (see on Δ 47, 165).

538. **ἔρυτο**: 'held back,' syncopated ipf. for *ἐρύετο*. —— **εἴσατο**: for meaning, see on Γ 61. *Cf.* the nearly identical hemistich Δ 138.

539. **νειαίρῃ**: *-αιρα* is fem. termination (*cf.* *ἰο-χέ- αιρα*, v. 53), and the adj. has superlative force. Construe with *γαστρί*: 'in the lower part of the belly.' —— **ἔλασσε**: *sc.* as subject, Agamemnon.

540 = 42.

542. **Διοκλῆος**: Diokles was son of Orsilochos, the son of the river-god Alpheios.

543. **Φηρῇ**: In the Odyssey, *γ* 488, the name of the place is given as plural, Pherai being the town half way between Pylos and Sparta where Telemachos, on his way to the court of Menelaos, halted for the night.

544. **ἀφνειὸς βιότοιο**: *cf.* Lat. *dives opum.*

545. **εὐρὺ ῥέει**: 'flows broadly,' *i.e.* with broad bed.

546. **ἄνδρεσσι**: *cf.* the datives in v. 511 and Δ 7.

548. **διδυμάονε** [*διδύμω*].

549. **μάχης εὖ εἰδότε πάσης**: *cf.* Β 823, Ε 11.

553. **ἀρνυμένω . . . τιμήν**: *cf.* Α 159.

554. **οἵω τώ γε**: La Roche explains as by enallage for *τώ γε οἵω*, and sees in *τώ γε*, which simply anticipates *τώ* in v. 559, a similar pleonasm to that in Β 459 and 474. Translate: 'just as a pair of lion-cubs,' etc.

555. **τάρφεσιν**: 'in a jungle.'

558. **ἀνδρῶν ἐν παλάμῃσι**: 'under the hands of men.'

562 = Δ 495.

564. **τὰ φρονέων**: 'with this intent,' prepares the way for the final clause *ἵνα . . . δαμείη*.

566. **ποιμένι λαῶν**: 'for (in behalf of) the shepherd of the peoples.'

567. **μή τι πάθοι**: euphemism for *μὴ ἀποθάνοι*. —— **ἀποσφήλειε**: 1 aor. opt. from *ἀποσφάλλω*, lit. 'should cause to fail of result of their toil.' The subj. is Menelaos, though what is meant is Menelaos's death. The expression illustrates the partiality of the Greeks for the personal construction.

573. **νεκρούς**: *i.e.* Krethon and Orsilochos. —— **μετὰ λαόν**: 'toward the host.'

574. **τὼ δειλώ**: 'the two slain heroes.' *δειλώ* may be regarded as a euphemism for *ἀποθανόντε*.

579. **νύξε**: 'pierced,' follows as the sequence of *τυχήσας κατὰ κληῖδα*: 'having smitten upon the collar-bone.'

582. **ἀγκῶνα μέσον**: acc. of the part in apposition with *μιν*, which may be supplied as obj. of *βάλε*.

583. **λεύκ' ἐλέφαντι**: 'white with ivory,' *i.e.* the reins of leather were adorned with plates of ivory (see on Δ 142).

584. **κόρσην**: *cf.* Δ 502, and for acc. *cf.* *ἀγκῶνα*, v. 582.

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587. ἀμάθοιο: distinguish *ἄμαθος*, 'sand of the plain,' and *ψάμαθος*, 'sand of the shore.'

588. The dying hero had plunged head foremost into the deep sand, and remained upright in this strange position until, in consequence of Antilochos urging the horses forward, 'they dashed against him and cast him down in the dust.'

592. πότνια: 'august.'

593. ἔχουσα κυδοιμὸν ἀναιδέα δηιότητος: 'having with her the ruthless turmoil of combat.' Enyo, that is, carries with her as an attendant *κυδοιμὸν δηιότητος*. Hence *κυδοιμόν*, as personified, might be written with a capital letter.

597. ἀπάλαμνος: should be translated as pred. adj. with subj. of *στήῃ*: 'stands irresolute.' —— **ἰὼν πολέος πεδίοιο**: 'passing over a broad plain.'

598. ἐπ': 'on the bank of.'

599. The real point of comparison is reached in the gnomic aor. *ἀνέδραμε*.

601. οἷον δὴ θαυμάζομεν: 'how much forsooth we wonder,' implying that the wonder is unreasonable, as Hector's courage is explained by the adversative clause (v. 603) *τῷ δ' αἰεὶ πάρα εἷς γε θεῶν*.

604. κεῖνος: best translated by the adverb 'there': 'and now there by his side is,' etc. (*cf.* Γ 391).

605. πρὸς Τρῶας τετραμμένοι: 'with faces toward the Trojans.'

606. μενεαινέμεν: *cf.* Γ 459 for another example of an inf. used imperatively. Observe that, as usual in such cases, an imv. precedes.

607. αὐτῶν: *i.e.* *Ἀχαιῶν*, who have been implied in *φίλοι*, v. 601.

609. εἰν ἑνὶ δίφρῳ ἐόντε: see on v. 160.

610 = 561.

611 = Δ 496.

612. ἐνὶ Παισῷ: *Παισός* is supposed to be the same place as *Ἀπαισός*, Β 828.

613. μοῖρα: for similar reference to fate, whose decree not even Zeus can alter, *cf.* vv. 83, 629, Δ 517.

614. ἐπικουρήσοντα μετά: 'to come as ally to join.'

618. ἐπὶ . . . ἔχευαν: 'showered upon him.'

620. ἐσπάσατο ἔγχος: 'drew forth *his* spear.'

621. ἄλλα: 'besides,' lit. 'other (beautiful arms).' Ajax recovered his own spear; he was unable to despoil Amphīos of the armor in which he fell.

623. ἀμφίβασιν κρατερήν: 'the stout defence.' *Cf.* the similar meaning of *ἀμφιβέβηκεν* in Α 37.

624. ἔγχε' ἔχοντες: 'with spears in hand.'

625, 626 = Δ 534, 535.

627 = 84.

628 = Β 653.

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630 = Γ 15.

634. **ἐνθάδ'**: join with *πτώσσειν*, 'to be skulking here.'——**ἐόντι . . . φωτί**: the ptc. and pred. nom., as is usual in Greek, conform to the case of *τοι* expressed with *ἀνάγκη* rather than to that of the *σέ*, which is mentally supplied as subj. of *πτώσσειν*.

635. **ψευδόμενοί φασι**: 'falsely declare,' for the reason given in the next verse.

638. **ἀλλ' οἷον, κτλ.**: 'ah, what sort of a hero do they say was the mighty Herakles!' The gender of *οἷόν τινα* is masc., the construction conforming to sense instead of to the grammatical gender of *βίην Ἡρακληείην*.

640. Herakles was summoned by Laomedon to free his daughter Hesione from a sea-monster: horses of the wondrous breed mentioned in v. 265 were to be his reward. Herakles performed the service, but Laomedon withheld the recompense. Thereupon the hero destroyed Ilios and slew Laomedon.

641. **οἴῃς σὺν νηυσί, κτλ.**: 'with only six ships and fewer companions' (than Sarpedon had brought with him).

642. **χήρωσε ἀγυιάς**: 'made her streets desolate.'

643. **κακὸς θυμός**: 'thy heart is cowardly.'

645. **καρτερός**: refers especially to strength. A man may be *καρτερός* without being *ἀλκιμός* (*ἄλκαρ ἔσεσθαι*) or *ἀγαθός* (*cf.* Α 178).

646. **ὑπ' ἐμοί**: *ὑπό* is here used with dat. of the agent, (*cf.* Γ 301).

648. **κεῖνος**: 'that hero,' *i.e.* Herakles.

649. **ἀφραδίῃσι**: Laomedon's falsehood is called folly, because he was foolish not to foresee its consequences; for use of pl. *cf.* Α 205.——**ἀγαυοῦ Λαομέδοντος**: appositive of *ἀνέρος*.

651. **οὐδ' ἀπέδωχ'**: in prose we should have been likely to have *οὐκ ἀποδούς*.

652. **σοί**: contrasted with *κεῖνος*, v. 648. Herakles succeeded, for he was wronged; not such success shall be thine, 'for thee, I think, death and dark destruction shall be prepared from my hand.'

653. **τεύξεσθαι**: fut. midd. with pass. signif., *cf.* *τελέεσθαι*, Β 36.——**δαμέντα** agrees with *σέ*, supplied as subj. of *δώσειν*.

654. **δώσειν**: joined by a kind of zeugma in a slightly different sense to two objects of different meaning.

656. **τῶν**: 'of them (both).'

658. **ἀλεγεινή**: 'painful,' 'grievous.'

659. **κατ' ὀφθαλμῶν**: 'settling down upon his eyes.'

661. **βεβλήκειν** [*ἐβεβλήκει(ν)*].

662. **πατήρ**: Zeus, the distinction of being whose son was enjoyed by Sarpedon alone of all the heroes of the Trojan war.——**ἔτι**: suggests that the protection was not to avail for a long time. Sarpedon is finally slain by Hector, Π 502.

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663. **δῖοι**: 'illustrious.'

665. **τό**: anticipates the inf. *ἐξερύσαι*. — **ἐπεφράσατ' οὐδ' ἐνόησε**: the coupling of two nearly synonymous expressions emphasizes an idea.

666. **ὄφρ' ἐπιβαίη**: 'that he might walk,' perh. with the support of companions.

667. **σπευδόντων**: may be taken as gen. absol., or as gen. of the whole depending on *οὔ τις*. — **πόνον**: *i.e. labor bellicus.*

670. **τλήμονα θυμὸν ἔχων**: equivalent to the common epithet of Odysseus in the Odyssey, *πολύτλας*.

672. **προτέρω**: 'farther,' *i.e.* entering more deeply into the lines of the Trojans (*cf.* Γ 400).

673. **τῶν πλεόνων**: 'of the larger number,' in contrast to the one, Sarpedon.

680. **κορυθαίολος**: usual epithet of Hector (*cf.* B 816, Γ 83).

681 = Δ 495.

682. **οἱ προσιόντι**: 'at his approach.'

686. **ἔμελλον**: see on B 36.

689. *Cf.* A 511.

690. **παρήϊξεν**: 'sprang past,' not heeding Sarpedon's prayer. — **ὄφρα ὤσαιτο**: the inf. would be more natural than the final clause which is substituted for it (*cf.* Δ 465 and A 133). *ὤσαιτο* (*ὠθέω*) [*διώξειε*].

693. **φηγῷ**: this word corresponds in root to Lat. *fagus*, Engl. *beech*, but is not the same tree; it designates a species of oak with edible acorn.

694. **ὦσε θύραζε**; 'forced forth,' perh. 'wrenched forth,' strength being required to extract it. The meaning of the radical part of *θύραζε* (*θύρα*, 'door') is entirely lost in the adverb.

696. **λίπε ψυχή**: *i.e.* 'he swooned.'

698. **ζώγρει**: 'revived.' There seem to be two presents *ζωγρέω*, one meaning to 'capture' (*ζωός* and *ἀγρέω*); the other, to 'reanimate' (*ζωή* and *ἐγείρω*). — **κακῶς κεκαφηότα θυμόν**: 'painfully panting out his life.'

700. **προτρέποντο**: 'were driven headlong.' — **ἐπὶ νηῶν**: see on *ἐπὶ ῥοάων*, Γ 5.

701. **ἀντεφέροντο**: *cf.* A 589.

702. **ἐπύθοντο**: 'learned,' from Diomede (*cf.* v. 604).

703. **πρῶτον** and **ὕστατον**: pred. adjs., 'who was the first and the last whom,' etc.

704. **χάλκεος**: may be taken literally, 'clad-in-bronze' (*cf.* *χαλκοχίτων*), or may mean 'with sinews of brass,' 'strong.'

705. **ἐπὶ δέ** [*ἔπειτα δέ*].

706. **Αἰτώλιον**: join with **Τρῆχον**.

707. **αἰολομίτρην**: *cf.* follg. passages: Γ 185, Δ 137, 186, 489.

708. **Ὕλῃ**: this place was mentioned B 500, but with ῡ. — **μέγα μεμηλώς**: 'caring much for.'

709. **κεκλιμένος**: lit. 'leaning upon,' 'adjacent.' — **Κηφισίδι**: this

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lake, here named from the Kephisos, which flows into it, was later called Kopāïs.

710. **δῆμον**: 'district.'

711. **τούς**: *i.e.* Ἕκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἄρης, v. 704.

712. **ὀλέκοντας**: act. voice of the same verb which was used in midd. A 10.

715. **ἅλιον**: pred. adj., 'vain is the promise which we gave.'

716. **ἐκπέρσαντ(α)**: acc. as in B 113, 288.

718 = Δ 418.

719. With this verse begins the *Θεομαχία*, or 'Battle of the Gods,' which fills the remainder of the book.

720. **χρυσάμπυκας**: *cf.* vv. 358, 363.—**ἐποιχομένη ἔντυεν**: 'stepped up and began to put to.'

722. **ἀμφ' ὀχέεσσι**: 'on both sides of the chariot,' more closely defined by *ἄξονι ἀμφίς*: 'at either end of the axle,' v. 723.

724. **χρυσέη**: pred. adj. For *ἴτυς* and *ἄφθιτος*, see Δ 486, B 46.

725. **προσαρηρότα**: 'closely riveted to it (the felly).'

726. Translate: 'and the hubs revolving at either end (of the axle) are of silver;' or *περίδρομοι* may mean 'round.'

728. The chariot body (*δίφρος*) 'is made fast' (*ἐντέταται*) to the axle by straps ornamented by plates of gold and silver.—**δοιαὶ ἄντυγες**: it is doubtful whether 'two' *ἄντυγες*, one on the lower, the other on the upper, edge of the chariot box, are referred to, or whether *δοιαί* means 'two-fold,' and describes an *ἄντυξ* of unusual breadth and size.

729. **τοῦ**: governed by *ἐξ*, 'from it (*δίφρος*) there extended (*πέλεν*).'

730. **δῆσε**: *sc.* Ἥβη.—**ἐν δέ, κτλ.**: 'and upon it (the yoke) she laid the breast-collar.'

731. **ὑπὸ δὲ ζυγὸν ἤγαγε**: 'brought under the yoke,' language to be taken literally, for the yoke rested upon the withers of the horses.'

734. **πατρὸς ἐπ' οὔδει**: 'on the floor of her father,' *i.e.* in Zeus's dwelling, in which Athena armed herself with the breastplate of Zeus (*χιτῶνα*, v. 736).

737. **τεύχεσιν**: may refer to Athena's usual armor.

738. **θυσανόεσσαν**: see on B 447.

739. **ἣν πέρι πάντῃ φόβος ἐστεφάνωται**: 'which Flight encompasses round about on every side.'

740. **ἐν**: 'within,' *i.e.* on the expanse of the shield.

741. **Γοργείη**: the proper adj. is equivalent to a gen. *Γοργοῦς*, with which *πελώρου* is in apposition (see on B 54).

743. **ἀμφίφαλον κυνέην τετραφάληρον**: 'two-crested helmet with four-fold plate.' *τετραφάληρος* (*φάλαρα*, 'cheek-pieces') probably describes plates of metal, of fourfold thickness, on either side of the helmet extending perhaps from the temples to the neck, and forming an additional defence against lateral blows. A different explanation is given in the Hom. Dict.

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744. ἑκατὸν . . . ἀραρυῖαν: 'fit for the combatants of a hundred cities,' *i.e.* of colossal size.

745. Notice the regular recurrence of short syllables (*στίχος δλοδάκτυλος*) and the tripping movement of the line. Disregarding the first syllable, we have an anapaestic movement.

746. βριθὺ μέγα στιβαρόν: the three epithets, following hard upon one another without conjunctions (asyndeton), emphasize the mighty weight of the spear.

747. κοτέσσεται [*κοτήσηται*].

749. μύκον: 'grated on their hinges.'—**ἔχον** [*ἐφύλαττον*].

751. νέφος: The clouds which separate the lower *ἀήρ* from the *αἰθήρ* are the gate of heaven. It seems rather a harsh expression to speak of cloud-gates as 'grating on their hinges,' v. 749.

752. Translate: 'there then straight through them they held their goaded horses.'

753, 754 = **A** 498, 499.

755. *Cf.* vv. 368, 775.

758. ὁσσάτιόν τε καὶ οἷον: *i.e.* *ὅτι τόσον τε καὶ τοῖον* (*cf.* **B** 120).

759. ἄχος: in apposition with v. 758 (*cf.* **Γ** 50, 51).

761. ἀνέντες: 'at having let loose.'

762. ἦ ῥά τί μοι κεχολώσεαι: 'will you then really be wroth with me at all?' This question follows naturally after the assumed affirmative answer to the question in v. 757.

763. λυγρῶς πεπληγυῖα: *cf.* with *πεπληγὼς ἀεικέσσι πληγῇσιν*, **B** 264.

765. ἄγρει μάν [*ἄγε δή*].

766. πελάζειν ὀδύνῃσι: *cf.* for the same idea v. 397. Athena as goddess of war is a natural rival of Ares.

768. *Cf.* v. 366.

770. ὅσσον: acc. of extent of space, and *ἠεροειδές* agrees with it. Translate: 'as far into the cloudy-grey (distance) as.'

772. τόσσον: *i.e.* the horses covered at each spring a distance as great as a man's eyes can penetrate into space.

774. συμβάλλετον: notice the position of the dual verb between the two singular subjects.

776. πουλύν: metrical convenience may explain the employment of the acc. masc. of the adj. instead of the regular fem. form *πολλήν*.

778. ἴθμαθ': acc. of specification. The two goddesses are compared to pigeons 'in their gait' because of their short and rapid steps. To the hero on the other hand is applied the expression *μακρὰ βιβῶντα* (*cf.* **Γ** 22).

780. ὅθι: 'to the place where' (*cf.* **Γ** 145, **Δ** 132, 210).

781. βίην Διομήδεος: *cf.* **B** 387, **Γ** 105.—**ἕστασαν**: 'were standing,' for in their retreat around Diomede the Greeks halted occasionally to fight.

782, 783. For other instances of comparison of heroes to lions and boars, see **Δ** 253, **E** 299 —**οὐκ ἀλαπαδνόν**: litotes.

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785. Stentor is only mentioned in this one place in the Iliad, yet this mention is the origin of the familiar adjective 'stentorian.'

786. **αὐδήσασκε**: 'used to shout' (as often as there was occasion).

787. **αἰδώς**: nom. for voc. in exclamation. —— **κάκ' ἐλέγχεα**: see on B 235. —— **εἶδος ἀγητοί**: *cf.* Γ 39.

789. **πυλάων Δαρδανιάων**: *i.e.* *Σκαιῶν πυλῶν* (*cf.* Γ 145).

791. **ἐπὶ νηυσί**: a comparison with v. 700 shows this to be an exaggeration. The extremes between which the battle oscillated were the city gates (*πύλαι*, v. 789) and the ships *νῆες*).

793. **Τυδεΐδῃ ἐπόρουσε**: 'hurried up to Tydeides,' not, as in Γ 379, Δ 472, with hostile intent.

795. **ἕλκος ἀναψύχοντα**: 'cooling off his wound,' *i.e.* wiping away the sweat which increased the pain. —— **τό μιν βάλε**: see on v. 361 for double acc.

796. **ἔτειρε**: 'distressed.'

797. **τῷ**: 'by this,' *i.e.* by the sweat.

798. **ἀνίσχων**: 'lifting up,' so as to get at the wounded part beneath.

800. **οἷ**: here reflexive and used as in prose = *sibi.*

801. **τοι**: ethical dat. 'I tell you,' or 'you know.'

802. **καί ῥ' ὅτε περ**: 'and so even when.' The apodosis follows in v. 806, *αὐτὰρ προκαλίζετο.*

803. **νόσφιν Ἀχαιῶν**: 'without (*i.e.* unaccompanied by) Achaians.' In Δ 388 the expression is *μοῦνος ἐών* (*cf.* Agamemnon's account of the same scene (Δ 376–400) from which many phrases are here repeated).

804, 805. *Cf.* Δ 385, 386.

807. *Cf.* Δ 389.

808. This verse is a combination of Δ 390 and E 828. It is inconsistent with v. 802, and weakens the contrast plainly intended between vv. 802 and 810. Hence there is good reason for rejecting it with Aristarchus.

810. **προφρονέως**: join with *κέλομαι.*

812. **ἀκήριον** (*ἀ* priv. and *κῆρ*): lit. 'without heart,' 'spiritless.'

815. **γιγνώσκω**: in spite of her appearance in mortal form, as may be inferred from v. 835.

818. **σέων ἐφετμέων**: *cf.* vv. 127–132.

819. **οὔ μ' εἴας**: Diomede replies that he is in precisely the same situation as was his father Tydeus (*cf.* v. 802, *οὐκ εἴασκον*).

820, 821 = vv. 131, 132.

823. **ἀλήμεναι** [*ἀλῆναι*]: 2 aor. pass. infin. from *εἴλω* (*cf.* v. 782).

824. **μάχην ἀνά** [*ἀνὰ μάχην*]: *ἀνά* and *διά* do not suffer anastrophe when they follow their object. See Sketch of Dialect, § 6.

827. **τό γε**: acc. of specification, lit. 'in respect to this,' 'on that account,' *i.e.* of the goddess's previous command in vv. 124, 130.

830. **σχεδίην**: 'in hand to hand encounter.' The form is acc. fem. of an adj. (*cf.* *ἀντιβίην*, A 278).

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831. **τυκτὸν κακόν**: lit. 'an evil worked out to full completion,' 'a consummate evil.' The character of Ares is without dignity or worth, in most unfavorable contrast to that of Athena.

832. **τρφὴν**: the promise here attributed to Ares is not found in the Iliad. —— **στεῦτ' ἀγορεύων μαχήσεσθαι**: 'was giving to understand by words (*ἀγορεύων*) that he would fight.'

836. **πάλιν ἐρύσασα**: 'having drawn him backward,' *i.e.* forth from the open part of the chariot in the rear. —— **ἐμμαπέως**: 'instantly.'

837. Athena enters the chariot, not as combatant (*παραβάτης*), but as charioteer.

838. **ἐμμεμαυῖα**: *cf.* v. 142. —— **φήγινος**: see on v. 693.

839. **ἄγεν**: 'it bore.'

845. **Ἄϊδος κυνέην**: 'the helm of Hades.' This made the wearer invisible, like the fog-cap (*Tarn-kappe* or *Nebel-kappe*) of German mythology. Athena put on this cap that Ares might not recognize her; she would not have needed it to make herself invisible to men (*cf.* **A** 198).

849. **ἰθύς** with gen.: 'straight at,' 'straight for.'

851. **ὀρέξατο**: 'aimed a stroke.'

854. Were we to read *ὑπέρ* (with *Codex Venetus*) instead of *ὑπ' ἐκ*, the sense would be easier. As the text stands, we must translate: 'and she caught it with her hand and pushed it aside, so that it flew harmlessly under and out from (behind) the body of the chariot.'

856. **ἐπ-έρεισε**: 'drove it home.'

857. **μίτρην**: acc. of the thing with *ζωννύσκετο*, 'was wont to bind about him (midd. voice) his body-band.' For note on *μίτρη*, which was worn next the skin under the *ζῶμα* and *ζωστήρ*, see on **Δ** 137.

858. **οὖτα**: see on v. 376 (*cf.* **Δ** 525). Notice the change of subject between *οὖτα* and *διέδαψεν* [*διέκοψεν*]. *Sc.* with the latter verb *δόρυ*.

860. **ἐννεάχιλοι, δεκάχιλοι**: shortened forms for *ἐνάκις χίλιοι, δεκάκις χίλιοι*. The enormous numbers make a burlesque of Ares's pain.

861. **ξυνάγοντες ἔριδα**: *cf.* **B** 381.

862. **ὑπό**: adv., *cf.* **Γ** 34, **Δ** 421.

864, 865. Translate: 'as there forms itself (lit. comes to view) from the clouds a black fog-mass, when a gusty wind rises in consequence of the burning heat.'

866. **τοῖος**: 'such,' *i.e.* 'so black;' the point of the comparison is the blackness of the two appearances.

867. Join *ὁμοῦ νεφέεσσιν* with *ἰών*: 'as he went with the clouds (in which he was wrapt).'

868. Portions of this verse are found in **B** 17 and **E** 367.

870. **ἄμβροτον αἷμα**: *i.e.* *ἰχώρ* (*cf.* vv. 339, 340).

873. **τετληότες εἰμέν** [*τέτλαμεν*]: *cf.* **Γ** 309, where *πεπρωμένον ἐστίν* = *πέπρωται*.

875. **σοί**: 'against you,' because the acts of your favorite child, Athena, bring us into opposition with you.

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876. **ἀήσυλα**: seems to be the same word as *αἴσυλα*, v. 403. —— **μέμηλε**: this 2 pf. does not differ in meaning from pres. *μέλει*.

878. **δεδμήμεσθα**: pf. with sense of pres., 'are subject to' (*cf.* Γ 183).

879. **προτιβάλλεαι**: 'dost punish,' lit. 'castest thyself upon.'

880. **ἀνιεῖς** [*ἀνίης*]: as if from pres. *ἀνιέω* instead of *ἀνίημι* (see Sketch of Dialect, § 24, 1).

885. **ὑπήνεικαν** [*ὑπήνεγκαν*]. —— **ἦ τέ κε**: *cf.* Γ 56.

886. **ἐν νεκάδεσσιν**: Ares, as immortal, could not die, but he might be severely wounded and be stretched on the battle-field (*αὐτοῦ*) among heaps of corpses (*νεκάδεσσι*).

887. **ζώς** [*ζωός*].

890, 891. *Cf.* Α 176, 177.

892. **ἀάσχετον, οὐκ ἐπιεικτόν**: 'uncontrollable, unyielding,' showing the opposite qualities to those suggested by v. 878.

894. **τῷ**: 'therefore,' because of the character ascribed to Hera in v. 892.

895. Zeus speedily relents from the feelings expressed in v. 889.

896. **γένος**: acc. 'by descent.' —— **ἐμοί**: 'to me,' *i.e.* 'as my son.'

898. **ἐνέρτερος** [*κατώτερος*] **Οὐρανιώνων**: 'lower than the (rebel) sons of Uranos,' *i.e.* than the Titans, imprisoned in Tartaros.

899, 900 = 401, 402.

902. **ἐπειγόμενος**: lit. 'in haste,' *ὀπός* being personified. Certainly personification is natural of anything so rapid and mysterious in its operation as rennet or any substitute for it. —— **συνέπηξεν**: gnomic aorist.

903. **περιτρέφεται κυκόωντι**: 'thickens on every side as one stirs it.'

906. Contrast this verse with v. 869 (*cf.* Α 405).

908. These goddesses have now done enough to clear themselves of the charge of supineness which Zeus in Ζ 8 follg. brings against them.

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BOOK SIXTH.

Ζῆτα δ' ἄρ' Ἀνδρομάχης καὶ Ἕκτορος ἔστ' ὀαριστύς.

In Zeta, Hector prophesies; prays for his son; wills sacrifice.[1]

Fighting continues after the gods have left the field, but with decreasing violence (1–118). Thus room is left for quieter scenes: first, the parley of Diomede and Glaukos (119–236), as an illustration of the power of the bond of guest-friendship; then, the meeting and parting of Hector and Andromache (370–502), as an illustration of the strength and sacredness of the marriage tie. Paris's frequent appearance on the scene reminds us how he had violated both of these bonds.

1. Τρώων καὶ Ἀχαιῶν: join with *φύλοπις*. — **οἰώθη**: *i.e.* *χωρὶς θεῶν ἐγένετο*. Ares, Apollo, Athena, Hera, and Aphrodite, who had taken part in the combat in Ε, have now withdrawn.

2. πεδίοιο: for gen. see on Β 785. — **ἴθυσε**: *ἰθύνω* from *ἰθύς* [*εὐθύς*], lit. 'go straight.' Translate: (v. 2) 'and the tide of battle set in many directions over the plain, now this way, now that.'

3. ἀλλήλων: gen. of object aimed at (*cf.* Δ 100). As subject of ptc. supply a word meaning 'combatants.'

4. Join this verse with *ἴθυσε* in v. 2. The cæsura in the verse indicates that *Σιμόεντος* is not dependent upon *ῥοάων*, but is governed by *μεσσηγύς* [*μεταξύ*].

6. φόως ἔθηκεν [*σωτηρίαν ἐποίησεν*]: lit. 'caused a light,' *i.e.* 'let in a gleam of light.'

7. ἄριστος: in proportion to the valor and size (*ἠύν τε μέγαν τε*) of Akamas was the relief which Ajax brought to his companions (*φόως ἔθηκεν*) by slaying him. — **τέτυκτο** [*ἐγένετο*]: plupf. 3 sg. from *τεύχω*.

9–11 = Δ 459–461.

12. ἔπεφνε: redupl. 2 aor. from stem *φεν-*, 'kill' (see on Δ 397).

14. ἀφνειὸς βιότοιο: *cf.* Vergil's *dives opum*, Aen. I, 14.

[1] Chapman's couplet is not a translation, it will be observed, of the Greek hexameter which stands above it.

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15. **ὁδῷ ἔπι** [*ἐφ' ὁδῷ*]: 'upon the road,' so that all wayfarers must pass by his dwelling.

16. Translate: 'but not one of them all (*i.e.* the many whom he had entertained, *τῶνγε* referring to *πάντας*) warded off from him (lit. 'for him,' see on **A** 566) sad destruction.' There is pathos in the thought of how little return he received, in the hour of need, for all his kindness to others.

17. **πρόσθεν**: may refer to time or to place: 'having first (prior to Axylos) faced Diomede;' or 'having faced Diomede in front of him (Axylos),' *i.e.* for Axylos's protection.

19. **ὑφηνίοχος**: see Hom. Dict. —— **γαῖαν ἐδύτην**: 'they went below the earth.'

21. **βῆ δὲ μετ'**: 'and went after,' *i.e.* to overtake (see on **A** 222).

22. **νηΐς**: 'Naiad,' derived from *νάω*, 'flow.' —— **'Αβαρβαρέη**: perh. a compound of *ἀ* priv. and *βόρβορος*, 'mud.' Thus the meaning would be 'Clear-water.'

24. **σκότιον δέ ἑ γείνατο μήτηρ**: 'and his mother bare him in secret.'

25. **ποιμαίνων**: so Paris kept his father's flocks on Mt. Ida. —— **φιλότητι καὶ εὐνῇ**: *cf.* **Γ** 445.

27. **ὑπέλυσε**: 'relaxed underneath;' the preposition is used with special reference to *γυῖα*, which here equals *γόνατα* (see on **Γ** 34).

32. **ἐνήρατο**: 1 aor. midd. from *ἐναίρω*.

34. **ἐυρρείταο**: the doubling of the *ῥ* in this word is the indication of a lost consonant. The orig. form of the root of *ῥέω* was *σρυ-*.

37. **βοὴν ἀγαθός**: see on **B** 408.

38. **ἀτυζομένω πεδίοιο**: 'fleeing bewildered over the plain.'

39. **μυρικίνῳ**: adj formed from *μυρίκη*, Lat. *myrica*, 'tamarisk,' a shrub mentioned as abundant in the Trojan plain.

40. The entanglement (*βλαφθέντε*) of v. 39 is the cause of the breaking (*ἄξαντ*[*ε*]) of v. 40. The horses were attached to the chariot only by means of the yoke, so that the shattering of the 'fore part of the pole' (*πρώτῳ ῥυμῷ*) would set them free. *Cf.* Plate I in Hom. Dict. —— **αὐτὼ μέν**: *i.e.* the horses, in contrast with the chariot which they left behind.

41. **ᾗ περ οἱ ἄλλοι**, *κτλ.*: 'by the very same road by which the others (horses and men) were fleeing bewildered.'

44. **δολιχόσκιον ἔγχος**: *cf.* **Γ** 346.

45. Connect *γούνων* with *λαβών*.

46. **ζώγρει**: 'take me alive,' *i.e.* 'spare my life.' The plea for life is based, however, on the ransom which he offers. The emphatic portion of the verse follows the caesura (*cf.* *δέξαι ἄποινα*, **A** 23).

47. **ἐν ἀφνειοῦ πατρός**: the first example in the Iliad of the ellipsis, so common in prose, of the word 'house.'

49. **τῶν κέν τοι χαρίσαιτο**: 'of which things my father would gladly give to thee.'

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50. **πεπύθοιτο**: redupl. 2 aor. from *πυνθάνομαι*. The thing learned is here something about a person, 'that I was alive' (*cf.* A 257).

51. **ἔπειθε**: 'sought to persuade' (contrast the force of the aor. in v. 61, where the counter-persuasion of Agamemnon is successful).

52. **τάχ' ἔμελλε**: 'was just on the point.'

53. **καταξέμεν**: *κατά* suggests the direction 'down to the sea;' the form is 1 aor. with intermediate vowel *ε* instead of *α* (*cf.* Γ 105).

54. **ὁμοκλήσας**: implies a loud tone of reproach and reproof.

55. **ὦ πέπον, ὦ Μενέλαε**: the repetition of the interjection suggests haste and eagerness. —— **δέ** [*δή*].

56. **ἀνδρῶν**: used for *ἀνδρός*, an exaggeration for the sake of effect. —— **ἦ σοι, κτλ.**: ironical reminder to Menelaos of the wrongs which he had suffered from the race, one of whom he seemed about to spare.

59. **κοῦρον**: lit. 'a (male) youth,' here simply a designation of sex, 'a male child, etc.' —— **μηδ' ὅς**: rel. used as demonstrative, 'let not even him.'

60. **ἀκήδεστοι καὶ ἄφαντοι**: both adjectives are used proleptically; translate: 'let them perish out of Ilios without burial and without leaving a trace behind' (*cf.* A 39, 126).

62. **αἴσιμα παρειπών**: 'urging (upon him) what was proper' (*cf.* for a different meaning of the verb, A 555).

64. **ἀνετράπετ'**: 'fell back' (*cf.* *ὕπτιος ἔπεσεν*, Δ 108).

65. **λὰξ ἐν στήθεσσι βάς**: 'planting his heel on his breast.

67 = B 110.

68. **ἐπιβαλλόμενος**: 'throwing himself upon,' the gen. *ἐνάρων* depends upon the preposition in composition. G. 177, H. 751.

70. **τά**: refers to *ἐνάρων*.

71. **συλήσετε**: fut. with potential force (*cf.* A 137, B 203, 367. The verb as a verb of depriving takes the double accusative of the person and the thing. —— **νεκροὺς τεθνεῶτας**: *cf.* a similar expression in King James's Version: 'In the morning they were all dead corpses.' 2 Kings, xix. 35.

73. **ὑπ' Ἀχαιῶν εἰσανέβησαν**: 'would have been driven (forced to go up) into Ilium by the Achaians.' The gen. of the agent is often used after verbs which though not passive are equivalent to passives (see on A 242).

74. **ἀναλκείῃσι**: 'on account of their failure to defend themselves.'

76. *Cf.* A 69.

78. **Τρώων καὶ Λυκίων**: connect with *ὕμμι* [*ὑμῖν*].

79. **ἰθύν**: orig. meaning 'motion,' 'direction;' hence 'undertaking.'

80. **στῆτε αὐτοῦ**: 'take your stand here.' —— **ἐρυκάκετε**: 2 aor. imv. with peculiar redupl. (see Sketch of Dialect, § 15, 2). A last effort is to be made before the city gates to stay the flight of the panic-struck multitude.

81. **ἐποιχόμενοι**: *cf.* A 31. —— **πρὶν αὖτε . . . πεσέειν**: 'before they

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630 = Γ 15.

634. **ἐνθάδ'**: join with *πτώσσειν*, 'to be skulking here.'—**ἐόντι . . . φωτί**: the ptc. and pred. nom., as is usual in Greek, conform to the case of *τοι* expressed with *ἀνάγκη* rather than to that of the *σέ*, which is mentally supplied as subj. of *πτώσσειν*.

635. **ψευδόμενοί φασι**: 'falsely declare,' for the reason given in the next verse.

638. **ἀλλ' οἷον, κτλ.**: 'ah, what sort of a hero do they say was the mighty Herakles!' The gender of *οἷόν τινα* is masc., the construction conforming to sense instead of to the grammatical gender of *βίην* Ἡρα-*κληείην*.

640. Herakles was summoned by Laomedon to free his daughter Hesione from a sea-monster: horses of the wondrous breed mentioned in v. 265 were to be his reward. Herakles performed the service, but Laomedon withheld the recompense. Thereupon the hero destroyed Ilios and slew Laomedon.

641. **οἴῃς σὺν νηυσί, κτλ.**: 'with only six ships and fewer companions' (than Sarpedon had brought with him).

642. **χήρωσε ἀγυιάς**: 'made her streets desolate.'

643. **κακὸς θυμός**: 'thy heart is cowardly.'

645. **καρτερός**: refers especially to strength. A man may be *καρτερός* without being *ἀλκιμός* (*ἄλκαρ ἔσεσθαι*) or *ἀγαθός* (*cf.* A 178).

646. **ὑπ' ἐμοί**: *ὑπό* is here used with dat. of the agent, (*cf.* Γ 301).

648. **κεῖνος**: 'that hero,' *i.e.* Herakles.

649. **ἀφραδίῃσι**: Laomedon's falsehood is called folly, because he was foolish not to foresee its consequences; for use of pl. *cf.* A 205.—**ἀγαυοῦ Λαομέδοντος**: appositive of *ἀνέρος*.

651. **οὐδ' ἀπέδωχ'**: in prose we should have been likely to have *οὐκ ἀποδούς*.

652. **σοί**: contrasted with *κεῖνος*, v. 648. Herakles succeeded, for he was wronged; not such success shall be thine, 'for thee, I think, death and dark destruction shall be prepared from my hand.'

653. **τεύξεσθαι**: fut. midd. with pass. signif., *cf.* *τελέεσθαι*, B 36.—**δαμέντα** agrees with *σέ*, supplied as subj. of *δώσειν*.

654. **δώσειν**: joined by a kind of zeugma in a slightly different sense to two objects of different meaning.

656. **τῶν**: 'of them (both).'

658. **ἀλεγεινή**: 'painful,' 'grievous.'

659. **κατ' ὀφθαλμῶν**: 'settling down upon his eyes.'

661. **βεβλήκειν** [*ἐβεβλήκει(ν)*].

662. **πατήρ**: Zeus, the distinction of being whose son was enjoyed by Sarpedon alone of all the heroes of the Trojan war.—**ἔτι**: suggests that the protection was not to avail for a long time. Sarpedon is finally slain by Hector, Π 502.

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663. **δῖοι**: 'illustrious.'

665. **τό**: anticipates the inf. *ἐξερύσαι*. —— **ἐπεφράσατ' οὐδ' ἐνόησε**: the coupling of two nearly synonymous expressions emphasizes an idea.

666. **ὄφρ' ἐπιβαίη**: 'that he might walk,' perh. with the support of companions.

667. **σπευδόντων**: may be taken as gen. absol., or as gen. of the whole depending on *οὔ τις*. —— **πόνον**: *i.e. labor bellicus.*

670. **τλήμονα θυμὸν ἔχων**: equivalent to the common epithet of Odysseus in the Odyssey, *πολύτλας*.

672. **προτέρω**: 'farther,' *i.e.* entering more deeply into the lines of the Trojans (*cf.* Γ 400).

673. **τῶν πλεόνων**: 'of the larger number,' in contrast to the one, Sarpedon.

680. **κορυθαίολος**: usual epithet of Hector (*cf.* B 816, Γ 83).

681 = Δ 495.

682. **οἱ προσιόντι**: 'at his approach.'

686. **ἔμελλον**: see on B 36.

689. *Cf.* A 511.

690. **παρήϊξεν**: 'sprang past,' not heeding Sarpedon's prayer. —— **ὄφρα ὤσαιτο**: the inf. would be more natural than the final clause which is substituted for it (*cf.* Δ 465 and A 133). *ὤσαιτο* (*ὠθέω*) [*διώξειε*].

693. **φηγῷ**: this word corresponds in root to Lat. *fagus*, Engl. *beech*, but is not the same tree; it designates a species of oak with edible acorn.

694. **ὦσε θύραζε**: 'forced forth,' perh. 'wrenched forth,' strength being required to extract it. The meaning of the radical part of *θύραζε* (*θύρα*, 'door') is entirely lost in the adverb.

696. **ἔλιπε ψυχή**: *i.e.* 'he swooned.'

698. **ζώγρει**: 'revived.' There seem to be two presents *ζωγρέω*, one meaning to 'capture' (*ζωός* and *ἀγρέω*); the other, to 'reanimate' (*ζωή* and *ἐγείρω*). —— **κακῶς κεκαφηότα θυμόν**: 'painfully panting out his life.'

700. **προτρέποντο**: 'were driven headlong.' —— **ἐπὶ νηῶν**: see on *ἐπὶ ῥοδων*, Γ 5.

701. **ἀντεφέροντο**: *cf.* A 589.

702. **ἐπύθοντο**: 'learned,' from Diomede (*cf.* v. 604).

703. **πρῶτον** and **ὕστατον**: pred. adjs., 'who was the first and the last whom,' etc.

704. **χάλκεος**: may be taken literally, 'clad-in-bronze' (*cf.* *χαλκοχίτων*), or may mean 'with sinews of brass,' 'strong.'

705. **ἐπὶ δέ** [*ἔπειτα δέ*].

706. **Αἰτώλιον**: join with *Τρῆχον*.

707. **αἰολομίτρην**: *cf.* follg. passages: Γ 185, Δ 137, 186, 489.

708. **Ὕλῃ**: this place was mentioned B 500, but with ῠ. —— **μέγα μεμηλώς**: 'caring much for.'

709. **κεκλιμένος**: lit. 'leaning upon,' 'adjacent.' —— **Κηφισίδι**: this

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lake, here named from the Kephisos, which flows into it, was later called Kopāïs.

710. **δῆμον**: 'district.'

711. **τούς**: *i.e.* *Ἕκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἄρης*, v. 704.

712. **ὀλέκοντας**: act. voice of the same verb which was used in midd. A 10.

715. **ἅλιον**: pred. adj., 'vain is the promise which we gave.'

716. **ἐκπέρσαντ(α)**: acc. as in B 113, 288.

718 = Δ 418.

719. With this verse begins the *Θεομαχία*, or 'Battle of the Gods,' which fills the remainder of the book.

720. **χρυσάμπυκας**: *cf.* vv. 358, 363. — **ἐποιχομένη ἔντυεν**: 'stepped up and began to put to.'

722. **ἀμφ' ὀχέεσσι**: 'on both sides of the chariot,' more closely defined by *ἄξονι ἀμφίς*: 'at either end of the axle,' v. 723.

724. **χρυσέη**: pred. adj. For *ἴτυς* and *ἄφθιτος*, see Δ 486, B 46.

725. **προσαρηρότα**: 'closely riveted to it (the felly).'

726. Translate: 'and the hubs revolving at either end (of the axle) are of silver;' or *περίδρομοι* may mean 'round.'

728. The chariot body (*δίφρος*) 'is made fast' (*ἐντέταται*) to the axle by straps ornamented by plates of gold and silver. — **δοιαὶ ἄντυγες**: it is doubtful whether 'two' *ἄντυγες*, one on the lower, the other on the upper, edge of the chariot box, are referred to, or whether *δοιαί* means 'two-fold,' and describes an *ἄντυξ* of unusual breadth and size.

729. **τοῦ**: governed by *ἐξ*, 'from it (*δίφρος*) there extended (*πέλεν*).'

730. **δῆσε**: *sc.* *Ἥβη*. — **ἐν δέ**, *κτλ.*: 'and upon it (the yoke) she laid the breast-collar.'

731. **ὑπὸ δὲ ζυγὸν ἤγαγε**: 'brought under the yoke,' language to be taken literally, for the yoke rested upon the withers of the horses.'

734. **πατρὸς ἐπ' οὔδει**: 'on the floor of her father,' *i.e.* in Zeus's dwelling, in which Athena armed herself with the breastplate of Zeus (*χιτῶνα*, v. 736).

737. **τεύχεσιν**: may refer to Athena's usual armor.

738. **θυσανόεσσαν**: see on B 447.

739. **ἣν πέρι πάντῃ φόβος ἐστεφάνωται**: 'which Flight encompasses round about on every side.'

740. **ἐν**: 'within,' *i.e.* on the expanse of the shield.

741. **Γοργείη**: the proper adj. is equivalent to a gen. *Γοργοῦς*, with which *πελώρου* is in apposition (see on B 54).

743. **ἀμφίφαλον κυνέην τετραφάληρον**: 'two-crested helmet with four-fold plate.' *τετραφάληρος* (*φάλαρα*, 'cheek-pieces') probably describes plates of metal, of fourfold thickness, on either side of the helmet extending perhaps from the temples to the neck, and forming an additional defence against lateral blows. A different explanation is given in the Hom. Dict.

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744. **ἑκατὸν . . . ἀραρυῖαν**: 'fit for the combatants of a hundred cities,' *i.e.* of colossal size.

745. Notice the regular recurrence of short syllables (*στίχος ὁλοδάκτυλος*) and the tripping movement of the line. Disregarding the first syllable, we have an anapaestic movement.

746. **βριθὺ μέγα στιβαρόν**: the three epithets, following hard upon one another without conjunctions (asyndeton), emphasize the mighty weight of the spear.

747. **κοτέσσεται** [*κοτήσηται*].

749. **μύκον**: 'grated on their hinges.'—**ἔχον** [*ἐφύλαττον*].

751. **νέφος**: The clouds which separate the lower *ἀήρ* from the *αἰθήρ* are the gate of heaven. It seems rather a harsh expression to speak of cloud-gates as 'grating on their hinges,' v. 749.

752. Translate: 'there then straight through them they held their goaded horses.'

753, 754 = Α 498, 499.

755. *Cf.* vv. 368, 775.

758. **ὀσσάτιόν τε καὶ οἷον**: *i.e.* *ὅτι τόσον τε καὶ τοῖον* (*cf.* Β 120).

759. **ἄχος**: in apposition with v. 758 (*cf.* Γ 50, 51).

761. **ἀνέντες**: 'at having let loose.'

762. **ἦ ῥά τί μοι κεχολώσεαι**: 'will you then really be wroth with me at all?' This question follows naturally after the assumed affirmative answer to the question in v. 757.

763. **λυγρῶς πεπληγυῖα**: *cf.* with *πεπληγὼς ἀεικέσσι πληγῇσιν*, Β 264.

765. **ἄγρει μάν** [*ἄγε δή*].

766. **πελάζειν ὀδύνῃσι**: *cf.* for the same idea v. 397. Athena as goddess of war is a natural rival of Ares.

768. *Cf.* v. 366.

770. **ὅσσον**: acc. of extent of space, and *ἠεροειδές* agrees with it. Translate: 'as far into the cloudy-grey (distance) as.'

772. **τόσσον**: *i.e.* the horses covered at each spring a distance as great as a man's eyes can penetrate into space.

774. **συμβάλλετον**: notice the position of the dual verb between the two singular subjects.

776. **πουλύν**: metrical convenience may explain the employment of the acc. masc. of the adj. instead of the regular fem. form *πολλήν*.

778. **ἴθμαθ'**: acc. of specification. The two goddesses are compared to pigeons 'in their gait' because of their short and rapid steps. To the hero on the other hand is applied the expression *μακρὰ βιβῶντα* (*cf.* Γ 22).

780. **ὅθι**: 'to the place where' (*cf.* Γ 145, Δ 132, 210).

781. **βίην Διομήδεος**: *cf.* Β 387, Γ 105.—**ἑστασαν**: 'were standing,' for in their retreat around Diomede the Greeks halted occasionally to fight.

782, 783. For other instances of comparison of heroes to lions and boars, see Δ 253, Ε 299 —**οὐκ ἀλαπαδνόν**: litotes.

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785. Stentor is only mentioned in this one place in the Iliad, yet this mention is the origin of the familiar adjective 'stentorian.'

786. **αὐδήσασκε**: 'used to shout' (as often as there was occasion).

787. **αἰδώς**: nom. for voc. in exclamation. —— **κάκ' ἐλέγχεα**: see on B 235. —— **εἶδος ἀγητοί**: *cf.* Γ 39.

789. **πυλάων Δαρδανιάων**: *i.e.* *Σκαιῶν πυλῶν* (*cf.* Γ 145).

791. **ἐπὶ νηυσί**: a comparison with v. 700 shows this to be an exaggeration. The extremes between which the battle oscillated were the city gates (*πύλαι*, v. 789) and the ships *νῆες*).

793. **Τυδεΐδῃ ἐπόρουσε**: 'hurried up to Tydeides,' not, as in Γ 379, Δ 472, with hostile intent.

795. **ἕλκος ἀναψύχοντα**: 'cooling off his wound,' *i.e.* wiping away the sweat which increased the pain. —— **τό μιν βάλε**: see on v. 361 for double acc.

796. **ἔτειρε**: 'distressed.'

797. **τῷ**: 'by this,' *i.e.* by the sweat.

798. **ἀνίσχων**: 'lifting up,' so as to get at the wounded part beneath.

800. **οἷ**: here reflexive and used as in prose = *sibi*.

801. **τοι**: ethical dat. 'I tell you,' or 'you know.'

802. **καί ῥ' ὅτε περ**: 'and so even when.' The apodosis follows in v. 806, *αὐτὰρ προκαλίζετο*.

803. **νόσφιν Ἀχαιῶν**: 'without (*i.e.* unaccompanied by) Achaians.' In Δ 388 the expression is *μοῦνος ἐών* (*cf.* Agamemnon's account of the same scene (Δ 376–400) from which many phrases are here repeated).

804, 805. *Cf.* Δ 385, 386.

807. *Cf.* Δ 389.

808. This verse is a combination of Δ 390 and E 828. It is inconsistent with v. 802, and weakens the contrast plainly intended between vv. 802 and 810. Hence there is good reason for rejecting it with Aristarchus.

810. **προφρονέως**: join with *κέλομαι*.

812. **ἀκήριον** (*ἀ* priv. and *κῆρ*): lit. 'without heart,' 'spiritless.'

815. **γιγνώσκω**: in spite of her appearance in mortal form, as may be inferred from v. 835.

818. **σέων ἐφετμέων**: *cf.* vv. 127–132.

819. **οὔ μ' εἴας**: Diomede replies that he is in precisely the same situation as was his father Tydeus (*cf.* v. 802, *οὐκ εἴασκον*).

820, 821 = vv. 131, 132.

823. **ἀλήμεναι** [*ἀλῆναι*]: 2 aor. pass. infin. from *εἴλω* (*cf.* v. 782).

824. **μάχην ἀνά** [*ἀνὰ μάχην*]: *ἀνά* and *διά* do not suffer anastrophe when they follow their object. See Sketch of Dialect, § 6.

827. **τό γε**: acc. of specification, lit. 'in respect to this,' 'on that account,' *i.e.* of the goddess's previous command in vv. 124, 130.

830. **σχεδίην**: 'in hand to hand encounter.' The form is acc. fem. of an adj. (*cf.* *ἀντιβίην*, A 278).

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831. **τυκτὸν κακόν**: lit. 'an evil worked out to full completion,' 'a consummate evil.' The character of Ares is without dignity or worth, in most unfavorable contrast to that of Athena.

832. **πρῴην**: the promise here attributed to Ares is not found in the Iliad. —— **στεῦτ' ἀγορεύων μαχήσεσθαι**: 'was giving to understand by words (*ἀγορεύων*) that he would fight.'

836. **πάλιν ἐρύσασα**: 'having drawn him backward,' *i.e.* forth from the open part of the chariot in the rear. —— **ἐμμαπέως**: 'instantly.'

837. Athena enters the chariot, not as combatant (*παραβάτης*), but as charioteer.

838. **ἐμμεμαυῖα**: *cf.* v. 142. —— **φήγινος**: see on v. 693.

839. **ἄγεν**: 'it bore.'

845. **Ἄϊδος κυνέην**: 'the helm of Hades.' This made the wearer invisible, like the fog-cap (*Tarn-kappe* or *Nebel-kappe*) of German mythology. Athena put on this cap that Ares might not recognize her; she would not have needed it to make herself invisible to men (*cf.* Α 198).

849. **ἰθύς** with gen.: 'straight at,' 'straight for.'

851. **ὠρέξατο**: 'aimed a stroke.'

854. Were we to read *ὑπέρ* (with *Codex Venetus*) instead of *ὑπ' ἐκ*, the sense would be easier. As the text stands, we must translate: 'and she caught it with her hand and pushed it aside, so that it flew harmlessly under and out from (behind) the body of the chariot.'

856. **ἐπ-έρεισε**: 'drove it home.'

857. **μίτρην**: acc. of the thing with *ζωννύσκετο*, 'was wont to bind about him (midd. voice) his body-band.' For note on *μίτρη*, which was worn next the skin under the *ζῶμα* and *ζωστήρ*, see on Δ 137.

858. **οὖτα**: see on v. 376 (*cf.* Δ 525). Notice the change of subject between *οὖτα* and *διέδαψεν* [*διέκοψεν*]. *Sc.* with the latter verb *δόρυ*.

860. **ἐννεάχιλοι, δεκάχιλοι**: shortened forms for *ἐνάκις χίλιοι, δεκάκις χίλιοι*. The enormous numbers make a burlesque of Ares's pain.

861. **ξυνάγοντες ἔριδα**: *cf.* Β 381.

862. **ὑπό**: adv., *cf.* Γ 34, Δ 421.

864, 865. Translate: 'as there forms itself (lit. comes to view) from the clouds a black fog-mass, when a gusty wind rises in consequence of the burning heat.'

866. **τοῖος**: 'such,' *i.e.* 'so black;' the point of the comparison is the blackness of the two appearances.

867. Join *ὁμοῦ νεφέεσσιν* with *ἰών*: 'as he went with the clouds (in which he was wrapt).'

868. Portions of this verse are found in Β 17 and Ε 367.

870. **ἄμβροτον αἷμα**: *i.e.* *ἰχώρ* (*cf.* vv. 339, 340).

873. **τετληότες εἰμέν** [*τέτλαμεν*]: *cf.* Γ 309, where *πεπρωμένον ἐστίν* = *πέπρωται*.

875. **σοί**: 'against you,' because the acts of your favorite child, Athena, bring us into opposition with you.

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876. **ἀήσυλα**: seems to be the same word as *αἴσυλα*, v. 403. —— **μέμηλε**: this 2 pf. does not differ in meaning from pres. *μέλει*.

878. **δεδμήμεσθα**: pf. with sense of pres., 'are subject to' (*cf.* Γ 183).

879. **προτιβάλλεαι**: 'dost punish,' lit. 'castest thyself upon.'

880. **ἀνιεῖς** [*ἀνίης*]: as if from pres. *ἀνιέω* instead of *ἀνίημι* (see Sketch of Dialect, § 24, 1).

885. **ὑπήνεικαν** [*ὑπήνεγκαν*]. —— **ἦ τέ κε**: *cf.* Γ 56.

886. **ἐν νεκάδεσσιν**: Ares, as immortal, could not die, but he might be severely wounded and be stretched on the battle-field (*αὐτοῦ*) among heaps of corpses (*νεκάδεσσι*).

887. **ζώς** [*ζωός*].

890, 891. *Cf.* A 176, 177.

892. **ἀάσχετον, οὐκ ἐπιεικτόν**: 'uncontrollable, unyielding,' showing the opposite qualities to those suggested by v. 878.

894. **τῷ**: 'therefore,' because of the character ascribed to Hera in v. 892.

895. Zeus speedily relents from the feelings expressed in v. 889.

896. **γένος**: acc. 'by descent.' —— **ἐμοί**: 'to me,' *i.e.* 'as my son.'

898. **ἐνέρτερος** [*κατώτερος*] **Οὐρανιώνων**: 'lower than the (rebel) sons of Uranos,' *i.e.* than the Titans, imprisoned in Tartaros.

899, 900 = 401, 402.

902. **ἐπειγόμενος**: lit. 'in haste,' *ὀπός* being personified. Certainly personification is natural of anything so rapid and mysterious in its operation as rennet or any substitute for it. —— **συνέπηξεν**: gnomic aorist.

903. **περιτρέφεται κυκόωντι**: 'thickens on every side as one stirs it.'

906. Contrast this verse with v. 869 (*cf.* A 405).

908. These goddesses have now done enough to clear themselves of the charge of supineness which Zeus in Z 8 follg. brings against them.

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BOOK SIXTH.

Ζῆτα δ' ἄρ' Ἀνδρομάχης καὶ Ἕκτορος ἔστ' ὀαριστύς.

In Zeta, Hector prophesies; prays for his son; wills sacrifice.[1]

Fighting continues after the gods have left the field, but with decreasing violence (1–118). Thus room is left for quieter scenes: first, the parley of Diomede and Glaukos (119–236), as an illustration of the power of the bond of guest-friendship; then, the meeting and parting of Hector and Andromache (370–502), as an illustration of the strength and sacredness of the marriage tie. Paris's frequent appearance on the scene reminds us how he had violated both of these bonds.

1. **Τρώων καὶ Ἀχαιῶν**: join with *φύλοπις*. — **οἰώθη**: *i.e.* *χωρὶς θεῶν ἐγένετο*. Ares, Apollo, Athena, Hera, and Aphrodite, who had taken part in the combat in Ε, have now withdrawn.

2. **πεδίοιο**: for gen. see on Β 785. — **ἴθυσε**: *ἰθύνω* from *ἰθύς* [*εὐθύς*], lit. 'go straight.' Translate: (v. 2) 'and the tide of battle set in many directions over the plain, now this way, now that.'

3. **ἀλλήλων**: gen. of object aimed at (*cf.* Δ 100). As subject of ptc. supply a word meaning 'combatants.'

4. Join this verse with *ἴθυσε* in v. 2. The cæsura in the verse indicates that *Σιμόεντος* is not dependent upon *ῥοάων*, but is governed by *μεσσηγύς* [*μεταξύ*].

6. **φόως ἔθηκεν** [*σωτηρίαν ἐποίησεν*]: lit. 'caused a light,' *i.e.* 'let in a gleam of light.'

7. **ἄριστος**: in proportion to the valor and size (*ἠύν τε μέγαν τε*) of Akamas was the relief which Ajax brought to his companions (*φόως ἔθηκεν*) by slaying him. — **τέτυκτο** [*ἐγένετο*]: plupf. 3 sg. from *τεύχω*.

9–11 = Δ 459–461.

12. **ἔπεφνε**: redupl. 2 aor. from stem *φεν-*, 'kill' (see on Δ 397).

14. **ἀφνειὸς βιότοιο**: *cf.* Vergil's *dives opum*, Aen. I, 14.

[1] Chapman's couplet is not a translation, it will be observed, of the Greek hexameter which stands above it.

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15. **ὁδῷ ἔπι** [*ἐφ' ὁδῷ*]: 'upon the road,' so that all wayfarers must pass by his dwelling.

16. Translate: 'but not one of them all (*i.e.* the many whom he had entertained, *τῶνγε* referring to *πάντας*) warded off from him (lit. 'for him,' see on A 566) sad destruction.' There is pathos in the thought of how little return he received, in the hour of need, for all his kindness to others.

17. **πρόσθεν**: may refer to time or to place: 'having first (prior to Axylos) faced Diomede;' or 'having faced Diomede in front of him (Axylos),' *i.e.* for Axylos's protection.

19. **ὑφηνίοχος**: see Hom. Dict. —— **γαῖαν ἐδύτην**: 'they went below the earth.'

21. **βῆ δὲ μετ'**: 'and went after,' *i.e.* to overtake (see on A 222).

22. **νηΐς**: 'Naiad,' derived from *νάω*, 'flow.' —— **'Αβαρβαρέη**: perh. a compound of *ἀ* priv. and *βόρβορος*, 'mud.' Thus the meaning would be 'Clear-water.'

24. **σκότιον δέ ἑ γείνατο μήτηρ**: 'and his mother bare him in secret.'

25. **ποιμαίνων**: so Paris kept his father's flocks on Mt. Ida. —— **φιλότητι καὶ εὐνῇ**: *cf.* Γ 445.

27. **ὑπέλυσε**: 'relaxed underneath;' the preposition is used with special reference to *γυῖα*, which here equals *γόνατα* (see on Γ 34).

32. **ἐνήρατο**: 1 aor. midd. from *ἐναίρω*.

34. **ἐυρρείταο**: the doubling of the *ρ* in this word is the indication of a lost consonant. The orig. form of the root of *ῥέω* was *σρυ-*.

37. **βοὴν ἀγαθός**: see on B 408.

38. **ἀτυζομένω πεδίοιο**: 'fleeing bewildered over the plain.'

39. **μυρικίνῳ**: adj formed from *μυρίκη*, Lat. *myrica*, 'tamarisk,' a shrub mentioned as abundant in the Trojan plain.

40. The entanglement (*βλαφθέντε*) of v. 39 is the cause of the breaking (*ἄξαντ*[*ε*]) of v. 40. The horses were attached to the chariot only by means of the yoke, so that the shattering of the 'fore part of the pole' (*πρώτῳ ῥυμῷ*) would set them free. *Cf.* Plate I in Hom. Dict. —— **αὐτὼ μέν**: *i.e.* the horses, in contrast with the chariot which they left behind.

41. **ᾗ περ οἱ ἄλλοι**, *κτλ.*: 'by the very same road by which the others (horses and men) were fleeing bewildered.'

44. **δολιχόσκιον ἔγχος**: *cf.* Γ 346.

45. Connect *γούνων* with **λαβών**.

46. **ζώγρει**: 'take me alive,' *i.e.* 'spare my life.' The plea for life is based, however, on the ransom which he offers. The emphatic portion of the verse follows the caesura (*cf. δέξαι ἄποινα*, A 23).

47. **ἐν ἀφνειοῦ πατρός**: the first example in the Iliad of the ellipsis, so common in prose, of the word 'house.'

49. **τῶν κέν τοι χαρίσαιτο**: 'of which things my father would gladly give to thee.'

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50. **πεπύθοιτο**: redupl. 2 aor. from *πυνθάνομαι*. The thing learned is here something about a person, 'that I was alive' (*cf.* Α 257).

51. **ἔπειθε**: 'sought to persuade' (contrast the force of the aor. in v. 61, where the counter-persuasion of Agamemnon is successful).

52. **τάχ' ἔμελλε**: 'was just on the point.'

53. **καταξέμεν**: *κατά* suggests the direction 'down to the sea;' the form is 1 aor. with intermediate vowel *ε* instead of *α* (*cf.* Γ 105).

54. **ὁμοκλήσας**: implies a loud tone of reproach and reproof.

55. **ὦ πέπον, ὦ Μενέλαε**: the repetition of the interjection suggests haste and eagerness.—**δέ** [δή].

56. **ἀνδρῶν**: used for *ἀνδρός*, an exaggeration for the sake of effect.—**ἦ σοι, κτλ.**: ironical reminder to Menelaos of the wrongs which he had suffered from the race, one of whom he seemed about to spare.

59. **κοῦρον**: lit. 'a (male) youth,' here simply a designation of sex, 'a male child, etc.'—**μηδ' ὅς**: rel. used as demonstrative, 'let not even him.'

60. **ἀκήδεστοι καὶ ἄφαντοι**: both adjectives are used proleptically; translate: 'let them perish out of Ilios without burial and without leaving a trace behind' (*cf.* Α 39, 126).

62. **αἴσιμα πᾱρειπών**: 'urging (upon him) what was proper' (*cf.* for a different meaning of the verb, Α 555).

64. **ἀνετράπετ'**: 'fell back' (*cf.* *ὕπτιος ἔπεσεν*, Δ 108).

65. **λὰξ ἐν στήθεσσι βάς**: 'planting his heel on his breast.

67 = Β 110.

68. **ἐπιβαλλόμενος**: 'throwing himself upon,' the gen. *ἐνάρων* depends upon the preposition in composition. G. 177, H. 751.

70. **τά**: refers to *ἐνάρων*.

71. **συλήσετε**: fut. with potential force (*cf.* Α 137, Β 203, 367. The verb as a verb of depriving takes the double accusative of the person and the thing.—**νεκροὺς τεθνειῶτας**: *cf.* a similar expression in King James's Version: 'In the morning they were all dead corpses.' 2 Kings, xix. 35.

73. **ὑπ' Ἀχαιῶν εἰσανέβησαν**: 'would have been driven (forced to go up) into Ilium by the Achaians.' The gen. of the agent is often used after verbs which though not passive are equivalent to passives (see on Α 242).

74. **ἀναλκείῃσι**: 'on account of their failure to defend themselves.'

76. *Cf.* Α 69.

78. **Τρώων καὶ Λυκίων**: connect with *ὔμμι* [ὑμῖν].

79. **ἰθύν**: orig. meaning 'motion,' 'direction;' hence 'undertaking.'

80. **στῆτε αὐτοῦ**: 'take your stand here.'—**ἐρυκάκετε**: 2 aor. imv. with peculiar redupl. (see Sketch of Dialect, § 15, 2). A last effort is to be made before the city gates to stay the flight of the panic-struck multitude.

81. **ἐποιχόμενοι**: *cf.* Α 31.—**πρὶν αὖτε . . . πεσέειν**: 'before they

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fall again (implying their habitual effeminacy) in flight into the arms of their wives.'——**χάρμα**: 'exultant joy' (*cf.* **Γ** 51).

84. **ἡμεῖς μέν**: 'we,' *i.e.* Helenos and the other Trojan chiefs, except Aeneas and Hector. *μέν* is correlative with *ἀτάρ* in v. 86.

86. **πόλινδε μετέρχεο**: for *μετέρχομαι* used in somewhat different sense with acc. of direct obj., *cf.* **E** 429.——**ἡ δέ, κτλ.**: the predicate is the infin. *θεῖναι* in v. 92, which equals *θέτω*, and therefore, like any finite verb, requires its subject in the nominative case (see on **A** 21). Translate: 'let her collect into the temple the old women and lay,' etc.——**γεραιάς** [*γραῦς*, acc. pl.]: an adj. form occurring only in this book and corresponding exactly to the masc. *γεραιός* [*γέρων*], **A** 35.

88. **νηόν** [*νεών*]: acc. of limit of motion (*cf.* **A** 322, **Γ** 262).——**πόλει ἄκρῃ**: *i.e.* *ἀκροπόλει.*

92. **ἐπὶ γούνασι**: the mantle was to be laid 'upon the lap' of the image of Athena. The statue may be thought of as a rude wooden one. Such images were called *ξόανα*. Statues of Athena usually represented the goddess in standing posture.

94. **ἤνις** [*ἤνιας*]: La Roche and Hentze both prefer the meaning 'sleek' to the old rendering 'yearling.'——**ἠκέστας**: compounded of **ἀ** privative and *κεντέω*, lit. 'that have not felt the goad,' *i.e.* 'unbroken.'

96. **αἴ κεν ἀπόσχῃ**: states more definitely what is meant by *αἴ κ' ἐλεήσῃ* in v. 94. Both verbs may be brought together in translation thus: 'in case she may show pity in keeping off' (see on **A** 67).

97. **μήστωρα φόβοιο**: *cf.* **Δ** 328.

98. **κάρτιστον Ἀχαιῶν**: *cf.* **E** 103, where Diomede is called *ἄριστος Ἀχαιῶν*, sharing this title with Achilles, **A** 244.

99. Translate: 'not even Achilles did we formerly (*i.e.* before his withdrawal from the Greek host in consequence of his quarrel with Agamemnon) so much fear.'

100. **ὅν . . . ἐξέμμεναι**: 'who, however, they say is the child of a goddess;' the gen. *θεᾶς* depends upon the prep. in composition.

101. **ἰσοφαρίζειν**: differs little from *v. l.* *ἀντιφερίζειν* = *ἀντιφέρεσθαι* (see on **A** 589).

103–106 = **E** 494–497.

108. **φὰν δέ**: 'for they thought' (*cf.* **Γ** 28).

110. *Cf.* v. 66.

113. **ὄφρ' ἂν βείω** [*ἕως ἂν βῶ*]: 'until I go,' H. 444 D.——**γέρουσι βουλευτῇσι**: *i.e.* *δημογέρουσι*, *cf.* **Γ** 149.

115. **ἑκατόμβας**: the number of cattle sacrificed is mentioned in v. 93 as twelve. The largest number of victims mentioned in Homer as actually sacrificed is eighty-one (Odyssey, *γ* 8).

117. **ἀμφὶ δέ**: 'and on both sides,' *i.e.* 'above and below.'——**σφυρὰ καὶ αὐχένα**: definitive appositives of *μιν*, the object of *τύπτε*. Translate: 'and above and below the black ox-hide was smiting him upon neck and

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ankles.' Hector carried his shield upon his back suspended by a strap which passed around his neck.

118. Translate: 'a rim, which ran round the outer edge (lit. 'as outer edge,' *πυμάτη*) of the bossy shield.' *ἄντυξ* is in partitive apposition with *δέρμα* The outer edge of the *δέρμα* was the *ἄντυξ*.

119. Here begins the splendid episode of the meeting of Glaukos and Diomede. A reason for introducing it may have been to give Diomede, who had performed prodigies of valor in Ε, a sufficient occasion to withdraw from the field.

121 = Γ 15.

123. Diomede's not recognizing Glaukos seems strange in the tenth year of the war, yet not so strange as Priam's inability to recognize Agamemnon and other leaders of the Greeks (*cf.* Γ 166 follg.). It may be added that Glaukos is not one of the most prominent of the Trojan chiefs. Diomede is already known to Glaukos (*cf.* v. 145).

126. **ὅ τ'** [*ὅτι τε*]: see on Α 244. The clause *ὅ τ'* . . . *ἔμεινας* explains *θάρσει*.

127. **δυστήνων παῖδες**: '(only) sons of wretched fathers,' *i.e.* of those doomed to lose their children.—**ἀντιόωσι** [*ἀντιῶσι*]: see on Α 31.

130. **οὐδὲ γὰρ οὐδέ**: 'for by no means,' negation strengthened by doubling the negative.—**Λυκόοργος** [*Λυκοῦργος*]: a Thracian king who excluded the worship of Dionȳsos (Lat. *Bacchus*) from his land and drove Dionysos himself into the sea. In punishment he was blinded, and soon after lost his life.

131. **δὴν ἦν**: adv. in predicate where an adj. (*δηναιός*) seems more natural, 'was long-lived,' 'lived long' (see on Α 416).

132. **μαινομένοιο**: 'madly-raving.'—**τιθήνας**: lit. 'nurses,' *i.e.* the frenzied women (often called 'maenads,' *μαίνομαι*) who celebrated the orgies of Dionysos.

133. **Νυσήιον**: 'Nysa' is said to have been a mountain in Thrace.

134. **θύσθλα**: this word, derived from *θύω*, 'to sacrifice,' may include all the sacrificial implements, but refers primarily to the '*Thyrsi*' or staffs with ends fashioned like a pine-cone, which were borne by the priests or servants of Dionysos.—**ἀνδροφόνοιο**: epithet used on account of his attempted violence upon Dionysos and his attendants.

135. In this and the two following verses Dionysos is represented as a cowardly god, fearing an angry man.

138. **τῷ**: 'with him,' *i.e.* 'against him,' refers to Lykourgos.

141. **οὐδ' ἂν . . . ἐθέλοιμι**: 'and I would not (in view of the short life of all who have attempted it) wish to fight with gods.'

143. **ὀλέθρου πείρατα**: see Hom. Dict. under *πεῖραρ*.

146. **τοίη δὲ καὶ ἀνδρῶν**: 'such on the other hand also is that of men.'

147. **τὰ μέν** has for its correlative **ἄλλα δέ** instead of a *τὰ δέ*.—**χέει**: 'strews.'

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148. **δ' ἐπιγίγνεται**: parataxis instead of ὅτε ἐπιγίγνεται.

149. In this verse we have an exact parallel to the construction in v. 147: the whole, γενεή, is in the same case as its two parts, ἡ μέν and ἡ δέ.

150. **δαήμεναι**: translate inf. as imv.: 'learn even this,' trifling as the matter is.

151. **πολλοὶ δέ . . . ἴσασιν**: may be considered as an instance of parataxis.

152. **Ἔστι πόλις Ἐφύρη**: with the form of this verse, especially with its beginning, many famous descriptive passages may be compared, *e.g.* Vergil's Aen. I, 5, Dante's Inferno, canto V. v. 97. Ephyre is the older name of Corinth.—The phrase **μυχῷ Ἄργεος** means 'in a recess of the Peloponnesus,' for which large division of Greece Ἄργος is often used. See Hom. Dict. under Ἄργος.

153. **Σίσυφος**: proper name formed by reduplication from the adj. σοφός.

155. **Βελλεροφόντην**: the scholiast explains that the orig. name of Bellerophon was Hipponoos, but that, after slaying by accident a Corinthian named Belleros, he fled to Proitos to be purified from the taint of blood.

156. **ἠνορέην ἐρατεινήν**: 'lovely manhood.'

157. The second foot of this verse is a spondee, the last syllable of αὐτάρ being long on account of the σ and Ϝ properly belonging to οἱ.

159. Connect Ἀργείων, as the punctuation indicates, with δήμου.

160. **τῷ**: best joined with ἐπεμήνατο (μαίνομαι), 'was madly in love with him.'

162. **πεῖθ(ε)**: ipf. of unsuccessful attempt, 'was trying in vain to persuade.'

163. **ψευσαμένη**: 'having devised a falsehood.'

164. **τεθναίης ἢ κάκτανε**: 'mayst thou be dead or slay,' *i.e.* 'I wish thee dead unless thou slay' (*cf.* A 18–20). The successive steps by which the form κάκτανε is reached are: κατάκτανε, (κατκτανε), (κακκτανε), κάκτανε.

165. **μ'** [μοι]: see on A 170.

167. **σεβάσσατο γὰρ τό γε θυμῷ**: *i.e.* 'his conscience forbade that;' for Bellerophon was ξένος, and to kill him would have been the act of an ἀσεβής. σέβας describes the reverential regard for what is proper in the sight of gods and men.

168. **σήματα λυγρά**: the art of writing was certainly little practised in the Homeric age, hence σήματα is to be translated 'signs' or 'characters,' not 'letters.'—**γράψας θυμοφθόρα πολλά**: 'having scratched many life-destroying symbols,' *i.e.* various scenes were scratched upon the inner sides of the folded tablet, all of which had murder as their subject.

170. **πενθερῷ**: *i.e.* Iobates, the father of Anteia.

171. **ἀμύμονι πομπῇ**: ἀμύμονι, usually an epithet of persons, is used

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here in a conventional sense, and the phrase means nothing more than 'safe-conduct.'

172. Ξάνθον ῥέοντα: differs little from *Ξάνθοιο ῥοάων*, v. 4.

174. ἱέρευσεν: orig. meaning, 'make holy,' 'consecrate'; then 'slaughter.' —— **ἐννῆμαρ, ἐννέα**: nine is a favorite Homeric round number (*cf.* A 53). A fresh bullock was offered, and eaten, each day.

175. *Cf.* A 493.

176. ἐρέεινε: it was a part of the etiquette of the Hom. times to first entertain the stranger, and then question him as to his country and purpose. —— **σῆμα** (repeated in v. 178) refers to a pictured scene. We are left to make the inference that Bellerophon had told Iobates that he was the bearer of a *σῆμα* from Proitos.

177. οἱ: 'for him,' *i.e.* for Iobates. —— **φέροιτο**: (midd.) 'bore with him.'

180. πεφνέμεν [*πεφνεῖν*]: redupl. 2 aor. infin. from stem *φεν-*, 'slay.' —— As the adj. **θεῖον** equals a gen. pl. *θεῶν*, the gen. *ἀνθρώπων* follows naturally (see on B 54).

181. This verse is thus translated into Latin by Lucretius, *De Rerum Natura*, V, 902: *Ante leo, postrema draco, media ipse Chimaera.*

182. δεινόν: join with *μένος*.

183. θεῶν τεράεσσι πιθήσας: *cf.* Δ 398.

184. Σολύμοισι: the Solymoi were a warlike people on the borders of Lykia.

185. καρτίστην: in Engl. such a pred. adj. is best translated by inserting a relative clause: 'he said that this battle with heroes (**ἀνδρῶν**) was the hardest-fought into which he had entered.'

186. Ἀμάζονας: *cf.* Γ 189.

187. ὕφαινε: the subject changes from Bellerophon to Iobates (*cf.* Γ 212).

189. εἷσε λόχον: 'he set an ambush.' For the estimate in which service in an ambuscade was held, *cf.* A 227.

191. γίγνωσκε: the ipf. tense suggests that the knowledge came gradually, forced upon Iobates by the successive exploits of Bellerophon, which implied divine favor and aid.

193. ἥμισυ τιμῆς: the royal rights thus shared were: sovereignty; claim to presents from subjects (*γέρας*); a special plot of land (*τέμενος*).

194. καὶ μέν [*μήν*]: 'and in truth.' —— **τέμενος**: cognate acc. after *τάμον*, of which it contains the root *τεμ-*, *ταμ-*. Thus *τέμενος* = *τόπος ἀποτετμημένος*.

195. φυταλιῆς: gen. limits *τέμενος* understood, with which *καλόν* agrees.

196. ἡ δέ: refers to *θυγατέρα*, v. 192.

199. Σαρπήδονα: thus it appears that Sarpedon and Glaukos, mentioned together B 876, were cousins.

200. ἀλλ' ὅτε δή: recurs four times in succession vv. 172, 175, 191. —— **καὶ κεῖνος**: 'he also,' *i.e.* Bellerophon as well as Lykourgos, v. 140.

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201. κάπ: apocope and assimilation.—— **Ἀλήιον**: there is a play, no doubt, upon the resemblance between this word and *ἀλᾶτο*, from which Aristarchus considered that it was derived; others connect with *ἀ* priv. and *λήιον*, 'harvest,' and translate: 'barren waste.' Vv. 200, 202–205 interrupt the connection and may be interpolations. Cicero translates vv. 200, 201, in the Tusculan Disputations, III. 26, as follows: "*Qui miser in campis maerens errabit Aleis, Ipse suum cor edens, hominum vestigia vitans.*"

203. Ἄρης ἄτος πολέμοιο κατέκτανε: 'Ares, insatiate in combat, slew,' is a poetic way of saying 'they fell in war.'

205. χρυσήνιος: if connected with *ἡνία*, 'reins,' might refer to the 'bands' or 'sash' by which bow and quiver were suspended. See Hom. Dict. for a different explanation of the word.

207. μάλα πολλά: 'very earnestly' (*cf.* Δ 229).

208, 209. These splendid verses should be learned by heart. They were evidently in the mind of Herodotus when he wrote, vii. 53, *ἄνδρας γίνεσθαι ἀγαθοὺς καὶ μὴ καταισχύνειν τὰ πρόσθε ἐργασμένα Πέρσῃσι.*

213. κατέπηξεν: 'planted,' thrusting the butt, or *σαυρωτήρ*, into the ground (*cf.* Γ 135).

215. ἦ ῥά νυ: 'now then in very truth.'—— **παλαιός**: 'of old time.' The passage vv. 215–236 is most interesting as a description of the relation of guest-friendship in the Homeric times.

217. ξείνισ' ἐρύξας: 'entertained and kept;' the aor. ptc. here designates an action not prior to, but contemporaneous with, the principal verb.

219. ζωστῆρα: see on Δ 132 follg.

220. δέπας ἀμφικύπελλον: see on Α 585.

221. μιν [*αὐτό*]: used in ntr. gender, which happens but rarely (see on Α 237).—— **ἰών**: 'as I went (to the war).'

222, 223. These verses have been thought an interpolation; they manifestly interrupt the connection.—— **κάλλιπε** [*κατέλιπε*]: 'left behind,' *i.e.* in Argos when he went to take the lead of the expedition of the Seven against Thebes.

224. φίλος: see on Α 20.

225. τῶν: *i.e.* *Λυκίων*, which is readily suggested by *Λυκίῃ*.

226. καὶ δ' ὁμίλου: 'even in the press of conflict,' where they could less clearly distinguish one another.

227. ἐπίκουροι: see on Β 130.

228. κτείνειν: depends on *πολλοὶ ἐμοί* (*εἰσιν*).

230. καὶ οἵδε: 'these also,' *i.e.* the hosts of Trojans and Achaians who are thought of as having paused to witness the meeting and parley of Diomede and Glaukos.

233. χεῖρας ἀλλήλων λαβέτην: more usual would be *χειρῶν ἀλλήλους λαβέτην.* Translate the verse: 'they grasped each other's hands and plighted faith to one another.'

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236. **χρύσεα χαλκείων**: this became a proverbial expression in Greek literature for an unequal exchange.

237. The episode of Diomede and Glaukos is now ended, and the narrative is resumed from v. 118, where it was broken off.

239. **εἰρόμεναι**: *εἴρομαι* [*ἔρομαι*] is used here rather in the sense of *ζητέω*, 'seek for,' than in that of *ἐρωτάω*, 'question.' —— **ἔτας**: from nom. sing. *ἔτης*.

240. **πόσιας**: final syllable long before caesura (*cf.* A 76, E 485).

243. **ξεστῇς αἰθούσῃσι**: lit. 'with polished porches,' *i.e.* 'with porches of polished stone.' The dat. may be explained as dat. of means, the porch being a part of the palace and necessary to its completeness.

244. *Cf.* Aen. II, 503, *quinquaginta illi thalami.*

247. **κουράων**: join with *θάλαμοι* in follg. v. It is only of the married sons and daughters of Priam that the apartments are mentioned. Hector and Paris have palaces apart (*cf.* vv. 313, 317).

251. **ἔνθα** takes up the connection from v. 243. —— **ἠπιόδωρος**: lit. 'kindly-giving,' may be compared in signification with Lat. *alma.* —— **ἐναντίη ἦλθε**: *obviam ivit.*

252. Laodike was previously mentioned, Γ 124.

253. *Cf.* A 513 and 361.

254. **λιπών**: the emphasis is on the ptc.

255. **δυσώνυμοι**: lit. 'not to be named,' 'accursed' (*cf.* Lat *infamis*).

256. **σὲ δ' ἀνῆκεν**: parataxis, where, in later Greek, we might have had a clause denoting result. —— **ἔνθαδε**: join with *ἐλθόντ(α)*.

257. **ἐξ ἄκρης πόλιος**: connect with *ἀνασχεῖν*. The temple of Athena was in the Acropolis.

258. **ἐνείκω** [*ἐνέγκω*]: translate by fut. pf. indic.

260. **ὀνήσεαι**: translate independently of *ὡς* as a new statement.

261. **μέγα ἀέξει**; translate *μέγα* as adv. or as pred. adj.: 'increases mightily,' 'renders great' (*cf.* B 414).

262. **ὡς . . . κέκμηκας**: suggested by *κεκμηῶτι*. The connection may be thus given: wine inspirits a wearied man, 'as thou art weary.'

264. **ἄειρε**: lit. 'raise,' *i.e.* 'offer to drink.'

265. **ἀπογυιώσῃς**: lit. 'take away strength of limb,' 'unnerve.' Hector's mother offers him wine with a twofold object: to restore his strength, and that he may pour out an oblation to the gods. He refuses for two reasons: he fears that it will unman him, and it is not fit to make oblations with unwashen hands. This last sentiment may remind one of David's words, 1 Chron. xxii. 8.

269. **ἀγελείης**: see on Δ 128.

270. **θυέεσσι** [*θυσίαις*]: 'with burnt-offerings.' **The form implies a nom. sing. *θύος*.**

272. **τοι αὐτῇ** [*σαυτῇ*].

271–278 = 90–97.

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280. μετελεύσομαι: *μετά* in composition has here the same meaning as *μετά* used alone with acc. (see on A 222).

281. εἰπόντος: *sc.* *ἐμοῦ*, and translate 'hear my voice.' *ὥς* (accent because of following enclitic) is here a particle of wishing [*εἴθε*]. *κε* is not elsewhere found with opt. of desire (*cf.* Δ 182). —— **αὖθι** [*αὐτόθι*]: i.e. 'on this very spot and at this very moment.'

283. τοῖό τε παισίν: *cf.* Δ 28.

284. κεῖνόν γε: 'him at least,' *i.e.* 'him, though no one else.' —— **Ἄϊδος εἴσω**: see on Γ 322, where *δόμον*, which is governed by *εἴσω*, is expressed.

285. φαίην κε: 'I should say' (*cf.* B 37). It can hardly be decided whether *φρένα* is to be taken as the subject of *ἐκλελαθέσθαι*, or as acc. of specification.

286. ποτὶ μέγαρ(α): *i.e.* 'into the apartments within,' for hitherto she has been in the court.

290. Σιδονίων: Sidon was an older city than Tyre, which is not mentioned in Homer. Paris is said by Herodotus (ii. 116) to have been driven by storms, first to Egypt and then to Phoenicia, on his return with Helen from Sparta to Troy.

292. ἀνήγαγεν: the same word is employed as in Γ 48.

294. ποικίλμασι: *ποικίλματα* refers to patterns worked in colors like the scene in Γ 126.

295. νείατος: probably an old superlative of *νέος*. *Cf.*, in meaning, Lat. *novissimus* in the sense of 'last.' Here 'lowermost,' lying at the bottom of the chest as the most valuable.

298. Θεανώ: previously mentioned, E 70.

303. *Cf.* v. 92.

304. εὐχομένη: the ptc. as joined with *ἠρᾶτο* may be translated 'prayed with a vow' (*cf.* A 450).

307–309. *Cf.* the nearly identical vv. 93–95.

311. ἀνένευεν: see on A 514.

313. δώματα: used in different meaning from *δῶμα*, v. 316. The former designates the entire palace; the latter the men's apartment, or *μέγαρον*.

314. σὺν ἀνδράσι: 'with the aid of men.'

316. αὐλήν: the *αὐλή*, 'enclosed yard' or 'court,' is reckoned as a part of the palace, the parts of which are named in this verse.

317. Πριάμοιό τε καὶ Ἕκτορος: abridged expression for *δωμάτων Πριάμοιο, κτλ.*

320. περί: 'round about,' *i.e.* about the junction of shaft and bronze spear-point.

321. ἐν θαλάμῳ: 'in the women's apartment,' as in Γ 391. —— **ἕποντα**: *ἕπω* and *ἕπομαι*, 'to be busy with' and 'to follow,' are act. and midd. voices of the same verb, and from the same root as Lat. *sequor*.

322. ἁφόωντα: 'handling,' to test and see if fit for battle.

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324. **περικλυτὰ ἔργα**: 'famous handiwork,' *i.e.* woven fabrics. —— **κέλευε**: used with acc. of the thing and dat. of person, like *ἐπίτασσε* or *ἐπιτέλλον*. See on B 50.

326. **δαιμόνιε**: see on A 561. —— **χόλον**: 'resentment.' Hector thought that Paris had retired from the combat on account of resentment against the Trojans for being willing to surrender him according to the compact of Γ.

329. *Cf.*, for meaning of *ἀμφιδέδηε*, B 93; for meaning of *μαχέσαιο*, E 875.

330. **μεθιέντα πολέμοιο**: *cf.* Δ 240.

331. **ἄνα** [*ἀνάστηθι*]: anastrophe takes place when a preposition stands for the preposition in composition with a verb. The verb may be other than *εἰμί*. —— **πυρός**: for gen. see on B 415.

332, 333 = Γ 58, 59.

335. **Τρώων**: obj. gen. after *χόλῳ* and *νεμέσσι*, 'out of resentment and indignation against the Trojans.' —— **τόσσον** implies a correlative *ὅσον*, which might have been expressed in the following verse thus: *ὅσον ἐθέλων*, where, instead, we have *ἔθελον δέ*.

336. **ἄχεϊ**: dat. after *προτραπέσθαι*, 'devote myself to grief,' *i.e.* at his defeat by Menelaos.

338–340. These verses describe the same feeble, vacillating character which is portrayed in Γ 448 follg. *Cf.* especially the sentiment *νίκη δ' ἐπαμείβεται ἄνδρας* with Γ 440.

340. **δύω**: subj. of exhortation, or subj. with meaning of fut.

342. Hector's haste to enter the combat prevents any reply.

344. Helen's expressions of self-abhorrence in this verse are similar to those in Γ 173.

345. **ἤματι τῷ ὅτε**: *cf.* B 743, Γ 189.

346. **οἴχεσθαι προφέρουσα**: 'to have borne away.' *Cf.* for similar force of *οἴχεσθαι*, best translated by an adv., B 71; *cf.* also *ἔβαν φέροντες*, A 391.

348. **ἄν** is omitted with *ἀπό(F)ερσε*.

349. **τεκμήραντο**: 'appointed,' 'decreed.'

350. **ἔπειτα**: 'then,' *i.e.* 'in that case,' as a kind of compensation.

351. Translate: 'who had a sense for reproof and the many taunts of men.'

352. **τούτῳ**: used contemptuously as in v. 363. —— **ἔμπεδοι**: lit. 'firm,' *i.e.* 'discreet' (*cf.* *πυκνός*, B 55).

353. **ἐπαυρήσεσθαι**: *i.e.* 'will reap the fruit of his doings' (*cf.* A 410).

356. *Cf.* Γ 100.

357. As *ἐπί* does not suffer anastrophe, it should be joined with *θῆκε* rather than with *οἶσιν*.

360. **κάθιζε**: 'seek to make me sit down.' —— **οὐδέ πείσεις**: possibly an example of parataxis, 'and (for) you shall not persuade me.'

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361. **ἐπέσσυται ὄφρ' ἐπαμύνω** : the inf. would be more usual than the final clause with *ὄφρα*. But the latter is often used interchangeably with the inf. (see on **A** 133).

362. **μέγα** : join with *ποθὴν ἔχουσιν* = *ποθοῦσιν*.

368. **δαμόωσιν** : assimilated form instead of the contracted fut. *δαμῶσιν*.

369 = v. 116.

370. **εὖ ναιετάοντας** : lit. 'pleasantly dwelling,' *i.e.* 'pleasant to dwell in' (*cf.* v. 497).

373. **πύργῳ** : the 'tower' above the Scaean gate (*cf.* **Γ** 145, 154).

374. **ἔνδον** : 'within (the house).'

375. **ἔστη ἐπ' οὐδὸν ἰών** : 'he went to the threshold (of the women's apartment) and stood.'—— **δμῳῇσιν** : dat. after the verb *μετέειπεν*, 'spoke to the maid-servants.'

378. The genitives in this and the following v. are explained as in v. 47.—— **εἰνατέρων** : 'wives of husband's brothers,' a remoter relationship than that of *γαλόων*, 'husband's sisters.'

385. **ἱλάσκονται** : conative present, 'are trying to propitiate.'

387. **μέγα κράτος εἶναι** [*μέγα κρατεῖν*] : 'to be far superior.'

388. **ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφικάνει** : 'see (*δή*), she is just arriving in haste at the wall.'

389. **μαινομένῃ εἰκυῖα** : 'like a mad woman.' This phrase defines more closely *ἐπειγομένῃ*.

391. **κατ'** : has here its proper force, 'down along,' *i.e.* from the Acropolis to the gate.

392. **εὖτε** : no conjunction is coupled with *εὖτε* as so often with *ὅτε*, *ὡς*, or *ἐπεί*, *e.g.* *ἀλλ' ὅτε δή* (*cf.* vv. 296, 242, 191, 178, 175, 172).

393. **διεξίμεναι** [*διεξιέναι*].

394. **πολύδωρος** : 'richly dowered,' either with gifts from husband or from father.

396. **Ἠετίων** : should naturally be gen. in apposition with *Ἠετίωνος* of the preceding verse, but it is attracted into the case of the follg. rel. by what is called inverse attraction. Plakos is thought of as a spur, or offshoot, of Mt. Ida.

397. **Κιλίκεσσι** : the *Κίλικες* here mentioned are entirely different from the people of the same name near Syria.

398. Notice the play on the similarity of the words *ἔχετο Ἕκτορι*, 'was held, as wife, by Hector (lit. 'Holder,' 'Keeper')'. Examples of the dat. of agent with a passive verb are not infrequent; see on **Γ** 301.

400. **νήπιον αὔτως** : 'a mere infant,' see on **Γ** 220.

401. **ἀλίγκιον** : *ἐναλίγκιον* is more common (*cf.* **E** 5).

402. **Σκαμάνδριον** : similarly, in **Δ** 474, we had *Σιμοείσιον*, a proper name formed from the river Simoïs.

403. **Ἀστυάνακτα** : 'the prince of the city.' The name was given to the babe as signifying what his father was above all others.

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404. **σιωπῇ**: join with ἰδών, 'looking in silence upon his child.'

406 = 253.

407. **Δαιμόνιε**: see on B 190.

409. **σεῦ**: gen. of separation after χήρη, which is properly an adj. (*cf.* B 289; *cf.* also v. 432).

410. **πάντες**: 'in a body.'

411. **ἀφαμαρτούσῃ**: 'lacking,' 'deprived of;' the ordinary meaning is: 'to fail in a spear-stroke.'—— **δύμεναι** [δῦναι].

412. **θαλπωρή**: 'cheer,' lit. 'warmth.' *Sc.*, with ἔσται, μοί.—— **σύ γε**: there is the strongest possible emphasis on σύ (*cf.* below, for a similar emphasis, vv. 429, 430).

417. **τό γε σεβάσσατο**: *cf.* v. 167. Achilles here showed a scruple which he did not show in his treatment of the body of Hector.

419. **ἐπὶ σῆμα ἔχεεν** [σῆμα ἐπέχει]: 'raised over him a mound of earth.' χέω means 'strew,' 'scatter,' as well as 'pour.' σῆμα is acc. of effect. Andromache dwells on the circumstances of her father's death and burial, thus keeping before us her loss.

421. **οἳ δέ μοι**, κτλ.: for a similar arrangement of relative and antecedent clause, *cf.* Γ 132.

422. **ἰῷ** [ἑνί]: *cf.* Δ 437, where the accent is paroxytone.

424. **ἐπ' . . . ὀΐεσσι**: *cf.* v. 25.

425. **βασίλευεν**: 'was queen.'

426. **ἤγαγε**: 'brought (as slave).'—— **ἅμ' ἄλλοισι κτεάτεσσι**: women were reckoned, as slaves, among 'possessions.'

427. *Cf.* A 20.

428. **πατρός**: *i.e.* Andromache's grandfather, in whose house her mother, after being ransomed, died a sudden death (βάλ' Ἄρτεμις ἰοχέαιρα).

429. **Ἕκτορ**: the vocative is brought, for the sake of emphasis, before the conjunction (*cf.* v. 86).

430. **θαλερός**: lit. 'blooming;' here, perhaps, 'stalwart.'

432. **θήῃς** [θῇς]: 2 aor. subj. from τίθημι (see Sketch of Dialect, § 24, 3).

433. **ἐρίνεον**: the great 'wild fig-tree' (ἐρίνεος) stood near the Scaean gates, and was one of the landmarks of the Trojan plain.

434. **ἄμβατος** [ἀνάβατος]: 'easily scaled.'—— **ἐπίδρομον ἔπλετο τεῖχος**: 'the wall was made open to attack.' There was a legend that Aiakos, the grandfather of Achilles, had labored with Poseidon and Hephaistos upon the walls of Troy, and that the part made by him was not impregnable.

435. **ἐπειρήσανθ'**: 'have tried (an assault).'

438. **θεοπροπίων**: ntr. pl. of adj. θεοπρόπιος. That they were guided by some 'intimation from the gods' (θεοπρόπιον) is inferred because they chose this point for assault.

439. **ἐποτρύνει καὶ ἀνώγει**: the present tenses suggest that still another attack is expected.

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443. Connect *πολέμοιο* with *νόσφι*: 'remote from the combat.'

444. **οὐδέ . . . ἄνωγεν**: *i.e.* 'my heart forbids.'

446. **ἀρνύμενος**: see on A 159. *Cf.* with *ἐμὸν αὐτοῦ*, *meum ipsius* in Latin, and see on B 54.

447–449 = Δ 163–165.

450. **Τρώων ἄλγος**: 'the woe of the Trojans.'—**ὀπίσσω**: 'in time to come.'

453. **ὑπ' ἀνδράσι**: dat. denotes the agent, and is to be translated like *ὑπό* with gen. (see on A 242).

454. **σεῦ**: subjective gen. limiting *ἄλγος*.

455. **ἄγηται**: lit. 'carry with one's self,' 'carry off' (*cf.* Γ 93).

456. **πρὸς ἄλλης**: 'at the bidding of another,' *i.e.* not at her own free will as in Γ 125.

457. Carrying water was a large part of the occupation of slaves; *cf.* the Old Testament phrase, 'hewers of wood and drawers of water.' One living in our times and with our surroundings does not realize what a labor it is to draw the water from the single or few springs of an Eastern town. Drawing water and washing garments are the chief visible occupations of women in the East to-day.

458. **κρατερὴ δ' ἐπικείσετ' ἀνάγκη**: an instance of parataxis, 'for hard necessity shall rest upon (thee).'

460. **ἥδε**: with a gesture, '*there* is the wife of Hector.'

463. **ἀμύνειν**: infin. of purpose depending upon *τοιοῦδε*, 'competent to ward off.'

464. **χυτὴ γαῖα**: *i.e.* *σῆμα* (*cf.* v. 419).

465. **πρίν γέ τι πυθέσθαι**: 'before I in any wise learn of.'

468. **ἐκλίνθη πρὸς κόλπον**: 'shrank back upon the breast.' Notice how each of the successive participles *ἀτυχθείς*, *ταρβήσας*, *νοήσας* explains, by giving the cause, the participle which precedes it.

470. **δεινόν**: adverbial, as in Γ 337.

473. **παμφανόωσαν**: 'gleaming,' for it was made of bronze.

474. **πῆλε**: (1 aor. 3 sing. from *πάλλω*): 'tossed,' 'dandled.'

477. **Τρώεσσιν**: for dat. see on B 483.

478. **ὧδε**: refers back to *ὡς καὶ ἐγώ περ*.—**ἀνάσσειν**: should be *ἀνάσσοντα*, in order to exactly correspond with *ἀγαθόν*.

480. **ἀνιόντα**: agrees with an *αὐτόν* to be supplied as object of *εἴποι*, which has a peculiar meaning with its personal object: 'may some one hereafter say of him as he returns from the conflict.'

483. **κηώδεϊ**: 'fragrant,' from the odorous substances which were placed in the boxes in which garments were kept. In Γ 372 the same epithet is applied to *θάλαμος*.

484. **δακρυόεν γελάσασα**: 'laughing through her tears.'—**ἐλέησε**: 'was seized by compassion,' aor. marks the entrance into a state.

486. **μοί**: 'I pray,' ethical dat.

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487. **προϊάψει**: see on A 3.

489. **οὐδὲ μέν** [*μήν*]: 'nor yet in truth.' — **τὰ πρῶτα**: 'once for all.'

490. **τὰ σ' αὐτῆς** [*σαυτῆς*] **ἔργα**: *i.e.* weaving and spinning, for the preparing and serving of food was done by the men. With this verse, Plutarch tells us, Brutus sought to turn aside the anxious inquiries of Portia as to what he had upon his mind, just before the assassination of Caesar.

492. **ἔργον ἐποίχεσθαι**: 'to ply their task' (see on A 31).

493. **τοὶ** [*οἵ*] **Ἰλίῳ ἐγγεγάασιν**: supply antecedent, '(of those) who are born in Ilium.'

494. **εἵλετο**: 'seized (and put upon his head).'

496. **ἐντροπαλιζομένη** has frequentative force, 'turning frequently about,' and 'bursting into tears' (*θαλερὸν . . . χέουσα*). — **θαλερόν** is adj., *cf.* *τερὲν κατὰ δάκρυ χέουσα*, Γ 142.

499. **γόον ἐνῶρσεν**: 'she aroused a lament,' *i.e.* by her appearance (*κατὰ δάκρυ χέουσα*, v. 496).

500. **γόον** [*ἐγόων*]: unusual form of ipf. from *γοάω*.

501. **ἔφαντο**: see on Γ 28.

504. **ποικίλα χαλκῷ**: see on Δ 226.

505. **σεύατ'**: 1 aor. without tense-sign, after the analogy of liquid verbs (Sketch of Dialect, § 20, 3), not different in meaning from more freq. plupf. or 2 aor. *ἔσσυτο*. The points of similarity between Paris and the stallion are the exuberance of spirits which comes from youth, beauty, high feeding, and the utter lack of sober sense.

507. **θείῃ** [*θέῃ*]: pres. subj. from *θέω*.

508 **ἐϋρρεῖος** [*ἐϋρρεοῦς*]: irregular contraction from *ἐϋρρεέος* (nom. *ἐϋρρεής*). — **ποταμοῦ**: for gen. see on E 6.

509. **κυδιόων**: *cf.* *κύδεϊ γαίων*, A 405.

510. **ὁ δέ**: the pron. lacks a verb, an abrupt change of construction (anacoluthon) commencing in the next verse. Perhaps the break in the construction may suggest the sudden starts and rapid movements of the horse at large. *Cf.* a similar anacoluthon in E 136.

512. **κατά**: 'down from' (*cf.* A 44).

514. **καγχαλόων**: 'loudly exulting.' Paris's mien as he goes into battle is like that of the Trojans with which the *ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί*, Γ 9, is in contrast.

515. **ᾗ ὀάριζε γυναικί**: 'was holding fond discourse with his wife.' The poss. pron. is here, as frequently, separated by an intervening word from its noun (*cf.* A 72, 333).

518. Paris supposes that Hector had stopped only because delayed by him, and would apologize. After *ἐσσύμενον*, which is concessive, we might have had *περ*.

519. **ἐναίσιμον**: adv., 'at the proper time.'

520. Hector sees from the affectionate word of address, *ἠθεῖε*, that

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Paris has felt the taunts uttered v. 326 follg., and purposes to play the hero, and his answer contains recognition of his courage, with blame for his indecision and complaint at the abuse which his conduct has occasioned and which he (Hector) has been obliged to hear.

521. **δαιμόνιε**: 'strange man.'—**ἐναίσιμος** [*ἐπιεικής, μέτριος*]: 'fair-minded.'

522. **ἔργον ἀτιμήσειε μάχης**: 'would disparage your exploits in battle.'

523. **μεθιεῖς** [*μεθίης*].—**οὐκ ἐθέλεις**: 'art undecided.'—**τό**: probably adv. acc., 'therefore,' rather than article with *κῆρ*.

524. **ὑπὲρ σέθεν**: differs little in meaning from *εἵνεκα σεῖο* in the next verse.

526. **ἀρεσσόμεθα**: 'we will make up these things (*τά*) hereafter' (*cf.* Δ 362).

527. **θεοῖς**: dat. of advantage with *στήσασθαι*, 'set apart for the gods.'

528. **κρητῆρα ἐλεύθερον**: abridged expression meaning 'a bowl of thanksgiving for freedom.'

529. **ἐλάσαντας**: agrees with *ὑμᾶς* which is easily supplied as subj. of *στήσασθαι*.

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APPENDIX.

A.

ILIAD I.-VI. ARRANGED FOR RAPID READING.

THE following scheme from Retzlaff's *Vorschule zu Homer* exhibits the contents of Books I.-VI., so disposed that the more difficult passages and those of special interest are longest dwelt upon. While it is not supposed that teachers will care to make this particular table an inflexible rule for their own practice, it is yet believed that they will find it suggestive and useful. An excellent way of developing in scholars facility in translation is to devote a few minutes at the close of the recitation to reading "at sight" a part of the lesson for the next day; the length of which lesson may be subsequently fixed according to the amount passed over in class. The danger which must be carefully guarded against in all such experiments is lest the pupil fail subsequently to bestow the proper labor upon what he has skimmed over in class.

It is mortifying to a teacher to make the discovery, after a class has read "at sight" a page or more of text, and has accomplished it with apparent pleasure and interest, that the average boy is unable to translate the whole connectedly. This fact, which is a matter of experience, reveals the difficulty of keeping the attention of each scholar intently fixed throughout the exercise on the passages which others than himself are called upon to translate. It also discloses the truth that such an exercise adds little to the pupil's knowledge, and is valuable only as increasing his facility in combining and using *knowledge which he already possesses.* Here as elsewhere the principle holds good that what is lightly and easily acquired is little valued and quickly lost; and all exercises in extemporaneous translation must be regarded chiefly as an entertainment, and should not be confounded with serious work.

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Slowly.	More rapidly.	Very rapidly.
A 1 – 427. Pestilence in the host. Quarrel between Achilles and Agamemnon. 493–530. Zeus grants Thetis's prayer in behalf of Achilles.	A 428–492. Chryseïs restored. End of pestilence. 531–611. Banquet of the gods.	
B 1 – 141. Agamemnon's Dream. His speech before chiefs and people. 284–332. Speech of Odysseus. Call to a new struggle. 455–493. Similes.	B 143–283. Odysseus recalls the Achaians hurrying to the ships. Thersites. 333–454. Nestor's counsel.	B 494–877. Catalogue of ships and heroes [may be read at sight].
Γ 146–244. Helen at the wall.	Γ 1 – 145. Preparations for the duel between Paris and Menelaos. 276–461. Compact concluded. The duel.	Γ 245–275. Priam betakes himself to the camp.
Δ 85–191. The shot of Pandaros. 422–456. Disposition of forces. Commencement of conflict.	Δ 1 – 84. The gods in council. 223–421. Agamemnon exhorts to combat.	Δ 192–222. Healing of Menelaos. 457–544. Single combats.
E 311–430. The wounding of Aphrodite. 711–909. The wounding of Ares by Diomede.	E 166–310. Death of Pandaros. 431–527. Rescue of Aeneas by Apollo. 627–710. Sarpedon.	E 1 – 165. Single combats. Prowess of Diomede. 528–626. Sally of Hector.
Z 119–236. Episode of Glaukos and Diomede (Friendship). 369–529. Episode of Hector and Andromache (Love).	Z 77–118. Counsel of Helenos. 237–368. Hector's interview with Hecuba and Helen.	Z 1 – 76. Onset of the Achaians.
Total, 1533 verses.	Total, 1523 verses.	Total, 874 verses.

In the Essay on Scanning, § 6, two passages have been noted as specially worthy of being committed to memory. Of course, the list of such passages may be indefinitely extended. Add the following verses: A 528–530; B 204; Γ 108–110; Δ 43, 320, 321, 405; Z 146–149, 208, 236, 261. 448, 449.

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B.

EXPLANATION OF THE *FACSIMILE*.

THE forms of the letters, as a rule, are very regular and easy to decipher. The forms of β (see ἔβαιν', v. 311), λ (see ἄλλοι, v. 308), ν (see ἔφαν, v. 302), are somewhat peculiar. σ has the same form, whether in the middle or at the end of a word. There are frequent examples of *ligatures*,—i. e. of two or more letters united closely together, as we join letters in writing; but this union of letters does not involve the loss of any part of any letter, and the ligatures do not become mere arbitrary signs, difficult to decipher, such as we find in later and less valuable manuscripts.

The text and most of the *scholia* show the same hand-writing; only the very brief *scholia*, written irregularly close to the Greek text, appear to be by another and later hand.

Two at least of the critical marks of the Alexandrian grammarians appear in the *facsimile*. They are the διπλῆ, also called διπλῆ καθαρά,—a character which resembles a capital Υ lying horizontally, with what is ordinarily its upper part turned to the left,—and the διπλῆ περιεστιγμένη, or 'dotted Diplé.' These two marks are found opposite vv. 305 and 325.

The forms of the breathings will attract attention. The first half of capital H (eta) indicates the rough breathing; the other half, the smooth. See G. 4, N. 2.

The ι subscript does not occur, but the ι is always, as in ὁπποτέρωι, v. 309, written after the first vowel of the improper diphthong.

There is a curious mark, in form like a diaeresis, written over initial ι in vv. 305, 313, 326. In vv. 305, 326 it seems to take the place of the breathing.

On the next two pages a number of the *scholia* of this *facsimile* are given, printed in ordinary Greek type. They will easily be identified on comparison with the *facsimile*, as their position in reference to the Greek text is the same.

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ΙΛΙΑΔΟΣ Γ 302–326.

Ὡς ἔφαν, οὐδ᾽ ἄρα πώ σφιν ἐπεκραίαινε Κρονίων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπε·
Κέκλυτέ μευ, Τρῶες καὶ ἐϋκνήμιδες Ἀχαιοί·
ἤ τοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν — ὁ θηλυκῶς ἀεὶ τὴν Ἴλιον λέγει.
ἄψ, ἐπεὶ οὔ πω τλήσομ᾽ ἐν ὀφθαλμοῖσιν ὁρᾶσθαι
μαρνάμενον φίλον υἱὸν ἀρηϊφίλῳ Μενελάῳ·
Ζεὺς μέν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.
Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φώς,
ἂν δ᾽ ἄρ᾽ ἔβαιν᾽ αὐτός, κατὰ δ᾽ ἡνία τεῖνεν ὀπίσσω·
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ μὲν ἄρ᾽ ἄψορροι προτὶ Ἴλιον ἀπονέοντο·
Ἕκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα
κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἑλόντες,
ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος. — δύναται καὶ οὕτως ἠρήσαντο θεοῖς ἰδὲ χεῖρας ἀνέσχον καὶ ὁ ἰδέ ἀντὶ τοῦ καί.
(ηυξαντο)
λαοὶ δ᾽ ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε.
Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε μέγιστε, — (ἀντὶ τοῦ ἴδης μεδέων.)
ὁππότερος τάδε ἔργα μετ᾽ ἀμφοτέροισιν ἔθηκε,
τὸν δὸς ἀποφθίμενον δῦναι δόμον Ἄϊδος εἴσω, — ἐὰν στίζωμεν πρὸ τούτου τοῦ στίχου ἐπὶ τὸ εἴσω, ἐλλείπει τὸ ῥῆμα εὐκτικὸν τὸ εἴη, ἐὰν δὲ διαστέλλωμεν, κοινὸν ἔσται τὸ δός.
ἡμῖν δ᾽ αὖ φιλότητα καὶ ὅρκια πιστὰ γενέσθαι.
Ὣς ἄρ᾽ ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἕκτωρ
ἂψ ὁρόων· Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν. — (τὸ ἧχι χωρὶς τοῦ ι ὁ Ἀρίσταρχος)
οἱ μὲν ἔπειθ᾽ ἵζοντο κατὰ στίχας, ἧχι ἑκάστῳ
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε᾽ ἔκειτο· — Ἀρισ. κατὰ γενικὴν ἑκάστου.

ἦ ῥα καὶ ἐς δίφρον: τὰ γὰρ ἐν ὅρκοις σφαζόμενα οἱ μὲν ἐγχώριοι ἔκρυπτον τῇ γῇ, οἱ δὲ ξένοι θαλάσσῃ· ἢ δείξων ἀποφέρει τοῖς ἐν ἄστει πιστωσόμενος κἀκείνοις ἢ ὡς ἀγνοοῦντας διδάξων· τὰ γὰρ θεοῖς ἁπλῶς θυόμενα ἤσθιον. ἡγοῦντο γὰρ ὥσπερ συσσιτεῖσθαι τοῖς θεοῖς.

Ἄψορροι: διατί χωρίζεται ὁ Πρίαμος; καὶ οἱ μὲν φασὶν ὅτι ἵνα ἀφ᾽ ὕψους κρεῖσσον θεωρήσῃ ἀπὸ τῆς πόλεως τὴν μονομαχίαν· οἱ δὲ ἵνα φυλάξῃ τὰ τείχη· ἄλλοι δὲ τὴν Ὁμηρικὴν λύσιν προΐσχονται τὸ οὔπω τλήσομ᾽ ὀφθαλμοῖσιν ὁρᾶσθαι· ὅπερ ἄμεινον.

Πριάμοιο πάϊς: Πορφύριος ἐν τοῖς παραλελειμένοις φησὶν ὅτι τὸν Ἕκτορα Ἀπόλλωνος υἱὸν παραδίδωσιν Ἴβυκος, Ἀλέξανδρος, Εὐφορίων, Λυκόφρων.

χῶρον μὲν πρῶτον: ἀναγκαίως διεμέτρουν πᾶν τὸ χωρίον ἐν ᾧ ἤμελλον μονομαχήσειν ὥστε μὴ μόνον τὸν διὰ τῶν ὅπλων νικηθέντα νενικῆσθαι, ἀλλὰ καὶ τὸν ἀπολείποντα τὸ ἀποδεδειγμένον χωρίον, ὥσπερ καὶ ἐπὶ τῶν ἀθλητῶν· ἄλλοι δὲ φασὶν ὅτι ἵνα μὴ πρὸς τὰ ἑαυτῶν πλήθη χωρισθῶσιν, ἀλλ᾽ ὥσπερ ἐν εἱρκτῇ τῇ περιγραφῇ μένωσιν.

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GRAMMATICAL REFERENCES

FOR

BOOK FIRST OF THE ILIAD.

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
1	Πηληιάδεω	559 b	129, 9 (c)
"	Ἀχιλλῆος	206 D	53, 3, N. 4
2	Ἀχαιοῖς	767	184, 3
4	ἑλώρια	726	166
"	κύνεσσι	216, 10	60, 5, 15
6	τὰ πρῶτα	719 b	160, 2
8	μάχεσθαι	951	265 and N.
9	βασιλῆι	764, 2	184, 2
13	λυσόμενος	969 c	277, 3
16	δύω	290 D 2	77, N. 1
18	δοῖεν	870	251
20	λῦσαι	957	269
21	Ἀπόλλωνα	185	25, 1, N. (d)
24	θυμῷ	783	190
25	ἐπὶ ἔτελλεν	786	191, N. 3
26	κιχείω	866, 1	253
28	τοι	764, 2	184, 2
"	χραίσμῃ	887	218, and 215, N. 1
30	πάτρης	757	182, 2
31	ἀντιόωσαν	409 D	120, 1 (b)
32	νέηαι	882	216, N. 2
33	ὣς	120	29, N. 1
35	πολλά	719 b	160, 2
36	Ἀπόλλωνι	186	47, N. 1
"	Λητώ	197	55
37	μευ	742	171, 2
38	Τενέδοιο	741	171, 3
40	τοι	767	184, 3
42	τίσειαν	870	251
"	βέλεσσι	776	188, 1
44	κατὰ καρήνων	800, 1 a	191, IV. 2 (1)
"	κῆρ	718 a	160, 1
45	ὤμοισιν	783	190
47	νυκτί	773	186

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LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
49	βιοῖο	750	176, 1
50	οὐρῆας	712 c	158
51	αὐτοῖσι	775	187
52	νεκύων	729 f	167, 4
54	δεκάτῃ	782	189
55	τῷ	767	184, 3
"	φρεσί	775	187
56	Δαναῶν	742	171, 2
58	τοῖσι	767	184, 3, N. 2
60	φύγοιμεν	900 b	227, 1, N.
61	δαμᾷ		110, 2, N. 1 (b)
62	ἐρείομεν	866, 1	253
64	κ' εἴποι	872	226, 2 (b)
65	εὐχωλῆς	744	173, 1
66	κνίσσης	739	171, 1
"	αἴ κεν βούλεται	907	226, 4, N. 1
67	ἡμῖν	767 a	184, 3, N. 3
69	ὄχ (α)	719 b	160, 2
70	ἐόντα	856	204
71	νήεσσι	767	184, 3
72	ἦν	269 a, 690	82, N. 2
76	μοι	763	184, 1
77	ἔπεσι	776	188, 1
78	χολωσέμεν	940	134, 3
"	μέγα	719 b	162
79	Ἀργείων	741	175, 2
"	οἱ	1005	156
80	χώσεται	914 B a	225
"	ἀνδρί	764, 2	184, 2
81	καταπέψῃ	894 b	223, N. 2
82	τελέσσῃ	921 a and R.	216, 1
84	τόν	712	158, N. 2
85	θαρσήσας	841 and a	200, N. 5 (b)
"	εἰπέ	387 b	26, 2
86	Ἀπόλλωνα	723	163
"	ᾧτε	1041	151, N. 4
"	Χάλκαν	170	48, 2 (b)
89	χεῖρας	216, 20	60, 5, 31
90	εἴπῃς	898	223
91	ἄριστος	940	136, N. 3 (a)
94	ἠτίμησε	428 and 33.	109, 1

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LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
97	Δαναοῖσι	767 a	184, 3, N. 3
98	δόμεναι	955 and 924 a	274
100	πεπίθοιμεν	872	226, 2 (b)
101	τοῖσι	767	184, 3, N. 2
103	μένεος	743	172, 2
104	οἱ	767	184, 3, N. 4
"	πυρί	773	186
105	κάκ'	107 and 716 b	24, 3, and 159, N. 2
107	τὰ κακά	604	134, 1
111	κούρης	728	167
113	οἶκοι	102 b	22, N. 1
115	τι ἔργα	718 c and 719	160, 1 and 2
118	ἑτοιμάσατ'	851 a and b	202, 1
119	ἔω	881	216
120	ὃ	1049, 1	249, 2
124	κείμενα	965	276, 1
125	πολίων	748	174
127	θεῷ	767	184, 3
129	δῷσι	444 D	126, 7 b
131	ἐών	969 e	277, 5
132	νόῳ	783 or 776	190 or 188
135	εἰ δώσουσι	1060	226, 4, N. 2
137	δέ *in apodosis*	1046 c	227, 2
"	ἕλωμαι	868	209, 2, and 255
139	κεχολώσεται	850	200, N. 9, 208, 2
"	ὅν	722	162
141	ἐρύσσομεν	866, 1	253
143	ἄν	84 D	12, N. 3
147	ἡμῖν	767	184, 3
149	ἀναιδείην	724 a	164, and 197, N. 2
150	πείθηται	866, 3	256
151	ὁδόν	715 b	159, N. 5
153	μοι	771	184, 5
157	σκιόεντα, ἠχήεσσα	567	129, 15
160	τῶν	744	173
161	μοι	767	184, 3
163	σοι	773	186
164	ἐκπέρσωσι	914 B a	225
166	ἵκηται	894 B 1	225
168	κάμω	912, 913	229 and 231
170	ἴμεν	949	259 and N.

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LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
170	σ (οι)	767	184, 3
171	ἄτιμος	940	134, 3, and 138, N. 8
173	ἐπέσσυται	355 D a	100, N. 5
175	κέ τιμήσουσι	845	208, 2
176	μοι	771	184, 5
180	Μυρμιδόνεσσι	767	171, 3, N.
"	σέθεν	742	171, 2
182	ἔμε, Χρυσηΐδα	724	164
184	κ' ἄγω	868	209, 2
188	Πηλείωνι	768	184, 4
"	οἱ	767	184, 3, N. 4
191	ἀναστήσειε	932, 2, and 866, 3	244, 256
194	δ' (ἦλθε δ')	1046 c	227, 2
195	οὐρανόθεν	217	61
197	κόμης	738	171, N.
199	θάμβησεν	841	200, N. 5 (b)
200	οἱ	767 or 768	184, 3, N. 4
"	ὄσσε	215 D a	60, 5, 22
203	ἴδῃ	881	216
"	τελέεσθαι	423	110, II. 2, N. 1 (a)
205	ὑπεροπλίῃσι	776	188, 1
"	ὀλέσσῃ	868	255, and 209, 2
207	παύσουσα	969 c	277, 3
"	πίθηαι	907	226, 4, N. 1
209	θυμῷ	783	190
210	ἔριδος	748	174
216	σφωΐτερον	269 D	82, N. 1
217	κεχολωμένον	969 e	277, 6, N. 1 (b)
218	ἐπιπείθηται	914 B	233
"	ἔκλυον	840	205, 2
"	αὐτοῦ	742	171, 2
219	σχέθε	494	119, 11
224	χόλοιο	748	174
225	κυνός	216, 10	60, 5, 15
226	λαῷ	773	186
228	κῆρ	940	136, N. 3
230	σέθεν	757	182, 2
231	βασιλεύς	707	157, 2, N.
"	οὐτιδανοῖσιν	767	171, 3, N.
232	λωβήσαιο	872	226, 2 b
"	ὅρκον	715 b	159

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Line.	Word.	Allen's Hadley.	Goodwin.
97	Δαναοῖσι	767 a	184, 3, N. 3
98	δόμεναι	955 and 924 a	274
100	πεπίθοιμεν	872	226, 2 (b)
101	τοῖσι	767	184, 3, N. 2
103	μένεος	743	172, 2
104	οἱ	767	184, 3, N. 4
"	πυρί	773	186
105	κάκ'	107 and 716 b	24, 3, and 159, N. 2
107	τὰ κακά	604	134, 1
111	κούρης	728	167
113	οἴκοι	102 b	22, N. 1
115	τι ἔργα	718 c and 719	160, 1 and 2
118	ἑτοιμάσατ'	851 a and b	202, 1
119	ἔω	881	216
120	ὅ	1049, 1	249, 2
124	κείμενα	965	276, 1
125	πολλῶν	748	174
127	θεῷ	767	184, 3
129	δῷσι	444 D	126, 7 b
131	ἐών	969 e	277, 5
132	νόῳ	783 or 776	190 or 188
135	εἰ δώσουσι	1060	226, 4, N. 2
137	δέ *in apodosis*	1046 c	227, 2
"	ἕλωμαι	868	209, 2, and 255
139	κεχολώσεται	850	200, N. 9, 208, 2
"	ὅν	722	162
141	ἐρύσσομεν	866, 1	253
143	ἄν	84 D	12, N. 3
147	ἡμῖν	767	184, 3
149	ἀναιδείην	724 a	164, and 197, N. 2
150	πείθηται	866, 3	256
151	ὁδόν	715 b	159, N. 5
153	μοι	771	184, 5
157	σκιόεντα, ἠχήεσσα	567	129, 15
160	τῶν	744	173
161	μοι	767	184, 3
163	σοι	773	186
164	ἐκπέρσωσι	914 B a	225
166	ἵκηται	894 B 1	225
168	κάμω	912, 913	229 and 231
170	ἴμεν	949	259 and N.

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Line.	Word.	Allen's Hadley.	Goodwin.
170	σ (οι)	767	184, 3
171	ἄτιμος	940	134, 3, and 138, N. 8
173	ἐπέσσυται	355 D a	100, N. 5
175	κὲ τιμήσουσι	845	208, 2
176	μοι	771	184, 5
180	Μυρμιδόνεσσι	767	171, 3, N.
"	σέθεν	742	171, 2
182	ἔμε, Χρυσηΐδα	724	164
184	κ' ἄγω	868	209, 2
188	Πηλεΐωνι	768	184, 4
"	οἱ	767	184, 3, N. 4
191	ἀναστήσειε	932, 2, and 866, 3	244, 256
194	δ' (ἦλθε δ')	1046 c	227, 2
195	οὐρανόθεν	217	61
197	κόμης	738	171, N.
199	θάμβησεν	841	200, N. 5 (b)
200	οἱ	767 or 768	184, 3, N. 4
"	ὄσσε	215 D a	60, 5, 22
203	ἴδῃ	881	216
"	τελέεσθαι	423	110, II. 2, N. 1 (a)
205	ὑπεροπλίῃσι	776	188, 1
"	ὀλέσσῃ	868	255, and 209, 2
207	παύσουσα	969 c	277, 3
"	πίθηαι	907	226, 4, N. 1
209	θυμῷ	783	190
210	ἔριδος	748	174
216	σφωΐτερον	269 D	82, N. 1
217	κεχολωμένον	969 e	277, 6, N. 1 (b)
218	ἐπιπείθηται	914 B	233
"	ἔκλυον	840	205, 2
"	αὐτοῦ	742	171, 2
219	σχέθε	494	119, 11
224	χόλοιο	748	174
225	κυνός	216, 10	60, 5, 15
226	λαῷ	773	186
228	κῆρ	940	136, N. 3
230	σέθεν	757	182, 2
231	βασιλεύς	707	157, 2, N.
"	οὐτιδανοῖσιν	767	171, 3, N.
232	λωβήσαιο	872	226, 2 b
"	ὅρκον	715 b	159

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LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
234	σκῆπτρον	723	163
236	ἑ	724	164
237	φύλλα	724	164
238	θέμιστας	216, 7	60, 5, II
239	εἰρύαται	538 D 6	119, 3
240	Ἀχιλλῆος	729 c	167, 3
"	υἷας	722	162
241	τοῖς	764, 2	184, 2
243	πίπτωσι	916	232, 3
244	ὅ	1049, I	249, 2
246	πεπαρμένον	459 and 460	110, IV. (a), (3)
247	τοῖσι	767	184, 3, N. 2
249	ῥέεν	411	98, N. I
250	τῷ	771	184, 3, N. I
251	οἱ	773	186
252	μετὰ τριτάτοισιν	801, 2	191, VI. 3 (2)
255	κεν γηθήσαι	872	224
256	κεχαροίατο	376 D e	119, 3
257	σφῶϊν	728	167
258	Δαναῶν	749	175, 2
260	ἀρείοσιν	772	186
262	ἴδωμαι	868	255
266	τράφεν	473 D	119, 9
272	μαχέοιτο	872	226, 2, b
273	μευ	729 a	176, I
275	τόνδε	724	164
278	τιμῆς	739	171, I
281	πλεόνεσσι	767	171, 3, N.
283	Ἀχιλλῆι	767	184, 3
284	πολέμοιο	729 c	167, 3
286	γέρον	170	48, 2 (b)
289	ἅ	716 b	159, N. 2
294	ὑπείξομαι	901 b	227, I
"	εἴπῃς	916	232
295	ταῦτα	716 b	159, N. 2
299	τῷ	277	84, 2
300	τῶν ἄλλων	729 e	168
301	ἂν φέροις	872	226, 2 (b)
307	Μενοιτιάδῃ	559 a	129, 9 (b)
311	ἄρχος	624 b	137
312	κέλευθα	715 b	159, N. 5

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Line.	Word.	Allen's Hadley.	Goodwin.
317	οὐρανόν	722	162
"	καπνῷ	783	190
318	τά	716 b	159, N. 2
319	τήν	716 a	159, R.
321	οἱ	768	184, 4
323	ἀγέμεν	957	269
324	δώῃσι	898	223
"	ἐγὼ δέ	1046, 1 c	227, 2
"	κεν ἕλωμαι	898 a	255, and N.
330	ἰδών	969 b	277, 2
331	βασιλῆα	712 b	158, N. 2
332	τι	716 b	159, N. 2
335	μοι	771	184, 5
337	Πατρόκλεις	194	52, 2, N. 3
341	ἐμεῖο	729 c	167, 3
"	γένηται	898 b	223, N. 2
342	τοῖς ἄλλοις	767 a	184, 3, N. 3
344	οἱ	771	184, 3
348	γυνή	216, 4	60, 5
349	ἑτάρων	757 a	182, 2
350	ὀρόων	409 D a	120, 1 (b)
353	ὄφελλεν	518 D 12	108, IV. 2, N. 1
359	ἁλός	748	174
360	αὐτοῖο	757	182, 2
362	φρένας	625 c	137
363	εἴδομεν	881	216
388	μῦθον	716 a	159, R.
393	παιδός	742	171, 2
396	σεο	742	176, 1
397	Κρονίωνι	767 a	184, 3, N. 3
401	δεσμῶν	748	174
403	Βριάρεων	726	166
404	βίῃ	780	188, 1, N. 1
405	κύδεϊ	776	188, 1
407	τῶν	742	171, 2, N. 3
408	αἴ κεν ἐθέλῃσι	907	226, 4, N. 1
410	βασιλῆος	740	171, 2
415	ἀδάκρυτος	940	136, N. 3
418	ἔπλεο	840	205, 2
418	αἴσῃ	767	184, 3
420	αἴ κε πίθηται	907	226, 4, N. 1

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Line.	Word.	Allen's Hadley.	Goodwin.
422	Ἀχαιοῖσιν	764, 2	184, 2
424	χθιζός	619	138, N. 7
425	τοι	770	184, 3, N. 6
427	μιν	712 b	158, N. 2
428	ἀπεβήσετο	428 D b	119, 8
429	γυναικός	744	173, 1
430	ἀέκοντος	728 or 970	167 or 183
432	λιμένος	757	182, 2
434	ἱστοδόκῃ	772	186
"	προτόνοισιν	776	188
437	ἔβαινον	829	200
443	ἀγέμεν	951	265 and N.
444	ἱλασόμεσθα	881	216, 1
450	τοῖσιν	767	184, 3
453	ἐμεῦ	742	176, 1
456	Δαναοῖσιν	767 a	184, 3, N. 3
460	κνίσσῃ	776	188
466	περιφραδέως	257	74, 1
467	πόνου	748	174
"	τετύκοντο	436 D	100, N. 3
468	δαιτός	743	172, 1
469	πόσιος	729 c	167, 3
470	ποτοῖο	743	172, 2
471	δεπάεσσιν	783 or 767	190, or 184, 3
474	φρένα	718 a	160, 1
479	τοῖσιν	767	184, 3
482	στείρῃ	783	190
488	νηυσί	775	187
490	πωλέσκετο	493	119, 10
491	φθινύθεσκε	494 and 493	119, 11
"	κῆρ	718 a	160, 1
495	ἐφετμέων	742	171, 2
497	Οὔλυμπον	722	162
498	ἄλλων	757 a	191
499	κορυφῇ	783	190
500	αὐτοῖο	757	182, 2
"	γούνων	738	171, 1
505	ἄλλων	755 b	175, N. 1
510	τίσωσιν	921	239, 2
510	τιμῇ	776	188
512	γούνων	738	171, 1

LINE.	WORD.	ALLEN'S HADLEY.	GOODWIN.
515	τοι	768 or 775	184, 4, or 187
515	ἔπι	109 b	23, 2, *ad finem*
519	ἐρέθῃσιν	916	231
522	νοήσῃ	881	216, 1
523	μελήσεται	845	208, 2
527	κατανεύσω	916	233
528	ὀφρυσι	776	188, 1
530	κρᾱτός	216 D 8	60, 5, 13
534	πατρός	757	182, 2
542	κρυπτάδια	716 b	159, N. 2
543	ὅττι	47 D	86, N. 2
"	νοήσῃς	914 B a	233
549	ἐθέλωμι	914 B	233
552	ποῖον	670	142, 3
553	εἴρομαι	826	200, N. 4
555	παρείπῃ	887	218
559	τιμήσῃς	881	216
564	μέλλει εἶναι	846	118, 6
566	χραίσμωσιν	887	216, 1
567	ἐφείω	916	232
575	δαιτός	729 c	167, 3
577	μητρί	775	187
579	νεικείῃσι	881	216, 1
"	ἡμῖν	767	184, 3
582	καθάπτεσθαι	957	269
585	μητρί	767	184, 3. N. 4
586	τέτλαθι	454 and 490 ff.	125, 4
587	ἴδωμαι	881	216, 1
589	ἀντιφέρεσθαι	951	261, 1
591	ποδός	738	171, 1
596	χειρί	767 a	184, 3, N. 3
597	θεοῖς	767	184, 3
600	ποιπνύοντα	574	279, 2
602	δαιτός	743	172, 1
610	ἱκάνοι	914 B	233

NOTE. — The above references, in connection with the passage set for translation, may indicate a useful addition to, or substitute for, the usual daily lesson in the grammar. The references have not been carried beyond Book I., lest the pupil should be in danger of becoming dependent upon such help, and of ceasing to consult the grammar for himself.

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GENERAL INDEX.

The printing of a reference in full-faced type indicates that in that place the subject referred to is most fully treated.

The references are to be understood as illustrative only, not as exhaustive, upon the various heads cited.

Absolute comparative, B 440, Δ 64.
Accusative, of limit of motion, without preposition, A **240**, 317, 322, 497, E 291.
Accusative, of thing, retained in passive, A 149.
Acephalous verse, Γ 357, Δ 135.
Adjective, equivalent to poss. gen., B 20, **54**, Z 180, 446.
Adjective, of two endings instead of three, A **3**, E 269, 776.
Adjective, translated adverbially, A **39**, 52, 77, 424, 543, B 2, 148, Γ 7, Δ 124, E 19, Z 249.
Adverb, in predicate instead of adjective, A **416**, B 323, Γ 95, Δ 466, Z 131.
Aegis, B 448, E 738 follg.
Aethiopians, A 423.
Alliteration, A 99.
Ambuscade, service in, honorable, A 227.
Anacoluthon, B 353, E 135, Z 478, 510.
Anapaestic rhythm, Δ 204, E 745.
Anastrophe, A 162, B 91, Z 331.
Anastrophe, forborne when word intervenes, Δ 505.
Anastrophe, forborne when vowel of prep. is elided, A 350, Δ 97.
Anthropomorphism, A 533, 564, Δ 48, 507, Z 135.
Aorist, formed after analogy of liquid verbs, A **40**, Z 505.
Aorist, formed with tense-sign σ from liquid stem, A 136.
Aorist, of mixed formation, Γ 103, 120, 250, Z 53.
Aorist, Gnomic, A 218, Γ 4, 33, Δ 75, 143, 160, 279, 455, E 92, 139, 523, 599, 902.
Aorist, reduplicated 2d, A 100, 256, 590, Γ 86, 355, Δ 127, 293, 397, E 69, 504, Z 12, 50.
Aorist, syncopated 2d, Δ 449, 519.
Aorist, of entrance into state, A 330, 331, Γ 259, 398, E 422, Z 484.
Aorist, of single act, A **118**, 199, Γ 98.
Aorist, sometimes translated by perfect, A 158, 207, Δ 246, 248.
Apocope, A **305**, 593, 606, B 160, 426, 549, Δ 11, Z 201.
Apodosis omitted, A 232.
Aposiopesis, A **136**, 580.
Apposition, of part(s) with whole, A **150**, 362, B 171, 259, 452, Γ 35, 88, 338, Δ 350, 461, Z 117.
Apposition, of whole with part(s), Γ **211**, Z 149.
Article, as demonstrative pronoun, A **9**, 73, 125, 340, 382, **493**.
Article, as relative pronoun, A **36** 125, 336.
Article, frequently wanting, A 53, **214**.

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Assertion, with different degrees of positiveness, A 137, 175, 205, 262, B 229.
Assimilation, in verbs in -άω, A 31, 104, B 92, 337, Δ 1, 9, Z 201.
Assimilation, of consonants, A 593, 606, B 160, 426, 549.
Asyndeton, Γ 250, E 746.
Attraction, A 260, Γ 124.
Attraction, inverse, Z 396.
Attraction, by predicate noun, A 239, B 5, 73.
Augment, omitted, A 4, 54.

Bow, stringing of, described, Δ 112.

Chief arms himself, B 42–46, Γ 330.
Chief fights not *in*, but *near* chariot, E 108.
Chief holds two spears, Γ 18, 338, 380, E 495.
Commander-in-chief's portion of spoil, A 167.
Cloud-gates, separate ἀήρ and αἰθήρ, E 751.
Comparative, absolute. See Absolute comparative.
Comparative, from noun-stem, A 325.
Comparison, abridged, A 163, Γ 238.
Condition, general. See General condition.
Condition, posterior, A 67, 207, 408, Z 96.
Constructio praegnans, A 6, 197, Γ 113, 405, E 514.
Conventional verse, Γ 95, E 84.
Conventional word or phrase, A 202, 212, 297, B 78, Z 171.
Conventional or habitual epithet. See Epithet.
Courtesy, Z 176.

Dative of advantage after word of ruling, A 71, 180, 231.
Dative of adv. (or disadv.), instead of gen., A 67, 161, 342.
Dative limiting verb, instead of gen. limiting noun, A 188, 200, Γ 195, 348, Δ 24, 219, 331.
Dative of place without preposition, A 24, 107, 132, 482, B 210, Γ 10, Δ 302, 443, E 78.
Deformity, physical and moral associated, B 216.
Demonstrative use of article. See Article.
Demonstrative instead of relative in second of two coördinate clauses, A 79, 95, 162.
Dodona, near modern Jannina, B 750.
Dog despised, A 159, 225.

Elision, forborne because of orig. initial consonant, A 230, 275, 515, B 292, Γ 1.
Elision, permitted when impossible in prose, A 117, 283.
Elision, with loss of accent, A 210.
Elision, with recession of accent to preceding syllable, A 107.
Enallagé (change of order of words), E 554.
Epanalepsis, B 671.
Epithets, habitual or conventional, A 308, 316, B 164, E 375.
Euphemism, A 576, E 567, 574.

Fillets, what and how worn, A 14.
Final clause, instead of infinitive, A 133, Δ 465, E 690, Z 361.
Five grades of positiveness in assertion. See Assertion.
Flesh of victims, slain in ratifying oath, not eaten, Γ 310.
Fulness of expression (Parallelism), A 57, 88, 513, B 276, 352, Γ 2, 101, Δ 170, E 267, 527, 665.
Future-perfect, as more emphatic future, A 139.

General condition, of present time, A 510, B 228, 294, 475, Γ 279, E 524.

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General condition, of past time, B 188, 198, Γ 216.
Genitive, after superlative, A 505.
Genitive, of agent with verbs equivalent to passives, A 242, Δ 498, Z 73.
Genitive, quasi-partitive, E 6, 222, 289, Z 2.
Genitive, with adverbs of place, A 230, 500, Γ 341, 416, 424, E 849
Gnomic aorist. See aorist.
Gods, cheered by savor of sacrifice, A 66.
Grasshoppers, old men's voices compared with chirping of, Γ 151.

Habitual epithets. See Epithets.
Hendiadys. See Fulness of expression.
Heralds, under protection of Zeus, A 334.
Hiatus, apparent, A 4, 409, 532, B 38, 154, 164, E 4.
Hysteron-proteron, A 251.

Imperfect, of attempted action, Δ 378, E 318, Z 162.
Infinitive, as imperative, A 20, 582, E 606, Z 150
Infinitive of purpose (with associated idea of result), A 5, 347, 443, B 10;, 477, Δ 511, E 366, Z 228, 463
Invocation of Gods, B 412, Γ 276.
Iterative forms, A 490, B 189, Γ 217.
Ivory, stained a red color, Δ 141.

King, his descent from Zeus, A 176.
King, his divine prerogative, B 103, 205, Z 193.
Knees, seat of strength, Γ 34, Δ 314, 421, E 176, Z 27.

Language, of men and of gods, A 403, B 813.
Lengthening of final short vowel, by *ictus*, A 45, 153, 226, B 39, E 371, Z 240.
Lengthening of final short vowel, before liquid, A 233, 394, B 239.
Lengthening of final short vowel, because of orig. initial consonant, A 51, 75, 416, 437, Γ 222, Δ 27, Z 157.
Libations, how made, A 470–1, Γ 295.
Litotes, A 220, 278, 536, B 166, 807, Δ 168, 498, E 18, 407, 441, Z 444
Long hair, of Greek warriors, B 11, Γ 43.
Loom, A 31.

Messages delivered *verbatim*, no *oratio obliqua*, B 60–70.
Metathesis quantitatis, A 1, 138, 193, B 226, Γ 272.
Metonymy, A 30, B 108, 381, 387, 426, Γ 75, 113, E 326, Z 152.
Middle voice with meaning of active, A 56, 198, 203.
Mood-sign of 1st aor., shortened in subjunctive. See Shortening.
Muse, inspirer of epic song, not known in Homer, as one of nine sisters, A 1.

Negation, signified by tossing up the head, A 514.
Nominative for vocative, A 231, E 403, 785.

Okeanos, A 423, Γ 5.
Olympus, in Thessaly, home of the gods, A 44, 420.
Omniscience of gods implied, A 365
Onomatopoeia, A 34, 49, B 209, Δ 125.
Optative, conditional, Γ 299, Δ 542, E 311.
Optative, in *oratio obliqua*, A 191, B 794, Γ 317.
Optative, of desire, A 18, 42, B 260, Γ 74, 102, 256, Δ 18, Z 164, 281.
Optative, potential, A 64, 100, B 250, Γ 52, 235, Δ 93, E 303, 456.
Oxymōron, Δ 43.

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Palaces of the gods, Hephaistos's work, A 426, Δ 2.
Parallelism. See Fulness of expression.
Parasitic letter, A 491, B 130, 328.
Parataxis, A 5, 10, 29, 228, 259, 326, 453, B 26, 197, 301, Γ 61, E 178, Z 148, 151, 256, 458.
Paronomasia, A 406, B 325, Z 398.
Patronymics, A 1, 111, 188, 307, Δ 488.
Pelasgians, B 843.
People, hard lot of, A 80.
Perfects often translated by present, A 37, 173, 221, 278, B 15, 134, E 228, 878.
Periphrasis, B 387, Γ 105, Δ 386, E 781.
'Pet-' or 'Nick-name,' A 385.
Plural, used for singular, A 14, 45, E 97.
Polysyndeton, Γ 35, 116.
Possessions of gods, often of gold, A 611, Γ 64, Δ 3.
Posterior conditions. See Condition, posterior.
Prayer, attitude in, A 450, Γ 275.
Prayer, audibly uttered, A 450, Z 304.
Prayers, in Hom. poems compared, E 115.
Prepositions as adverbs (their original use), Γ 34, 115, Δ 46, Z 320.
Present used with adv. of time where the perf. would be used in English, A 553.
Primitive style and thought. See Simplicity.
Prolepsis, A 536, B 409, Γ 192, E 85.
Pygmies, Γ 6.

Quantity, variation of, in same word, A 14, 21, B 381, Δ 441, E 31.

Reduplicated form with intensive force, A 600, B 392.
Rumor, Διὸς ἄγγελος, B 93.

Sacrifice, ritual of, A 458–468, Γ 274, 318.
Sailors sleep on shore, A 476.
Shield, devices on, prototypes of modern coats-of-arms, E 182.
Ship, how managed, A 433–436.
Shortening of mood-sign in aor. subj. A 141, 444, Γ 409, Δ 352, E 469, 747.
Shortening of vowel or diphthong in thesis, A 156, Δ 109.
Simplicity and straightforwardness in Homer, A 91, Δ 405.
Singular, in collective sense, A 382.
Spondaic verses, A 11, 74, 157, 216.
Spondees, effect produced by, A 388, 439.
Subjunctive, as fut. indic., A 137, 182, Γ 417, Δ 167.
Subjunctive, conditional, Γ 354.
Subjunctive, deliberative, A 150, B 2, Δ 15, E 33.
Subjunctive, final, A 32, B 195, Γ 166, Δ 486, E 233.
Subjunctive, hortative, A 25, 62, Γ 283, Z 340.
Sudden death, accomplished by Artemis's arrows, Z 428.
Superlative, double, A 105, B 57, 220.
Superlative, from noun theme, B 285.
Suppliant gesture (touching the chin), A 501.
Symbolical acts, Γ 274, 300.
Synizesis, A 1, 15, 131, 277, 340, B 225.

Three designations of Greeks, H 87.
Tmesis, A 25, 195, 572, B 39, 160, 549, Δ 77.
Trumpets not in use before Troy; hence voice important, B 408.
Types of artistic representation of various deities already developed in time of Hom. Poems, B 479.

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Unmixed wine used in solemn libations, B 341, Γ 270.

Veil, worn by women in presence of men, Γ 141.

Warfare, its character, A 367, Δ 162.
Washing, after plague, A 313.
Water-carrying, women's work, Z 457.
Wealth, in cattle, A 154, B 449.
Weaving in Homer. See Loom.
Weaving and spinning, women's work, Z 490.
'Winged' words, A 201.
Women reckoned as slaves, among possessions, Z 426.

Zephyros, not a gentle wind in Homer, B 147, Δ 2.
Zeugma, Γ 73, 79, 327, Δ 133, E 356, 654.
Zeus, his supremacy, Γ 308.
Zeus, dwells on mountain tops, Γ 276.

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GREEK INDEX.

ἄγειν, with *ἑκατόμβην*, A 99, 431.
ἀγγελίης = *ἄγγελος*, Γ 206.
ἀλκή, Γ 45, Δ 245.
ἄμαθος and **ψάμαθος**, E 587.
ἀμβρόσιος, B 19.
ἀμείβομαι, with dat. or without dat. *ἔπεσι*, translated 'answer,' A 121.
ἀμύμων, of externals alone, A 92, E 9.
ἀμφιγυήεις, A 607.
ἀμφικύπελλον, A 584, Z 220.
ἄντυξ, E 262, 727.
ἄρα, A 46, 56, 236, 330, B 38, 419, Γ374.
αὐτάρ (*ἀτάρ*), A 50, 166, Γ 118.
αὐτός, almost always emphatic, A 4, 47, 112, 270, 338, Γ 66, Δ 237, 287, E 396.
αὔτως, A 133, 520, Z 400.

βίος and **βιός**, A 49.

γέφυραι πολέμοιο, Δ 371.

δαιμόνιος, A 561, B 190, Δ 31, Z 326, 407, 521.
δέ, *in apodosi*, A 58, 137, 194, 324.
δή, A 61, 110, 266.
δϝι-, A 33, 555, Γ 242.

ἐ prefixed, to facilitate pronunciation, to word orig. beginning with *ϝ*, A 306, 309, B 22.

ἔειπεν, A 253.
ἑῆος, A 393.
εἰ δ' ἄγε, A 302, 524.
εἴ κε, with opt., A 60.
εἴσω, A 71, Δ 460.
ἐπεὶ ἦ, two ways of pronouncing, A 156, 169.
ἕπω, ἕπομαι, A 166, Z 321.

ϝ, words beginning with. See p. xxxiii.

ἦ, ἦ, Γ 46.

θ, verb-formation in, A 219, Γ 231, E 147.

ἱερός, A 366.
ἴον, ἰός, ἶος, Δ 94, Z 422.

καί, untranslatable in Engl., A 249, 406.
καλέονται = (nearly) **εἰσί**, B 260, E 342.
κε, with subj. in final clause, A 32.
κελεύω, with dat. of person, B 50, Γ 259, Δ 428, Z 324.
κήρ and **κῆρ**, A 228.
κρατός and **κράτος**, A 530.

μέλαν ὕδωρ, B 825.
μέν = **μήν**, A 77, 163, 267, 273, B 203.

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μετά with dat. = **ἐν** with dat., A **252**, 516, E 344.
μετά, with acc., 'after,' A **222**, Δ 70, 292, E 21.
μιν = **αὐτό**, A 237, Z 221.
μίτρη (also *ζῶμα* and *ζωστήρ*), Δ 137, 187, 214, E 857.

ξανθή, epithet of Demeter, E 500.

ὅ = **ὅτι**, 'because,' 'that,' A 120, 244, 518, E 331.
οἶος, **οἷος**, **οἰος** (*ὄϊος*), A 486.
ὅμως, **ὁμῶς**, A 209.
ὅς, **ἥ**, **ὅν**, poss. adj., A **72**, 205, 307, Δ 294, E 328, Z 516
οὐ, apparently used in protasis, Γ 289, Δ 160.
οὐδὲ γὰρ οὐδέ, B 703, E 22, Z 130.
οὔτοι and **οὖτοι**, A 298.

πᾶς, 'all kinds of,' B 823, E 11, 52.
περ, orig. meaning, A **131**, 275, 352, 508, 586, Γ 201.
πόλεμος, 'combat,' A 165.
πορφύρεος, A 482.
πρίν, adv. of time, not conjunction, A **29**, 97, Δ 114.
πτολίπορθος, B 278.

ῥα. See **ἄρα**.

σύν with dat. = **ἐν** with dat., A **170**, B 74.
σφωΐτερον, A 216.

τε, without connecting force, A 81, 82, **86**, 218, 279, B 289, Γ 12.
τις, 'many a one,' B **271**, Γ 353.

ὑπό, with dat. of agent, B **714**, E 313, Z 453.

-φι, orig. meaning of suffix, A 37.
φίλος, A 20, 98, 345, 447, 491, Z 224.
φρένες, A 103.

ψυχή, meaning in Homer, A 3.

ὦ and **ὢ**, A 254, B 372.
ὡς, **ὥς**, **ὣς**, A 33, 116, Γ 159.

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